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### SALVATION

If you are not a believer in Jesus Christ, or aren't sure and would like to become one, then you need to believe that Jesus Christ was and is the Son of God, that he was God who became a man, that he lived a sinless and perfect life, keeping the Law of God perfect in every way, that he kept faith perfectly, and that he was crucified on that cruel cross for your sins, mine and the entire world - he died for our sins! His death on the cross paid the penalty fully, one time for all sins that we have ever committed and that we will ever commit. He died; he went down into the bowels of the earth, even into Hell, and was raised from the dead on the third day in a resurrected, eternal body. He ascended back into heaven, was seated at the right hand of God, and is now Lord over heaven and earth. He is coming again to judge the world, to raise the dead, where he will give an eternal, resurrected, glorified body to everyone that has believed on him as their Lord and Savior, and to establish his kingdom one earth.

You come become a Christian right now as you read this, by personally placing your faith and trust in Jesus Christ as your Lord and Savior; believing that he is God's only begotten Son, that he died on the cross for you and that he was raised from the dead and is now seated in heaven at the right hand of God the Father. *"Believe on the Lord Jesus, and you will be saved.."* Acts 16:31a And when you do trust Christ, and Christ alone, as your Lord and Savior, then go to God the Father in heaven in prayer and tell him so. Tell him that you have believed on his Son, thank him for his Son, and thank him for forgiving your sins and saving you! *"That if you confess with your mouth, "Jesus is Lord", and believe in your heart that God raised him from the dead, you will be saved. For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved."* Romans 10:9,10 *"For, "Everyone who calls on the name of the Lord will be saved."* Romans 10:13 *"Therefore, being justified by faith (declared righteous), we have peace with God through our Lord Jesus Christ."* Romans 5:1

# TRUE FAITH

True faith is a comprehensive and definitive study, by JMR Phillips Sr., Pastor of the Berean Bible Church in Redding, on the nature of faith in both the Old Testament and the New Testament, with its analogies, examples, synonyms and metaphors. It is in-depth and detailed, designed to give the believer in Christ a clear understanding into the nature of faith. With faith playing such a crucial role in the Christian's relationship to God, it seems imperative that we understand it as completely as we can. For failure to understand and utilize the principles of faith will lead the believer in Christ to fall short of the grace of God in his day to day living and will bar the unbeliever from ever entering into the grace of God, which comes through his Son Jesus Christ.

So a study on faith is needed, especially when determining the distinction between faith and works. Today there seems to be a confusing of the two; but as one studies he will see that true works proceed out of true faith. It is not to be mixed with faith, confused with faith, nor to replace faith; but will proceed out of faith.

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## 1. Faith in salvation.

Throughout the Bible, Old Testament and New Testament, one of the most recurring themes is faith! So important is faith that without it one has no salvation, no standing with God, no blessings, no hope and no future. Only death, Hell and misery await him.

Faith is to be exercised by all Christians, at all times, in all situations. In fact, faith is to be the continual mental dynamic of the believer. *"Whatsoever is not of faith is sin."*

Now there are many applications of faith, many synonyms for faith, and a dirge of definitions for faith found in contemporary Christianity. But the best definition for faith is

found in Acts 16:31, where the Apostle Paul told the Philippian jailor to "*Believe on the Lord Jesus Christ and thou shalt be saved*".

Here **faith** is in the verb form of *pisteuo*, but is used with *epi plus the accusative of direct object* and is "*Believe **upon** the Lord Jesus Christ*" When one has this, **he has changed the nature of faith from the idea of mere mental assent, or believing that one exists, to the idea of actually putting one's trust in him.**

**Trust is that state of mind where one knows that he is helpless to do anything about his situation and is now totally depending on someone else to help him or handle the problem.** Such as one in a building on fire and his arms and legs are broken. His only hope is to be rescued by a fireman, whom he will have to trust.

But there is another side to *epi plus the accusative* with faith that we have not emphasized, and that is it is **a total turning from that which one has had his confidence in**; a turning from whatever a person, or thing he has been depending on, **to put that trust in the person of the Lord Jesus Christ.** There has to be a turning from and letting go of that other thing and a turning to Christ alone putting one's trust in him. To believe on the Lord Jesus Christ as one's Savior, the individual must turn from and let go of everything he is placing his trust, confidence, faith, security and dependence and put his total trust in Jesus Christ.

When it comes to salvation, that act whereby one is forgiven of his sins by God, justified, granted eternal life and the resurrection; the individual becomes saved, when he believes on Christ as his Savior. And, as we have seen here, it entails two things: 1) a turning from that which he has placed his faith or trust in, and 2) a turning to Christ in total trust. This means that **the unbeliever must turn from, let go, turn his back on that which he has previously placed his trust in, and turn solely to Christ in faith.** His morality, his good works, his money, his standing in the community, his membership in lodges, his religion, his membership in churches, his rituals, his practices, his intelligence, his education, his abilities, his parents, his family, another person, the government, rituals, exercises, techniques, formulas, etc., everything...**and trust Christ alone.**

The unbeliever, to be saved, to gain eternity, must totally turn away from, let go of, stop trusting in anything and everything and put his sole faith and trust in Jesus Christ. Anything other than that is not faith! On the one side we have all the pride, works and confidences of man; and on the other side we have the work of Christ, who accomplished all that was needed for our salvation. One can cleave only to one or the other, but not both. One can only trust in one or the other, but not both. It is vitally important that one understands these two dynamics in the nature of true faith: 1) the turning from and letting go of that which one has his confidence and trust in; and 2) a turning to Jesus Christ in total trust and faith.

Currently, there is so much emphasis in churches today on personal experience, feelings, activity, good works, etc., that people's minds are diverted to these things, instead of having a clear understanding on what **true faith** is and the need for it in the matter of salvation. With the result that they often skip past the faith part and become occupied with the concepts of personal experience, feelings, activity, etc.. With the tragic

consequence that many of them, if not all of them are not saved at all! Why? Because they have never really trusted Christ as their savior.

God wants to save us and he wants to bless us, but this can only be done by his grace. And if it is by grace, and only by grace, then God has to reject **all** our works and deal with us according to the principle of faith. So the person, the believer, has to understand that it all has to be by faith, why it has to be only by faith, and have a thorough understanding of what **true faith** is.

## 2. Active and passive faith.

To help us understand more about the nature of faith, we need to see that **faith can be looked at objectively**, that is, what it is that we are believing, the Word, or whom we are trusting in, the Lord Jesus Christ. And **looking at faith subjectively** is where we look at the act of believing, the exercise of faith. Which is our study into the nature of true faith.

We have also seen that **faith can be active and passive**. **Active** in the sense that we act upon our faith. We step out in faith; we act upon our faith; we move forward in faith, etc... But faith can also be **passive**, where there is nothing that we can really do, where we must be patient and wait, like a person recovering from surgery.

We can also look at faith from the standpoint of believing, relying, acting. This where we believe something to be true, the promises of God; we rely on them, depend on them; and then we **act** upon them. In salvation, we trust Christ to save us, which is all we can do. After salvation, we still trust in Christ as our Savior, but now we are to move forward in the plan of God, obeying God's Word, serving him, solving problems, etc. This obedience to God, this living life, this doing God's will, this aspect of so many facets of our new life in Christ, requires that we take the initiative and move forward in faith. This is also an aspect of active faith. To do this, **we must believe God's Word**, believe that his promises are true, (faith); rely and depend upon them, him, (trust); **and then act upon them**, (active faith).

**Christians need to understand the difference between active and passive faith**, and the different situations where one or the other is to be applied. Some believers sit around waiting for God to bless them, when they should actively be going out and going forth in faith. This is an incorrect use of faith. It is a passive faith, when an active faith is called for. Others are stymied when there is absolutely nothing that they can do at the moment, due to injury or illness, or the doors have been closed on them. They keep on trying to do something about it in their own strength, when they should be resorting to a passive faith; patiently waiting on God to handle the problem or situation.

Regardless, though, whether we are talking about active faith or passive faith, it is still faith. **Active faith**, where we believe God's Word, rely upon God and then actively go forward in the situation. Or **passive faith**, where we believe God's Word, rely upon the Lord, and then wait upon the Lord.

One of the common problems that believer's have, and where they often deceive themselves, (and others), is where they are acting or waiting, but not in faith! The one is

out of the strength of one's flesh; the working or activity; and the other is out of laziness, sloth, fear, etc., and they use waiting on the Lord as an excuse.

**Active faith and passive faith are both biblical concepts, but each one has their own area of application.** The trouble is that believers can use them to justify their own activity. The one believer can go out in the energy and motivation of the flesh and work like crazy without the underlying motivation of faith. While the other believer can sit around in inactivity, saying that he trusts the Lord. How is one to know? The thing that we need to see is that **true faith motivates the believer; it motivates to activity.** It motivates the believer to keep on asking; to keep on seeking; and to keep on knocking! It sees its responsibility before God and seeks to fulfill it. It also motivates the believer to wait upon the Lord. But, as it waits on the Lord, it still keeps on asking, seeking, knocking.

But in this matter of living by faith, (and how important it is), the believer needs to see that he does not understand all he needs to know about faith. So he needs to learn all he can about true faith, so he can be sure that he is really exercising it. And so, as he faces his trials, his pressures, his responsibilities in life, he knows that he must go forward and meet them. And he does go forward and meet them, this time, under girded by faith, believing, relying upon God, and acting on that faith.

### **3. Objects of false security.**

In this understanding of what faith is, of what it means to live the Christian life by faith; the same ideas that are found in trusting still apply. A turning from that which one has his trust or confidence in, and a total turning to Christ in trust and faith. If we are to go out in faith, if we're to even have faith, then we must: turn from, let go, leave behind, that which we trust in, depend upon, lean on, that which is our security, (emotional or otherwise), and go out in total faith and trust only in the Lord.

In fact, we hold ourselves back from going out in real faith in the Lord, by our refusal to let go of whatever it is that we are hanging on to for security; or whatever person we are hanging on to. A friend, a loved one; any person can and does hold us back from living the faith life. To which, some Christian might reply, "Not my friend! They encourage me to go on in the Lord." But what they don't understand in the majority of the cases, is that **the emotional bond and the emotional security of the relationship actually prevents them from going out in faith, trusting solely in the Lord.** They cannot let go of the other person, who provides a base of security for them, so that they can go out in faith. But that's exactly what they have to do, to live by faith in Christ. They have to let go of whatever thing they are holding on to, or whatever person they are holding on to, whether it's for financial reasons, or emotional reasons, and launch out with faith in Christ alone.

Let's review some of the things that people hold on to; their objects of security; the ground they stand on; the rock they lean on; the things they have their confidence in, which are actually in essence, idols! (One can set up idols in his heart. Ezekiel 14:3,4; and **an idol is not just an object of worship, it is also an object of security!**) Some of the things that people hold on to, that they are trusting in are: their good works, their being good, observing certain taboos, their norms and standards, their money, their job,

their standing in the community, their knowledge, even Bible knowledge, their church membership, their position in the church, observing certain rituals or practices, their religious activities, some other person, their family (even a parent can be and often is an idol in the heart), the government, their education and abilities, etc.. These are just some of the things that believers can and do hold on to and rely upon, instead of fully trusting in Christ in their day-to-day living. And as long as we have confidence in them, they will hold us back from living truly by faith.

#### **4. Faith has a focus.**

We have seen that the Lord has told us to ask and we will receive; to seek and we will find; and to knock and it will be opened to us. Cannot we see that these are all actions of faith? *“Keep on asking, and we will receive. Keep on seeking, and we will find. Keep on knocking, and the door will be opened to us.”* **This is not a passive faith, but an active one.** And we will note, that these are all in the imperative mood, which is the mood of command, where Christ commands us to this action of faith. And in the present imperative, he tells us that this is something that we are to be doing continually. Faith is to be the continuing mental dynamic of the believer, and the continual manner by which he lives his life

Perhaps at this point we need to interject **the four major areas of activity in the soul: thinking, feeling, choosing and believing**. Although thinking and choosing are involved in this matter of believing, believing goes beyond that to an entrusting of oneself in all areas to Christ, and then acts upon that faith. **Passive faith** comes in when one has done all and has no other recourse than to trust the Lord.

Even though faith has both its subjective and objective sense, we are studying the subjective side of faith, as we try to understand the nature of true faith. **But faith still has to have an object to be faith.** Therefore, to develop and strengthen faith, **we must not turn our attention to our faith, but to the object of our faith: God the Father, the Lord Jesus Christ, the Word of God.** The Father and the Son, and the promises that they have given us, are always to be the object of our faith. *“We're (the subject), to trust (the verb), in the Lord (the object), with all our heart (state of pure faith). And we're (the subject again), to not lean (the verb), on our own understanding (the object).”* Proverbs 3: 5 Here we see again what faith is really about. It could be anything that we are leaning on, relying on, or depending on, but here it's our own intellectual abilities to think and reason our way through a problem. And we're to turn away from that to a total dependent trust on the Lord.

#### **5. Lack of faith and idolatry.**

As always, **the Lord is to be the total focus of the believer in his faith.** He looks to the Lord's wisdom, the Lord's power, the Lord's grace and plan, the Lord's leadership, the Lord's protection, etc.. And the best way to stop hanging on other people or things for one's security, so one can fully trust the Lord, is to start focusing all of one's attention on the Lord, after having made a conscious decision to live by faith. The dynamic involved is not to be thinking about all the things that we might be hanging on to for security and then trying to extricate ourselves from them, but to totally focus ourselves on God, his

Word, his Son, looking to the Father and his grace provisions, trusting in him; and letting go of these things in the process. Hebrews 12:1,2 says it well, "*Let us fix our eyes on Jesus the Author and Finisher of our faith.*"

"*Trusting in the Lord with all our heart*", means exactly that; and is a command! We're to trust him with all our heart! And we're not to be leaning or relying on anyone or anything else. Confession of sins, going over the promises, prayer are all things that can help us do that. (Often pressures, sufferings, trials, discipline motivate us to do that). As Jeremiah wrote in Jeremiah 17:5, "*Cursed is the one who trusts in man (the flesh), who depends upon flesh for his strength and whose heart turns away from the Lord.*" We're so prone to trust in other things in our hearts; our money, ourselves, others, the government, our job security; so many things that give us security, or so we think.

Israel had this problems many times. In fact, most of their existence, except for a relatively few number of people. That's why they carried their idols around with them, and in their homes and tents. They were afraid; they were insecure, and they thought these idols could help them. And remember, an idol was not only an object of worship but also an object of **security**. And that's what so many of us do today with our idols. We have our idols today. Not little figurines, but other things. Trusting in the Lord means to stop trusting in these things and really trust him.

## **6. Faith versus rationalism.**

In Proverbs 3:5 the word for **trust** (in the Lord) is the qal imperative of *batach*. *Batach* has first of all the picture idea of laying down on the ground all stretched out and relaxed, free from concern and worry. And it tells us how we're to put our cares and problems on the Lord, our whole life! And the secure feeling that comes from it. And we're to do this with all the heart, and not have part of the heart leaning on something else. The word for **lean** is *shaghan* and has the idea of leaning a spear against the wall, or leaning on a friend for help or support. So often, we lean on others for help, if for nothing else as an emotional security blanket. **Here, what the person is leaning on, instead of fully trusting the Lord, is his own understanding, *biynatheka*. *Biynatheka* speaks of one's mental ability to think a way through his problem. To handle problems with the mind; to come up with a solution by thinking his way through it.** As in distinction to simply putting the matter into the Lord's hands and trusting him. "*In all your ways*", your activities, the path you take in life, the decisions you make, the things you do; "*acknowledge him*", get to know him by prayer, faith, doctrine; "*and he will make your paths straight.*" The paths we take in life, speak of the next grace objective that God has for us. Living the faith life, straightens out those paths; instead of wandering around in circles never realizing the good things God has for us. Wandering around lost, confused, disoriented, under the control of the sin nature, out in the World System, under the control of, and doing the will of, the devil. "*Lean back and trust Yahweh with all your heart, and do not lean on your own reasoning abilities (or any other thing for that matter).* In all your activities know the Lord, and he will make your journey straight to the next grace objective." As before, faith has in it the ideas of: believing something to be true, relying on it, and acting upon it. And trust has the idea of turning from something, or someone, that you have your confidence in; and turning solely to the Lord, with the emphasis on the Lord.

## 7. Faith, the true positive mental attitude.

The thought life is very important in this matter of faith. **The believer needs to keep a positive mental attitude (PMA), as he goes through each day.** Negative thoughts and emotions are so destructive to the life of faith and peace that God wants us to have. The Apostle Paul addressed the believer's thought life in Philippians 4:8, where he writes, *"Whatsoever things are true, noble, right, pure, lovely, admirable, excellent, or praiseworthy, to think on such things."*

**It's so easy to have negative thoughts creep into our minds;** either from ourselves, the members of our own families, our friends, school, TV, the government, etc.. Thoughts of fear, doubt, pessimism, always looking to why something can't work, instead of the possibilities; always looking to the hopelessness of the situation, instead of the solutions. It's a negative frame of mind based upon unbelief, instead of the positive frame of mind of faith.

**One has to learn to watch over his thought life to keep the negative thoughts of doubt and fear from coming in.** And if they're there, to get rid of them, and to be on guard for those who always seem to take the negative, doubting, pessimistic view of life, who are always ready to express it to you. This is not a condemnation of anybody, but **hat it's so hard to have a positive mental attitude, with a mind of faith, when one is bombarded continuously with negative, anti-faith, anti-truth, anti-God thinking from virtually everything in our society.** And it's made even more difficult, when we continually get it from our spouses, our friends, and other Christians. So, in this matter of faith, we must begin with our thought life. To be aware of the fact, that by entertaining negative, doubting thoughts we are undermining the mental attitude of faith. Then, apply ourselves to having a thought life of faith, and keeping the negative thoughts of doubt and unbelief out.

The Bible has much to say concerning our thought life; both in the cultivating of positive faith thoughts and the avoiding of negative thoughts, doubts, unbelief and mental attitude sins, *"Stop worrying about even one thing"*, Philippians 4. **Here we have the command to stop the mental attitude sin of worrying.** This is where one has this thinking in his mind, and is to get rid of it. To stop it. And another is, *"To take no thought for tomorrow"*. We are not allowed to let one mental attitude destroying thought in our mind. And if it gets in, we're to get rid of it.. But for so many of us, fear and worry are so easy to slip into. That's why Christ addressed this problem so much in the Bible. *"Therefore I tell you, do not worry about your life, what you will eat or drink; or about your body, what you will wear."* Matthew 6. And, *"Fear not little flock, for the Father has gladly chosen to give you the Kingdom."*

The real problem with fear thoughts and worry thoughts coming into our minds, (and staying there where they do so much harm), is when we're hit with a very serious threat to our well-being, our health, or our life. Or, when we're hit with wave after wave of serious trials and pressures over months and years. **The one** has a way of overwhelming us by the shock of it; and **the other** has a way of grinding us down, as we have seen with Job.

When the trial keeps on grinding you down; and adding to it other trials, then it really becomes difficult to keep the perspective of faith, and to keep the negative thoughts out of our minds. But this is what we must do. It is a mental discipline, although we're not too successful at times with it, but we need to keep applying our minds to make the conscious choice to believe God's Word, and to not let negative, faith destroying thoughts come into our minds. Even Job had some successes along this line. There were times that he was gripped with fear, worry and bitterness; and times when he waxed strong in faith.

## 8. Faith asks, seeks and knocks.

Another look at **active faith**, or faith in action, is found, (along with many other passages), in Matthew 7:7,8, where it tells us to ask, seek and knock. The words **ask, seek and knock** are all in the present active imperative, which tells us a lot. **First of all**, we see that it is a command that Christ has given us to do them. **Secondly**, it is done by the exercising of the will. **Thirdly**, they're something that we're to be doing continually. *"Keep on asking, keep on seeking, and to keep on asking".*

The next thing that we see is, that **the results of the actions** of asking, seeking and knocking are all in the future indicative; with two in the passive and one in the active. **The future indicative always stresses the certainty of the action occurring in the future.** These three things will occur. As I've said before, **when God says something will be it will be!** So we have, *"Keep on asking, and you will receive (passive voice); keep on seeking, and you will find (active voice); keep on knocking, and the door will be opened (passive voice) by God."*

Now they switch over to the present active participle to show these believers are **exercising them as a way of life.** Here we have believers, who, as a practice, are continually asking God, continually seeking after things and continually knocking on doors of opportunity, or for guidance, all as a pattern and practice of their Christian life.

Now we see an interesting thing, **the results of these three actions are all stated**, and are in the present active indicative. **Which tells us that they are continuously getting the things that they are asking for; continuously finding the things that they are seeking and continuously having doors opened for them!** What this tells us is that it pays off! The day to day reality for them is that these things are continually being realized, as the fulfillment of the things that they are doing in response to the commands of Christ. So that we find that it is not only pleasing to God to obey his Son, but that there are real benefits in doing so.

## 9. Examples where faith is to be exercised.

**So many Christians think that faith is to be exercised only when believing on Christ, and maybe in some big trial, but we have here some of the areas where faith is to be exercised:**

In prayer  
Under pressure  
In a trial

Living in a degenerate society  
Loss of loved ones, friends, by death or otherwise  
While one is sick, injured, or recovering  
While listening to the Word of God  
In business decisions  
In career changes  
In seeking God's guidance  
While between jobs, or looking for a job  
Maintenance and repair, around the house and the cars  
Raising children, family problems  
In our mental attitude towards life each day  
Advancing towards God's grace objectives  
Recovering from carnality or reversionism  
While working, selling, or running the business  
To appropriate God's grace blessings  
When facing a threat, fear, or danger  
During the sickness, trial, or injury of a loved one  
Serving the Lord in a ministry, or in one's capacity  
In dealing with other people's bad mental attitudes, or sinful conduct  
In taking the initiative and advancing in life  
In resisting Satan in the angelic conflict  
In economic hardships, or hard times  
In natural disasters  
In pleasing God  
In times of uncertainty  
When living under a tyrannical government  
In discharging one's duties and responsibilities  
In the handling of money  
In the intake of God's Word, and it's application

## **10. Concepts concerning faith.**

Faith is a choice. One chooses to believe or not.  
It is not an operation of the senses, nor the rationalizing of the mind.  
It has no doubts in it. Faith says it's true.  
Unbelief, not doubt, is the antithesis of faith.  
Doubt is the wavering between faith and unbelief.  
Faith is the confidence that something will be, will come to pass.  
Ultimately, biblical faith is in a person - *Yahweh*, the God of the universe.  
Faith becomes trust, depending on that person.  
Faith can look to the person's attributes, his integrity, his power, etc..  
It looks towards the possibilities, not the problem.  
It looks towards God's ability, not our inability.  
It needs to be persuaded from time to time.  
It needs to be convinced of God's intentions towards us, that they are good, by the persuasion of argument or the display of evidence.  
It is persistent and perseveres.  
It needs to be reminded of the fact that God is covenanted to us.

Encouragement by other believers is helpful to faith.  
 The Holy Spirit gives us faith.  
 The Word develops faith.  
 Prayer is a vehicle that develops faith.  
 Spiritual activity (works) proceeds out of faith.  
 Faith is a sign of the new nature created by God.  
 Faith is concentration on the Word of God.  
 Faith focuses on the Lord, his Word; blocking out the rest.  
 It can grow, develop and become completed.  
 Faith is the means by which the power of the Holy Spirit is channeled into the believer who has come to the end of his works of power.  
 Only faith works with grace. It is the only thing that responds to and corresponds with grace. Man's works reject grace, and grace rejects man's works.  
 Faith says, "I can't, but God can".  
 Faith is in the circle with grace and truth.  
 Faith must always have an object, God and his Word.  
 It cannot be taken away by Satan. We will always be able to believe; but he will try to keep us from exercising it.  
 Faith looks to God and his essence as the basis for trusting him. *Yahweh* is:

- Sovereign - He is in total control and has a plan for my life.
- Righteous - All his dealings with me are good.
- Justice - He will always be fair with me.
- Love - His love for me is perfect and complete.
- Eternal - My faith is safe, because he will live forever, always has, always will.
- Omnipotent - He has the power to handle every situation in my life.
- Omnipresent- He is with me wherever I go.
- Omniscient - He possesses all knowledge, and has all the answers for me.
- Immutable - He never changes, so I can count on him.
- Veracity - Always truthful, making him totally reliable.

**Faith has activity. Activity is not to be a substitute for faith, nor is it to be mixed with faith, for that would change the character of faith. But activity proceeds out of faith! Faith motivates the believer to Biblical works.**

**Faith is not our contribution to our salvation;** God saved us solely by his grace. He saved us while we were unable to do anything at all. We simply trusted him. Faith appropriated God's grace.

The perspective of **works** is **man-oriented**. While the perspective of **grace** is **God-oriented**; and so is the perspective of faith. Man usually only exercises faith, when he has come to the end of himself, the end of his works, in trying to solve his problems. And this is faith, when a man no longer wills, tries, or works, but only trusts. Man has a hard time exercising faith, because he is so oriented to, and reliant upon himself, while faith relies on God. And is to be the normal Christian life.

**Faith is to be developed in the thought life**, by refusing to entertain thoughts of doubt, fear, worry, etc.; and by focusing the mind on the promises of God...We have a mutual mandate from God to encourage each other in our faith...We can always believe,

regardless of the situation...We advance in the Christian life by faith; going from one grace objective to the next...It is our entrance into Heaven.

## 11. The dynamic of faith in our prayers.

*"And all things whatsoever you shall ask in prayer, believing, you shall receive."*  
Matthew 21:22. The words *pos* and *hosos* together speak of a quantity of number, and refer to the idea of "*as many as*" you will ask for in prayer. **It has the idea of a condition being fulfilled; and the condition being stated first of all is asking; we must ask God.** The word for **ask** is *aiteo* and refers to the request that is made by an inferior party to a superior party. In the dative case of to **pray**, *en te proseuche*, we have the instrumental of means by which we ask God, by prayer. *"And all things whatsoever you shall ask, by means of prayer."* **Prayer is the vehicle of our requests.**

**Now the conditional idea really comes through.** The believer would like to have things in life, but he is faced with a choice. He can go after them in his own strength, his own works, doing it all by himself without God's help thank you; not caring about God's will in the matter, nor, knowing if he will get them, but if he does, it will be by his own power. Or, he can ask God for them.

**So the first condition is that we must ask God for the things that we want, if we want to have them; and we ask by means of prayer.** By the way, there is no limit on the number of things that we can ask for, nor restriction on the category of things. *"All things, whatsoever"*, opens it all up for the believer. But now we see the **second condition** is brought out in this matter of getting the things we ask for, and that's the matter of faith. **The believer, while he is praying to God, must believe that he will receive it!** The word for **believe** here is the present active participle of *pisteuo*. And what this shows is that faith is not only to be an active part of the believer's life, but his prayer life also. **He is to be continually living his life by faith, and praying by faith!** With the active voice, it tells us that the believer must **make a conscious choice to believe**, while he is praying. It isn't a matter of feeling what faith might feel like, or to have some emotion; **but a volitional decision to believe that he is going to get what he has asked for**, and that's what he decides to do; he believes that he will get it; that it will come true.

Another thing about the present participle is that its action occurs at the same time as the action of the main verb, which in this passage is **to ask**. In other words, **the believer, while he is in prayer asking God for things, must, at the same time be believing that God will grant them.**

*"Whatsoever things we ask by means of prayer"*, is in the subjunctive mood, which speaks of **the potentiality of the matter**. We might ask God for things, and then again, we might not. But if we do, then we must be sure that our requests are accompanied by the mental attitude of faith; believing that we will get them. And if they are, and if we do, then we will receive them. The future active indicative of *labano*, **to receive**, **speaks of the certainty of an event or action occurring at some time in the future.**

We see from this that **faith becomes the guarantee in the matter of receiving our prayer requests**. God might grant our requests, if our faith is shaky, or not there at all,

because it might fit in with his Plan, or out of his mercy; and this might be somewhat speculative. But God will grant them, if asked in faith. This is the same idea as found in Heb.11:1, "*Faith is the assurance of things hoped for...*" Faith guarantees that we will have what we have asked for. So, in this matter of faith, we can see how important of a dynamic it is, because it has the capability of changing our prayers into settled matters.

## 12. Some synonyms for faith.

Committing - Looks at the volitional decision to put a matter into the Lord's hands.  
Depending - Counting on the Lord's faithfulness.  
Trust - Helpless dependence on the Lord.  
Hope - The confident mental attitude that good things will happen to you in the future.  
Waiting - The mental attitude of faith from the time of the request until its fulfillment.  
Patience - The mental attitude of faith while under a trial.  
Leaning - A relying upon the Lord to hold you up.  
Following - Trusting in the Lord's plan and leadership.  
Believing - The verb form of faith.  
Resting - Total reliance on the Lord and the mental attitude it brings.  
Relying - Same as depending. Looks to his faithfulness.  
Looking to - Another synonym for faith.  
Confidence - Faith developed to completion.  
Praying - An expression of faith.  
Call out - Another expression for faith.  
Cast your burden - A pictorial mechanic of faith.  
Cry out - An intensified concept motivated by faith.  
Confident statements - Confident statements towards the future are statements of faith.  
Put in the Lord's hands - Expression of faith.  
Boldness - Confidence of faith before God.  
Walk with God - Living by faith.  
Persistent - Faith that won't let go.  
Looking to the City - Stabilizing view towards eternity.  
Pleasing the Lord - Only done by faith.  
The Christian's victory - Over death, Satan and the world.  
The Shield - Metaphor for faith using the armor concept.  
As a breastplate - With love.  
As eating - The metabolizing of God's Word by faith.

All of these speak of faith, different aspects of it, in different situations, but still faith.

## 13. The possibility thinking of faith

*"Everything is possible for him who believes"*, Matthew 9:14-27. This passage is in the context of the son who was possessed by a demon spirit. The father had brought the boy to the disciples to have them cast the spirit out, but they couldn't; so he brought the boy to the Lord. He asked the Lord, "*If you can do anything, take pity on us and help us*" Mark 9:22b. **If you can**, is a first class condition and really states, "*If you can do anything, and you can*". He believed that the Lord could do it. Now the Lord said back to him, "*If you are able to believe*", "*If you have the ability to believe*", and you do, (then) all things are

*possible to the one who believes". To which the man immediately cried out with tears, "I do believe, help me overcome my unbelief."*

What this tells us is that the man had the ability to believe, which he affirmed that he did. But he also had a problem with **unbelief**, *apistia*. **Doubt** is where one wavers back and forth between the two. **What this verse does is take us into other worlds, worlds where all things are possible**, (things that are within the realm of reality; and that they can become real by faith. "*The one who believes*", is in the present active participle of *pisteuo*, which looks at the one who exercises faith as living by faith, as a way of life. And note the use of the active voice, which tells us that **the individual has made a choice**, a decision, an act of the will to believe. "*If you are able to believe, (and you are), all things are possible to the one who believes.*"

This admonition to use faith is in itself an encouragement to our faith, especially when we see how much can be accomplished by the exercising of our faith. **This passage also tells us about the faith of Jesus Christ. He was *the believing one*; to whom all things were possible, because of his faith.**

#### **14. The Triad of grace, faith and truth.**

A triad is a group of three persons or things, but for our purpose becomes a trilogy. A group of three literary or dramatic compositions, each subject separate and complete in itself, but continuing the same general subject.

**The subject in view here is, how God deals with man in this matter of saving him and blessing him.** We know it is by grace, but we also need to know the role that faith and truth play in this. So we have the trilogy of **grace, faith and truth**; all three subjects separate and complete in themselves, but all three intricately united, connected to each other to bring God's blessings to us.

There are two ways that God can and does deal with us: 1) in his justice, or, 2) by his grace. In **justice** he pays back to man according as our actions deserve. The problem with that is that our actions are either human good, or human bad. Both are repugnant to a Holy God; and both will incur his wrath and judgment. Either way, there is no opportunity in them for blessing. But in **grace**, God deals with us in a manner that we don't deserve; nor do we merit it, nor can we work for his blessings. Instead God does things for us on the basis of it being a gift. When dealing with the matter of a gift, it is not the character of the one receiving the gift that is the issue, but the character of the one receiving the gift.

If God was ever brought into question on this matter, (of dealing with his creatures on the basis of justice or grace), and he certainly was by Satan in Job 2,3, the matter would be solved along the lines of jurisprudential logic. Job 1:9-11; 2:3-5. God is enthroned in Heaven above all his subjects, both angels and men. He may have different roles and relationships to his different creations, but the one thing above all **is his position as Judge and Ruler of the universe**. As Judge and Ruler, he must deal with all his subjects on the basis of his justice. And this means that he must give to them as their actions deserve. It's only right; it's only fair; it's justice!

And all this is true, but there is also the logic that is true, ***"Don't I (God), as an individual, have the right to give somebody a gift?"*** The angels of God look at each other quizzically and reply, "Yes! *Yahweh* has the right to give somebody a gift, if he wants to, and still be righteous, still be just." The angels of Satan discuss it among themselves, and with a begrudging concession, admit the same thing, God has the right to give somebody a gift; to be gracious to them; to do things for them. Probably walking away muttering, 'as long as he's still just, he can do whatever he wants to for someone, if it doesn't conflict with his justice'. Knowing full well the nature of men and our propensity to sin.

To keep it short, in the matter of sin, God fully dealt with sin and satisfied his justice, when his Son died on the cross as the atonement for our sins. Now that his justice has been satisfied, he can deal with us on the basis of grace. But there has to be a certain standard adhered to for grace to be grace. Works are works, and grace is grace; and never the twain shall meet. So, for grace to keep it's character of grace, it must be: separate from and reject all our works; and it must be centered on the concepts of being: undeserved, unearned and unmerited with all the emphasis being on the character of God.

And that's where the faith of man comes in. It has no merit in it. It certainly is not a work, although it motivates to works. It is not a wage that one earns. It is not based upon any individual trait or strength: being rich, poor; smart, stupid; popular, unpopular; talented, untalented; moral, immoral; hard-worker, lazy; educated, uneducated; pretty, ugly, etc.. People have all kinds of traits, yet, faith has nothing to do with them at all. Handsome people have faith, but so do ugly people. Rich people have faith, but so do poor people.

You see, the one thing that all of God's people have is faith, the ability to believe. It is totally non-meritorious, for the merit comes from the object of the faith, not the faith itself. And by faith, all of man's traits; his strengths and his weaknesses, are rejected. The person simply believes, and that's it! And out of all the things that a man has, or is able to do, this is the only thing that has no merit in it; and one that has no basis for judging, as with man's works; and, it has no basis for boasting. You will always find men boasting about what they have and what they do, 1 John 2:16, but there is no basis for a man boasting about his faith. What's there to boast about faith? It's not a work. It's not an activity. It's not something that he has earned, or worked for. It's just faith! It has no merit, for it's not based upon him.

Now the third important thing in this trilogy is Truth. (By the way, truth is supplied to us from God in his grace). Whether the truth, as revealed to us from God, is in it's entirety, the Word of God; or, the many promises that it contains; or, the teachings of the Word; or doctrinal rationale, principles, viewpoint, or opinions; it's all classified as truth. Now faith always has to have an object. For faith to be faith, there has to be an object. And that object always has to be truth. The truth of God's Word!

So getting back to the matter of God blessing us by his grace, we see the importance that faith in the truth of God's Word has. *"From the fullness of his grace we have all received one blessing after another."*, John 1:16. Christ came to us, *"full of grace and truth"*, John 1:14b. *"Righteousness and justice are the foundation of your throne; grace and truth go*

*before you."* Psalms 89:14. So is faith important? In this matter of being blessed by God, we see how important faith is! For God will only bless us by grace; that is how he does it. And faith, not our works, becomes the basis for being blessed by grace. **But for us to have faith, we must have something to believe; we must have truth.**

## **15. Faith in the relationship to the unseen**

**Faith is that state of mind, which accepts the existence of something, without seeing it, and without having to have it proven to you.** It accepts as fact that something is, or will be! It does so, without any of the empirical senses, such as: seeing, hearing, touching, tasting, or smelling. And apart from the function of the mind: rationalizing, analyzing, studying, deducting, etc..

For example, Heaven exists. The average man cannot accept this, because he cannot see it with his own eyes, nor can he prove it by any concept of rationalism. But faith says, I can accept this as being true. **I accept as fact that Heaven exists.** I do not have to see it with my eyes, nor do I have to have it proven to me by deductive reasoning, nor any other concept. I simply accept as fact that Heaven exists. That is my faith. That is faith.

Now we go on from there. God exists; Christ exists; God is the Creator of Heaven and Earth, and millions of other spiritual concepts including the doctrines and promises of God. God will bless me; God will take care of me; God will protect me, etc.. There is no way that we could accept as fact that God created the heavens and earth by seeing them with the eyes, or prove it by the deductive reasoning of science (knowledge). We accept it as fact by faith. We believe that God created the heavens and earth, Hebrews 11:3. The heavens are the handiwork of God. I cannot prove that, I can only believe that. The old saying, "Seeing is believing", is not true! Seeing is accepting as fact that something is true, by one of the senses that we possess, where we discern that something is real, true factual, by observation. But faith accepts something as true, without seeing! **Seeing is not believing, and believing is not seeing.**

Virtually everything that has existed on earth, and even exists now; in relationship to us, is unseen. And everything that is in the future to us is unseen. You say we have our history books and they tell us what has gone on before. But how do you know they're true? Were you there? Did you see it with your own eyes? No! Some other man saw it, and wrote it down. How do you know that he wasn't lying; or deceived, or mistaken? You take his word by faith. Science only accepts the validity of something by logic, or by principles of observation. But biblical faith accepts something as true, because God says so. Man wants to see it to prove it, without having to believe it. He wants to believe it after he sees it. But faith believes it before he sees it. In fact, faith doesn't have to see it at all!

**When God promises something to us, or when we ask God for something in prayer, at that time we do not have it. We will receive it at some time in the future, but we do not have it at that moment. To us, it is future, unseen: but that does not mean that it is unreal. It is only unrealized. But faith says, it will exist in the future.** Remember, faith accepts as fact that something is, or that it will be. **And the mental state of faith keeps on accepting that this thing will be, until it finally is.** Then when you have it, when

you finally see it, then the concept of faith no longer is; for now the senses see that it is real. Faith accepts as fact that something presently exists, such as God, Heaven, etc.; and it accepts as fact that something will exist, that it will come to be in the future: the fulfillment of God's promises, the Age to come, the Resurrection, Eternity, the blessings that God has in store for us, and the fulfilling of all the grace objectives that God has for us. The mental attitude of faith does not have to have it proven to it, nor does it have to see it; it simply accepts as fact, because God said so. In fact, it is so confident that the thing is true, that it will rely on it, depend on it, count on it, trust in it, act on it, throw one's self on it. **This is what faith is, a mode of perception, of accepting something as being true, as existing, or existing in the future, without having to see it, without having to have it proved.**

## **16. Faith in the Word, the channel for the power of God.**

**Faith is not only the channel for the grace blessings of God, but also for the power of God.** *"May the God of hope (Yahweh) fill you with all joy and peace as you trust in him, so that you may overflow with hope by the power of the Holy Spirit". Romans 15:13.* First experienced when we believed on Christ. At that moment in time, the Holy Spirit entered into the body of the believer and regenerated him. A mighty working of the power of the Holy Spirit.

When we are talking about the spiritual dynamics of: love, joy, peace, hope, confidence towards the future, we're talking about power. Think of the power it takes to elevate the mind to this level; contrasted against the morass of depression, discouragement and despair. Romans 15:13, makes it very clear that the joy of God, the peace of God, the hope that comes from God, are channeled to the believer in Christ, by the power of the Holy Spirit, as that believer exercises faith in the Word.

In the evil day, when the believer comes under the attack of the devil, he is to stand in faith. And, in so doing, he will be able, that is, he will have the power to stand up to the most powerful created being in the universe, and defeat him! This is a mighty outworking of power brought about by faith. The devil pits himself against the believer to destroy his mind, his body, his family, everything that he has! And to come out of this spiritual combat with the victory, takes power! And the believer has this power, when he exercises faith in the Word of God. Just like the man who brought his son to the disciples to have them cast the demon out of him, but they couldn't! So he brought him to the Lord, for the Lord to do it, because he had the faith and the power. Mark 9:14-23. Even faith in our prayers is an outworking of power, for in a sense, our requests are granted, brought into existence, (a feat of power itself), when we exercise faith.

## **17. Faith exercised in trials.**

Regardless, of whether we're talking about the kind of trials that are designed to bring our and purify our faith, or the trials that are designed to find out what's in us, the believer is to exercise faith. Exercising faith is not "gritting one's teeth", or, "gutting it out". These are the kind of concepts that one would find in trying to handle a problem, or go through a situation in his own strength.

For the Christian, he is to exercise faith in the Word of God. A daily, sometimes moment by moment, claiming of the promises of God. And, if he or she wakes up in the morning to find that the trial is still there, he keeps on believing the promises of God and the doctrine that he has learned. This is to be the approach that Christians are to take, when confronted by trials; this is how they endure them, and this is how they move through them.

The trial may be resolved by applying some doctrinal solution, but if not, then one still continues on in the trial exercising faith in the promises of God. One might also have to put on the armor of God to deal with the satanic attacks while in the trial, as happens so often, but this too is a doctrinal solution to a given problem.

## **18. Faith exercised in grief**

**One of the hardest things to go through is, the death of a loved one, a friend, relative, or spouse.** This is not to be a study on the nature and dynamics of grief, which is such a powerful emotion, and destructive, if not allowed to have its day, but on the biblical use of faith, while we are going through our grief. Remember, that the ancient people of God all suffered grief at one time or other in their lives, and went through it all without therapy, counseling sessions, or grief seminars. This is not to criticize those things, because they can be very helpful. But to ask ourselves, **“What was it that pulled them through?”** **It was their faith in the promises of God!** When they got hold of the promises that dealt with the resurrection, etc., they believed God's Word, and this believed Word (metabolized doctrine) provided their souls with the spiritual energy, which comforted and strengthened them. And this in addition to the ministry of the Holy Spirit to us in dying grace.

Paul wrote about this problem to the believers in Thessalonica, telling them he didn't want them to be ignorant about their loved one's who were believers, who had fallen asleep (died); nor did he want them to grieve like the rest of mankind, the unsaved, who have no hope. And then he goes on to tell them why, and about the resurrection. 1 Thessalonians 4.

All believers in Christ will be raised to eternal life with new bodies, and will live forever and ever. And that also includes our loved one's in the Lord. That is our comfort, and that is our hope. We have the confident expectation of being re-united again with our loved in the Kingdom of Christ, beautiful and glorified. All of us! But the unsaved have no such hope, that's why they mourn as they do. When they die, they go to Hell awaiting the Day of Judgment, where they will be raised up out of Hell to be judged by Christ, and then be thrown into the Lake of Fire for all eternity. **So, for the believer in Christ, we can see how our faith in the Word of God, can strengthen, comfort, encourage us, and give us hope, during the time of our grief over loved one's lost to death.**

## **19. Faith exercised in sickness.**

Sickness is always one of the more difficult things to handle, because it affects us directly and how we feel. But we are to handle sickness by faith also. This includes diseases, injury, convalescence and recovery. First of all, sometimes sickness can be gotten rid of

by the exercise of faith in God's Word. Many a believer has gotten off their sick bed, by an intense and sometimes prolonged time of prayer, faith and the Word. But sometimes the recovery is not so quick, not so "miraculous", but long term. And it is faith in the Word, which will carry them through it. For the exercising of faith in the Word strengthens the spirit; it gives him hope for the future; it brightens his day; improves his disposition; and figures in very prominently in his recovery. And sometimes sickness is used by God to give us wisdom, so faith plays very prominently in that.

## **20. Faith exercised in the sickness of those close to us.**

This is also very difficult for Christians to go through, because it still touches us, only differently. We often feel so helpless, so inadequate, so frustrated, and even guilty at times, especially if we're involved with them over a long period of time, while they're in recovery, or convalescence. It may be a parent, a spouse, a child, but we don't know what to do. What doctors? What form of treatment? Are we doing the right thing? Are we doing enough? Our pain over their suffering, our insecurities, our fears. The demands they make on us; our inabilities and frustrations. All make it very hard on us.

**But faith in the Lord is not only very helpful, but is the thing that solves the problems:** in finding the right doctors and treatment; in our prayers for God to give the doctors the skill and ability in their problem; in the knowledge that they are in the Lord's hands; in strengthening us as we go through the stress and ordeal; in all the little details and decisions that must be made. The exercising of faith in God's Word gives us hope, strength, courage; and as we possess these spiritual qualities, we will be able to pass them on to our loved ones, so as to encourage them.

Whether in our own sickness, or in those close to us, or those we have to take care of, that we have the added burden of taking care of, faith plays an important part. **First of all**, in our own mental dynamic faith can take us from night to day. From fear, discouragement, despair, inadequacy, guilt, frustration, grief, worry, etc.; to peace, joy, hope, optimism, confidence, a relaxed mental attitude, and rest for the soul. **Secondly**, faith clarifies issues and guides the believer to make the right decisions, to follow the best course, etc.. **Thirdly**, faith acts a stabilizer of the mental attitude through all this. And is beneficial to the body as well. **Fourthly**, faith, when accompanying our prayers, calls the grace and power of God into action on our behalf.

## **21. Living by faith in a degenerate society.**

Living in a time of apostasy, or under national judgment, becomes very difficult for a Christian to handle spiritually; and one that calls for living by faith in the Word of God every day. In fact, **the exercising of faith and concentration on the Word of God will become intensified and disciplined during this time.**

Because of the condition of the people, the social phenomenon in society, and God's hand of discipline and judgment, there will be several factors that the believer will have to deal with in the exercising of his faith. **First of all**, there will be the continual pull by the negative volition crowd around him, who, having departed into apostasy, to join in with them. He will really have to occupy himself with faith in the Word to keep from being

pulled away along with the others. **Secondly**, is the vexation, (torment), of the soul from being continually surrounded by: negative, proud, arrogant, selfish, bragging, mean, violent, hateful, hedonistic, coveting, greedy, materialistic people! He will really have to keep his eyes on the Lord (faith in the Word), and lead a separated life, to keep from being tormented by it all, or reacting to it with bitterness and anger. **Thirdly**, is the fear of personal safety. When threats, violence, lawsuits, a people and government gone amok into moral and immoral degeneracy, the believer can easily lapse into fear concerning himself, his family, business and personal possessions. This is where he will really have to claim the promises of God concerning the protection of God for himself and his family, as God protected Abraham and his family, even against the Pharaoh, who was the anti-Christ on earth at that time. **Fourthly**, is the fear of judgment. When one sees all this going on around him, he too can be prone to fear that he could be swept away in the judgment of God. But this is where faith and the doctrine that he has learned really comes in. He walks with God. God has a plan for his life. God will be leading him, and watching over him, etc.. He will have confidence in judgment, because he has made the right decisions concerning God and the things of the Lord. He knows that God will keep him alive and sustain him, and enable him to go on and finish the work that God has for him to do here on earth.

## 22. The source of faith.

The **Arminiasts**, those who say that man has free will and the ability to believe on Christ apart from God's intervention and divine grace, say, that all men have the ability to believe within them. That is, the faith necessary to be saved, is inherent in all human beings. While the **Calvinists** say, that though all men have the ability to believe all sorts of things, they do not inherently have the ability to believe in Christ with the faith that is necessary for salvation. **That this kind of faith, that this trust, is given to them from God, and is a gift of his grace.** The **Arminiist** would say, "I owe my election to my faith." While the **Calvinist** would say, "I owe my faith to my election."

Perhaps the difference would be best stated as **common faith versus saving faith**. Where **common faith** would be that aspect of human nature that is able to accept things as true, as fact, by believing them. "The water is safe to drink". "I'll be home in half an hour". "The bridge is safe to cross.", etc.. While **saving faith** looks beyond that to getting the sinner to the place where he actually lets go of all that he is hanging on to and trusting in, and now fully trusts Christ as his Savior.

Now the big question is, "**Is man able to believe on Christ apart from God?**" Or, "**Is God the one who divinely enables man to trust in Christ as his Savior?**" Rather than answering this question by debate, or human reasoning, we find our answer simply stated in the Word of God. In [John 3:37-65](#) we see that the subject is: Christ's sheep, himself, his Father, their salvation, resurrection and how all that will come to be.

The **first** thing that we see is that **the sheep of Christ have been given to him by his Father, v.37**. "*All that the Father giveth to me, will come to me. And the one that cometh to me, I will in no way cast out.*" And, that no one can come to Christ, unless it has been granted to him by the Father.

The **second** thing that we notice this act is, that **those people that God has given to his son do come to him!** It's not that they might come to him, or that they have the potential of coming to him, or that they have been invited to him, or that they will have an opportunity to come to him, but that they will come to him. This leaves no doubt concerning this act. **Every person that the Father has given to the Son will come to him and be saved!**

The **third** thing we see concerning this act, is that **the Lord will not reject any of them**, regardless of good or despicable they have been in life. **He will save and receive everyone that the Father has given to him.**

The **fourth** thing we see about this, **that the Lord will not lose any of them.** Not one will be lost, but everyone will be saved and raised up on the Last Day. And the reason for his is because it is the Father's will.

The **fifth** thing we see about this is that **people would never come to Christ, unless the Father initiated the action, (v.44).** The Father draws to Christ the one that he has given to Christ. This **drawing, *helkuo***, to draw or to drag; was used of: the hauling of fish in a net; the pull of a river; the drawing of a magnet. It speaks of a supernatural and irresistible force, **whereby God draws, attracts to Jesus Christ, all those he has given to Christ.**

The **sixth** thing about this act of God giving a people to Christ, is that **they will all be taught by the Father, (v.45).** They listen to the Father; they learn from him; and they come to Christ in saving faith.

In fact, we have most, if not all, of the **five points of Calvinism taught here:** 1) they are unable to come to Christ, unless God draws them; their **total depravity**; 2) they have been chosen by God to give to Christ, **unconditional election**; 3) Christ died for and would raise them up; **limited atonement**; 4) the supernatural and irresistible drawing by God to bring these people to Christ; **irresistible grace**; 5) these people get saved and stay saved; **the preservation of the saints.** It goes back to the idea, **can man come to Christ of his own accord, or does God have to draw him to Christ?** If God did not draw a man to Christ, would he and could he come of his own accord? **Christ said, that no man can come to him, unless the Father draws him.**

### **23. Saving faith.**

Now that we have seen the electing hand of God; the drawing hand of God; the instructing hand of God, whereby the elect are taught about Jesus Christ, (Isaiah 50:4,5; 54:13); **now we turn our attention to the matter of how God enables the believer to believe on Jesus Christ with a faith that saves.** Not to just believe that he existed as an historical person, but to have that saving faith, where he trusts him as his savior. Remember, that if God gives people to Christ to be saved, for his own purposes, and if they can only be saved by believing on Christ; then God would also have to enable them to believe on Christ. Romans 10:9-16 has as its subject the salvation of sinners, and it deals with the matter of how they are saved. And it tells us that they are saved by faith in Christ.

So we've arrived back at that subject of faith in Christ all over again. But we go back to the Arminian-Calvinism debate. **Does man, alone, apart from any action of God, have the ability to exercise the kind of faith sufficient to salvation, which we call "saving faith"? Or does God himself have to enable us, individually, to trust in Christ in true faith, resulting in our salvation?** One of the answers is found in Romans 10:17, "*Faith comes from hearing the message, and the message is heard from the Word of Christ*".

It starts out with **the faith**, with the definite article. This tells us **that we are dealing with the kind of faith necessary for salvation**. The saving faith, where one trusts in Christ

**Secondly**, we have the phrase, *ex' akoes*, **out of hearing**, which gives us **the origin of saving faith**. The preposition *ek* tells us that something had its origin in something else, and had proceeded, or come out of it. Now the subject is, **the faith** that saves. So where does it come from? What is its origin? Out of man? An act of the will? Out of the heart? Out of the flesh? If any of these, the scriptures would have recorded it with *ek*. But as it is, it says that the faith to get saved, **comes out of the hearing of the message**.

**Thirdly**, we see that it goes on and becomes more specific, that it is the message heard through the Word of Christ, *dia rhematos Christou*. *Rhematos* deals with a specific subject, or category of the Word. *Logos* would speak of the whole Bible, but *rhematos* would deal with a specific teaching of the Bible. And there are many. The Word of Christ is a genitive of reference, **and refers to that specific teaching in the Bible that deals with Jesus Christ**. It is the Word, the teaching; the message concerning Christ.

**So, faith does not originate in us**. We exercise faith in Jesus Christ, and it comes from us at the moment of salvation, but it does not come from us originally. **The ability to believe on Christ, with the faith necessary for salvation, comes to us from God, as the ultimate source, through the teaching of his Word, as the immediate source. It is a gift of God's grace**.

God draws with a supernatural and irresistible force all that he has given to Christ. But the drawing is not what saves them! They still must believe on Christ. And so God teaches them about Christ; who he is; what he has done for them; why he had to do it; why they need him; about his great love for them; and how they are to receive all this grace by believing on him, and calling out to him in faith for salvation. For he has said, "*Everyone who calls on the name of the Lord will be saved.*" Romans 10:13. So we see here, the source of faith the kind necessary to us for salvation, comes to us from the Word of God. Nothing has been left to chance, or the weakness of man, for God has supplied it all in his grace.

## **24. True faith is supplied to us by God's grace.**

Paul wrote that **we have been saved by grace**. He emphasizes that it is not by faith, that we have been saved, but by grace. He puts the credit, where the credit is due. It is not that we have been saved by faith; nor saved ourselves by our faith, but that he has saved us,

and that by his grace. The sinner does not save himself by his faith, but is saved totally by God's marvelous grace, through faith, which God supplies.

**Can we not see that God is the one who brought us to our salvation?** That we did nothing. That we supplied nothing. That he literally took us to the place, where we trusted in Christ as our savior! Even David understood how closely and intimately God worked with him, even before he knew one thing about God! *"Yet you brought me out of the womb; you made me trust in you at my mother's breast"*, Psalms 22:9.

**In God saving us by his grace, he supplied to us the very faith necessary for salvation.** He states that we were no different than the rest of the people on earth, we were by nature objects of wrath. But because of his great love for us, he saved us by grace. Ephesians 2:3-5. We also see that this grace of God is elective; that it has chosen whom it will save. Romans 11:5. And this too, is out of the purpose of God. 2 Tim.1:9.

To be saved, one has to place his faith or trust in Christ. He has to place his faith in the Word of God. And thus, God has supplied both to us: the Word of God, and faith. And both of them have been supplied to us out of his grace, the unmerited, undeserved, unearned favor of God. Would a man come to Christ of his own accord? The scriptures indicate that he wouldn't. **In fact, the scriptures show that unsaved man has neither the desire, nor the ability to come to Christ. He is both unable, and unwilling.** But it also shows, that it is God who draws these elected ones to Christ, convicting them, teaching them, and then causing them to trust in Christ for salvation. With the result, that God really is the one who saves them. As Romans 3:11 says, *"There is no one who understands, no one who seeks after God."*

## **25. Faith and the leading of the Holy Spirit.**

This is one of the harder things for Christians to do, and that is to trust in the Lord, and follow his leading in their lives. *"Because those who are led by the Spirit of God are the sons of God."* Romans 8:14. Paul wrote **the Holy Spirit leads the sons of God. And if he is the one who is doing the leading of us, then all we have to do is follow him by faith.** But it seems so hard to do at times. Partly because of our own insecurities, and partly because of our own covetousness and materialism. Sometimes we wonder if he's leading at all; and if he does, how will we recognize it. We doubt, "Will he really open up away and provide all that we need?"

But the Holy Spirit really does lead the children of God, and faith is the key in following him, (obedience also). But there are some things that we can hold on to that will reassure our faith.

**One**, is the concept that God has a plan for our lives, a perfect plan, and we, as sons, are to execute it. But it is the Holy Spirit, who will lead us in it, revealing it to us as we go on in life, as he did the Lord. All we have to do is follow the leading of the Holy Spirit.

**Two**, is the concept that it was the Holy Spirit, who led us to Jesus, even in our unsaved state! God the Father gave us to his Son; drew us to his Son, and it was the Holy Spirit, who was the active agency in drawing us to Christ. This is also called the sanctifying

ministry of the Holy Spirit, whereby we were set apart from the World System and Satan's dominion and brought to Christ, by the ministry of the Holy Spirit. By the way, it's incorrect to say that we lead people to Christ, or have led someone to Christ. We may tell people about Christ, but it is the Holy Spirit that leads people to Christ.

**Three**, now if the Holy Spirit brought us to Christ, even while we were in the state of rebellion against God; and an act that was perfect, wonderful and undeserved, and totally successful on God's part, for we got saved; cannot he be trusted to continue to lead us in God's perfect and wonderful plan? Obviously he can, so all we need to do is trust him completely and follow his leading in our lives by faith!

## **26. Faith and the renewal of the new nature.**

*"Therefore we do not lose heart. Though outwardly we are wasting away, yet inwardly we are being renewed day by day", 2 Corinthians 4:16.* We have also seen that we are to be *"transformed, (an inward phenomenon and process), by the renewing of our minds". Romans 12:2.* And we have seen, *"that we have put on the new man, which is being renewed by means of knowledge (epignosis) in the image of its Creator."* Col. 3:10.

Now the word **renew** is *anakainoo*, which means to renew, to refresh, to invigorate; to liven up again the life that is already there. **It doesn't mean to create life all over again, but to invigorate; to bring back the life that is already there to a fresh quality, as if it's brand new all over again.** When we bring fresh air into a room, we don't create air all over again, but change the air, freshen the air with new, clean air. When a person is tired and weary, we don't create a new person all over again, but give him rest, food, sleep; and when he awakens, he will feel like a new man. The food and rest have infused new strength in him; he is refreshed, renewed, invigorated. Sometimes a person will feel like collapsing in our summer heat, especially when he is working hard and under a lot of pressure. But let him sit down, get a little rest, some liquids in him, food, and then cool off in the swimming pool, and in no time at all, he will be totally refreshed. He says' "I feel like a new man. I can go on all day". **He hasn't been recreated, he's been refreshed, renewed.** And this is what the concept of the renewal of the new man is all about. Its where the new man is brought back to that state of refreshment, where all the cares, worries and burdens of the day are lifted off, and the believer feels refreshed, new, all over again! **The new man is not created all over again; it is renewed.** New life is poured into it. Just as, food and nutrition are converted into energy, thus infusing strength into the body, infusing "life" into it, so it is with the new man.

Now it says that the new man is continually being **renewed**, day by day, by means of *epignosis*. *Epignosis (knowledge)* is the means, (instrument), by which the new natures of Christians are renewed. *Epignosis* is the word for **the Word of God that has been changed, transformed into spiritual energy, spiritual phenomenon, and brought into the new man. And the mechanics of how this is done is by faith!** As the believer believes the Word of God, the promises of God, the doctrines of God, he changes them into spiritual phenomenon, into *epignosis*, which is what renews the new nature.

Hopefully, the believer can see how important this is! Each day he wakes up to a new day. The angelic conflict is still raging on; Satan is still warring against Christ and his

Church; the World System and all it's evil is still there; his old sin nature is still there; his pressures are still there, maybe even new ones: and his body of flesh, with all it's decaying is still there. Discouragement, sadness, grief, depression, guilt, fear, worry; all hang on the edge, or are attacking the soul, maybe even crushing it. What does he do? How does he handle it? How does he get out of it, or change things?

**The key lies in the renewal of the new man.** He can do very little, or anything at all, about what's going on around him in life. But he can transform his entire being by the renewing of his new nature, thus giving him the strength to successfully withstand and overcome all the pressures of life. And this is where faith in the Word comes in once again; totally transforming his spiritual state, through the inner renewal, **which takes place as one believes God's Word.**

One of the aspects that many Christians overlook, even Pastors: and something that many Christians do not know anything about, is the new nature. It is one of the things that make us so different from the people of the World. And because of it, our priorities in life need to be completely changed; where we put the Word of God, the Holy Spirit and the things of Christ first and foremost over all the things of the World, and the things of life. It's not so much a matter of commitment, or a personal testimony as a Christian, as it is one of self-preservation! The new nature, which is spirit in nature, needs daily the spiritual strength that comes from *epignosis*; faith in the Word and the filling of the Holy Spirit.

Now God has given to us, and preserved on earth for us for almost 2,000 years in the Church Age, his Word, for this very purpose; **to feed and strengthen these new natures that he has created.** And this is where the local church comes in. So many Christians have gotten their eyes on new buildings, expansion programs, creating "show cases" in their communities, on programs, entertainment, outreaches, choirs, saving the country, singing, things that are fun and entertaining, things that make them feel good and their emotions, that they have forgotten about, or maybe they never knew, **what the real purpose of the local church is! It is to teach God's Word, so that the new natures of these believers can be renewed, strengthened, edified, encouraged and grow!**

**That is the main function of the Pastor-Teacher gift,** to study and to teach God's Word, so that believers will have something to put their faith in. And if he does that, then he has fulfilled his duty before Christ. If he doesn't, then nothing else matters, regardless of how great these other things seem to be. (Great in the eyes of man, but not God). And the main purpose of the believer going to Church, is for the renewal of their new natures! It's to learn the Word of God, to grow, to be trained, to learn the many facets of the Christian life, and to be renewed in their new natures! **It is these new natures that make us so different, and why we have to have doctrinal teaching.**

**This renewal of the new man, as we have seen, is accomplished when the believer takes his faith and believes God's Word.** Faith in the Word, whether it is its teachings, or promises, is what produces *epignosis*; and *epignosis* is what renews the new man; all accomplished, of course, the filling of the Holy Spirit. So we can see again how important faith is, only this time in the renewing of the new man. Now when exercising faith in this area two things come into mind: **one**, in the area of the local church, where

we assemble under the teachings of God's Word; **two**, in the area of our own priesthood function at home.

**In the area of the Church**, certain disciplines enter in: 1) one must be mentally prepared to study the Word, which would entail the confessing of sins if necessary; 2) Bibles, notebooks, etc., are mandatory; 3) good manners, no fidgeting, talking, looking around, doing things that would be distracting to others; 4) concentration on the message; 5) keeping one's thoughts from drifting; 6) believing what is taught.

**In the area outside the Church:** 1) confession of one's sins; 2) making up Bible promise sheets; 3) prayer; 4) dealing with Satan; 5) repetition of the promises; 6) concentration on the promises; 7) intense concentration on the promises in certain events; 8) believing the promises. When under intense pressure, all these functions will probably have to be intensified; and it may go on over a long period of time. One may also have to call in others for support.

Spiritual renewal, the renewal of the new man, takes place, as the Christian places his faith in the Word of God. He says in effect, "I believe it's true." He does it while he is in the church, and while he is outside the church. Actually in both places. Just because you go to class at certain times each week, don't think that is all you have to do. You still need to retain your own independent priesthood function outside the Church. And just because you do it outside the church: tapes, notes, personal study, etc., don't think you don't need to assemble in a local church, under the authority of a Pastor- Teacher teaching the Word of God. You still need to assemble, as much as possible, with other believers under your right Pastor.

## **27. Faith as a Title Deed.**

*"Faith is the assurance of things hoped for, the substance of things not seen", Hebrews 11:1.* One of the problems that we have with faith, is that it seems so "iffy", so airy; something that has no substance; it can't be counted on. We look around in life, and there we can see many things, that seemingly we can count upon; things that have substance to us: the cars we drive, the chairs we sit in, the ground under our feet, water in the rivers, the sea standing stopped at the sea shore, our families, our jobs, the government, etc.. **But faith? It doesn't seem to have any substance to it at all! Or does it? Maybe faith has more substance to it than anything we can see in this life. And because it does, we can build on it things that have lasting values; things that will endure for eternity.**

The Bible says that, *"Faith is the assurance of things hoped for, and the certainty of things not seen", Hebrews 11:1.* In the original, faith is thought of, or referred to, as a **title deed, or a guarantee**. Whenever someone bought a piece of property, it was not enough that he just took possession of it, (which was usually at some point in time in the future, and could be the distant future); he also wanted to possess the title deed to the property, which was his guarantee that the property was his! If he was living on the property and someone came along to question it, he could also produce the deed, as **legal proof** the property was his. For many years, we have recorded our title deeds in the County Court House as legal, public proof, that the property was ours, then keep our deeds in a safe place; safes, or safety deposit boxes. If the individual was living off the

property, maybe a long ways away in a distant town, **the title deed to the property was his guarantee that the property was his.** And so we can see, that faith in God's Word, actually becomes the guarantee that we will receive these things from God.

## **28. Faith as a shield.**

*"In addition to all this, take up the shield of faith, with which you can extinguish all the flaming arrows of the evil one."* **Ephesians 6:16.** Here we see that faith is spoken of as a shield, because of its **protective qualities.** The Holy Spirit is telling us that **we can, and are to protect ourselves from the attack of the evil one, the devil and his entire army, by the exercising of our faith in the Word of God.**

Sometimes we wonder why God allows these adverse situations to come upon us. But I think that it's pretty clear that the reason why, is that they prompt us to exercise faith, and that is what the Lord wants from us - **faith!** When Christ spoke to his disciples, he had seen that Satan was demanding permission from God, to attack Christ's disciples. Christ put it as, *"to sift them as wheat"*. Now Christ did not protect the disciples by refusing to let Satan "have his day"; nor did he protect them by personally intervening to stop Satan. What Christ did was pray that their faith would not fail! Because **he knew that this simple matter of faith was enough to defeat the most powerful created being in the Universe!**

By Christ handling this situation in this manner, he was showing all Church Age believers forever, that faith could handle the job anytime that the devil attacked them. This not only gives us a tactical victory over Satan, but gives God a tactical victory in the Angelic Conflict. It glorifies God, as well as defeats the devil. **If we can handle the most difficult problem we will ever encounter in life, an attack by Satan, we can handle anything that life can throw at us.**

If we go back to the metaphor of a shield, we see that the sole purpose of a shield was to protect the individual from the attacks of his enemy, although it was used for other purposes. A shield could be used as an offensive weapon, such as striking someone with it, but that was not it's actual function and purpose. It could also be decorated in various manners to show rank, the division one belonged to, or the Clan or House one belonged to. But that was not what its purpose was either. The sole purpose of the shield was to protect the body, the person, from the attacks of the enemy. Whether they were from a sword, spear, ax or arrows. Here, we have the idea of arrows.

It was much easier to protect one's self from a sword, because, as he hacked, or thrust at you, all you had to do was place the shield there to intercept the blows. But the enemy's arrows were much more difficult to defend against, especially if they were on fire. They traveled very quickly; they were very small; and often there were thousands of them filling the air. And all it took was one little arrow getting through, to inflict injury, or to kill. So arrows were quite a problem.

And, as the shield protected the soldier's body against the thousands of incoming arrows, **so does faith protect us as a shield from the thousands of attacks from the devil.** Attacks against our bodies; attacks against our souls; attacks against our health; attacks

against our thought life, against our peace, against our families and against our church. Christ is a shield for us against God's wrath; and faith is our shield against Satan's wrath.

And faith is thoroughly sufficient to protect us from all these attacks. Even Jesus Christ himself has put his approval on it. He would be neither fair, nor loving, if he would have let Satan attack his disciples to be decimated by his attack, if faith did not work. But faith does work! It crushes, defeats and repels the attack of the devil. **It is our shield that protects us from Satan.** And is used all the more effectively, if all the believers in a local church take their stand on the front line of battle and use it!

## **29. Faith in a 20th century shield metaphor.**

For thousands of years the shield played prominently in the theater of war as the weapon or instrument that protected the soldier in combat. Although today, soldiers do not use them; they are quite ineffective against live ammunition. Though some police do use them in riot control.

**But there are many other tactical concepts today that serve us as shields.** For example, air cover overhead acts as a shield to give protection to the foot soldier on the ground. In other cases, airplanes using electromagnetic warfare are used to confuse and disturb the enemy's radar and communication systems, so that the enemy is forced to operate in the blind. And now, electromagnetic warfare has become so advanced, that they are able to erect an electromagnetic dome over an entire theater of war, acting as a shield to protect the troops from electromagnetic warfare. Even in the realm of Science Fiction in the Star War movies, the Enterprise had an electronic defense shield to protect the hull of the Enterprise from attack.

The shield changes in nature in correspondence to the type of weapon one is being attacked by. Primitive arrows and spears could be effectively stopped by a wooden shield, or one with extra thick rawhide. A bronze sword could be stopped by a bronze or wooden shield. But something stronger would be needed for an iron or steel sword.

When rifled artillery shells were developed, then they had to move on to armor plate to protect the hulls of ships. And the bigger the shells, the heavier the armor plate had to be. But when depleted uranium armor piercing shells were developed, then they had to develop reactive armor.

And when we go into the era of electromagnetic warfare, certain advances into electronic counter measures (ECM) were needed to serve as an effective shield. So the shield, or protection had to vary based upon what weapon the enemy was using. And in the Angelic Conflict, the perfect weapon for our protection against the attacks of the devil is **faith!**

## **30. Faith as a sight metaphor.**

*"For we walk by faith not by sight."* 2 Corinthians 5:7. Although faith and sight are entirely different concepts, they do hold one thing in common; and that is, **they are both modes of perception by which one is able to perceive reality.** But while sight is limited to the immediate physical world, faith is limitless. By the use of the eyes, one is able to

see what is around him, he is able to see, perceive, physical reality, along with his other senses. But here is where the beauty and genius of faith comes in. When the Christian exercise faith in God's Word, he is able to see reality, not only in this world, but is able to reach beyond all this into the spiritual world. He is able to see the world of God and his Son Jesus Christ; he sees into the world of angels, both fallen and unfallen; into the many wonderful things of Heaven and eternity. And because he is able to perceive (see) these things, he will be able to order his steps in life along these lines.

**Walking** refers to the decisions one makes in life; the steps he takes; the direction he heads in; the manner in which he lives his life; the re-structuring of his priorities. People see things, read things, hear things, smell things, think about things, all concepts connected with normal human nature. **But the Christian sees things by faith!** And because he does see things differently, he sees more things, he sees into a different world, he sees those things that are truly important. And because he does, he orders his steps in life differently; he makes decision in his life based on faith. The Christian is able to do this, **because he has organs of perception that unbelievers do not have.** Unbelievers are limited to their physical and intellectual capabilities, (which they are obsessed with and glorify), which are all a part of their fleshly nature. But the Christian has been given a new nature that is not only capable of perceiving and comprehending the divine nature of God, but spiritual phenomenon as well. He is not only able to exercise faith, but a regenerated will as well, so he can walk in life according to his new found faith in Christ.

### **31. Faith as a pioneering metaphor.**

*“Let us fix our eyes (faith) on Jesus, the Author and Perfector of our faith..”, Hebrews 12:2a.* The **author**, *archegos*, had a variety of meanings. It usually referred to the one who was first in something; its beginner, originator, or author. It was also used of **trailblazers, pioneers**, the first ones to go into an uncharted area or country. And after him, would be those who followed in his path. The history of the West was a history of the trailblazers and the pioneers, who followed in their path. Hunters, trappers, fur-traders, the Lewis and Clark expedition all tell of this story.

**And the Lord was a trailblazer for us.** He did something for us, and then went to a place that no man had ever gone before; and he did it by faith! By faith, he left his throne in glory; came to earth; was born of a virgin; lived life; followed God's plan; died on a cross for our sins; went to Hell; was raised up out of Hell; received a resurrection body; ascended back into Heaven; was exalted to God's throne; and glorified. And **he did all this by faith in God's promises!** He not only walked by faith, but brought faith to its perfect, completed state. Blazing a trail for all the other pioneers of faith to follow. **By faith in Christ, we are following the path that he has blazed, that leads us to the Throne of God where he is.**

You see, to us, our own individual lives are uncharted territories. Oh we try to build roads, bridges and highways to have some type of control, so we can know where we're going; but the future is all unknown to us. But instead of living our lives by sight, we are to go out into this uncharted land by faith, faith in God's plan and will for our lives. And there in that land, God has all kinds of experiences for us; new things to do, new things to

see, new things to learn and places to live. And by faith, we walk as pioneers, as the Lord did.

### **32. Faith as a nautical metaphor.**

*“Holding on to faith and a good conscience. Some have rejected these and so have shipwrecked their faith.” 1 Timothy 1:9.* Here we see Paul using the nautical metaphor concerning the believer and his soul. Both, **shipwrecking**, and the **soul being destroyed** in Hebrews 10:39 speak of **the destruction of the soul's well being**. Which is accomplished as the believer rejects the filling of the Holy Spirit and the life of metabolized doctrine in the new man. Without the stabilizing influences of God's Word, and the Holy Spirit, the old sin nature caves in on the soul and brings it down to a state of disintegration and misery.

We can look at the believer and his soul from the perspective of a sailing ship to help us understand some spiritual concepts and the world around us. All ships, large and small, have one thing in common, and that's a **rudder**. As small as it may be, in comparison to the rest of the ship, it's **the thing that controls the direction of the ship**.

All ship's rudders are controlled by the **helm; a large spoked-wheel that one turns**. Which is controlled, turned, by the helmsman, in the direction that he wills. **So the rudder and helm, speak of the will of the believer; the decisions he makes in life.**

The **charts**, are maps of the area in which one will be sailing, and will enable the individual to determine the course he must follow to get where he is going. They represent the Word of God and it's teachings. **The destination and course we are following are the will and plan of God for our lives.**

The **compass**, which gives us our heading, keeps us on course, as we continually steer the ship in line with the compass heading. **The compass is our constant orientation to grace, faith, truth, and the leading of the Holy Spirit**. The compass is always able to do that, because it is always oriented to the North Pole. And the Christian will always be able to steer his ship accurately in the plan of God for his life, if he follows his compass, because it is always **oriented to Yahweh, the God who dwells in the North**.

The **sextant** was a part of the navigating equipment, and enabled the mariner to determine his location on the sea, and on his charts, by shooting either the **sun** during the day, or the **stars** at night. By shooting the angle of them in relation to his ship, he could **determine what his location was on the chart, and tell if he was on course**, off course, by how much, and what new heading he had to steer to get back on his original course. It also allowed for him to check his progress at sea, the distance he had traveled, etc..

Many things help us in this matter: looking to God, his Son, the Word, both day and night; where do we stand in relation to his truth, his grace, to faith; the reality check of sitting under doctrinal teaching under a Pastor-Teacher: all these help us keep our bearing. And if we get off course, we know the corrections that we have to make to get back on course.

The **sails** are what **propelled the ship**. Actually, **the wind propelled the ship**, the sails only trap the wind and transmit the energy to the mast, which transfers it to the hull. And **the sails are analogous to our faith!** Without the exercising of faith, there is no movement in the Christian life. And as we exercise our faith in the Word of God, then we are empowered by the Holy Spirit (Romans 15:13). And as we are empowered by the Holy Spirit, we start to move forward in the plan of God for our lives! **The power of the Holy Spirit is transmitted to us by faith**, as the power of the wind is transmitted to the ship by the sails. And the Holy Spirit is always blowing us in the direction of what God's will for our lives is. (See study on Striking the Sails).

So often the Christian becomes afraid; he doesn't know where he is; these are uncharted waters; he doesn't know what it's like where he's supposed to be going in this life; he has only heard of his final destination, Heaven; he's afraid of the enemies he will encounter; he's afraid his little ship won't be able to stand the storms of the sea; he wonders who's in charge. But if he can see that the Captain of his fleet has already sailed these uncharted waters before him, and has arrived at his destination; and that his following a perfect plan; in a perfect sailing vessel that can handle any storm at sea; and that the Holy Spirit is "blowing" him in the right direction; he can keep his "**sails of faith**" up and enjoy the ride! We're heading to the "**North Star**"!

### **33. Faith and the gold analogy.**

*"These have come so that your faith-of greater worth than gold which perishes even though refined by fire-may be proved genuine and may result in praise, glory and honor when Jesus Christ is revealed."* 1 Peter 1:7. The Apostle Peter has been talking about the trials and sufferings that believers go through in this life, and now he tells us why - for the refinement of our faith.

Gold is found as placer gold in the streams, (where nature does the refining), or in hard rock mining, where it is found intermingled in rock, usually quartz. To free it of the ore, it is usually crushed, and then today, chemicals are often used. The process of melting is still used today, as it was thousands of years ago. Through the process of crushing, the bulk of the ore is done away with, leaving small amounts of ore and the gold. Then it is heated up and the gold sinks to the bottom, and the dross floats on top, where it can be skimmed off leaving only the gold in the crucible.

#### **The rock looks at the unbelief of the Christian, while the gold speaks of his faith.**

The crushing process looks at the hammering we take in life, while the smelting process looks at the fiery trials we go through. The purpose for all this is to get at the gold, to get at the faith of the Christian, ridding him of all unbelief, and leaving only pure faith behind. The **trials** that come our way in life are not designed to punish us! Neither are they designed to crush us! **They are designed to make us believe God's Word!** To trust Him! To bring out the faith that is already there. The purpose of mining is not to just crush rock, but to get the gold that is in it. And so are our trials! So, in our trials, we are to exercise faith in God's Word, claim His promises, and move on through them; being rid of the dross of unbelief, leaving only faith behind.

### **34. Faith, the basis of a covenant relationship.**

When two individuals, a man and a woman; or two nations, enter into a covenant relationship with each other; **the basic underlying structure of that relationship is faith.** Both parties believe what the other party says; both parties trust that the other party will do as they have said. There may be certain and many conditions and stipulations laid out in the covenant relationship, but faith is the foundation of it. It may be a covenant between a man and a woman, for marriage; it may be a covenant between friends, (not practiced that often in the Western world, but was common in the Eastern world); it may be the covenant of a business contract; or a covenant between nations, a peace treaty; but the underlying foundation of the covenant relationship was trust. If it was a bi-lateral covenant, then there was to be bi-lateral trust. If it was a unilateral covenant, as God has with us, then it is unilateral trust; that is, we are the ones who trust Him.

**The covenant relationship assumes a state of peace between the parties; and if one does not exist, it creates one.** It also creates a state of trust. The legally binding nature of the covenant, the public oath and testimonies, the ceremonies and witnesses, the committing of the individual's will and life to the covenant relationship creates a state of trust, (after all, that was the purpose of it), where you can trust the other party. **Betrayed trust was a serious matter!** The two underlying factors in the covenant, were the **individual's commitment** to it, (a wholly volitional matter), and the **individual's integrity.** Character, integrity, and the personal commitment to keep the covenant relationship unviolated at all costs were the keys to maintaining the covenant relationship. What this enabled the covenant parties to do was live in a state of security. The covenant created a legally binding atmosphere where there was trust now between the parties; and they can now feel secure.

David had this betrayal problem in [Psalms 41:9](#) with one of his friends, who it seems, that he was in covenant with. "*Even my close friend, whom I trusted, he who shared my bread, has lifted up his heel against me*". The original calls him a "*man of peace*", which indicates that there was **a relationship of peace between them.** And the word for peace, *shalom*, also indicates that peace had been made between each other, that a state of peace existed between them. To "*lift up his heel*", speaks of **the other party's betrayal of his friendship relationship with David,** and it also has overtones of military life. It has the real meaning of to thrust out the heel, which was, and is, a very effective technique in the fighting of the military arts, commonly called Karate today. This seems to indicate a very vicious betrayal of David and his relationship with the other party; and it could have come either as an expression from his own military background; or because the man was in the military as well or both. David said, that "*he trusted in him*", *batach*, which not only is the word for faith or trust, but also has the idea of the feeling of security one had from the relationship.

So faith is the basis for all covenant relationships; faith where you believe what they say; and trust, where you trust them not to harm you, but to live up to their end of the covenant. We see this covenant trust broken in another place with David, in [Psalms 55:12-14,20,21](#); where his covenant friend breaks the covenant that he had with David. In [verses 13,14](#), he says that he was his close friend, his companion, and it has the idea of a doctrinal friend; and that both of them took in doctrine at the Temple, and that both had a doctrinal rapport friendship, but he had broke his covenant with David.

### 35. The covenant of faith provides help.

*“In my anguish I cried to Yahweh, and He answered by setting me free. Yahweh is with me; I will not be afraid. What can man do to me? Yahweh is with me; He is my Helper. I will look in triumph on my enemies”.* Psalms 118:5-7. As I said before, when two parties entered into a covenant with each other, trust went both ways, and therefore they could count on each other. But in our covenant relationship with God, he has covenanted Himself to us taking all responsibility to care for us on His shoulders. He provides; we trust. He helps us; we count on Him. He has no trust in us, neither does He need our help.

Of all the references to the word **Helper**, the overwhelming majority of them are a reference to **God's covenant role as Helper to His people**. In verses 6 and 7, the writer states that, "*Yahweh is **with him***", *ly*, **bound to him by covenant**; therefore he is not afraid. Notice the absence of fear in the presence of faith. And that faith is due to his knowledge of the covenant. Again he says, "*Yahweh is with him*", bound to him by covenant; and that *Yahweh*, because of that, is his **Helper**. And he will be triumphant over his enemies.

It matters not what the covenant relationship is: marriage, friendship, business, salvation, political; faith is the underlying foundation that it is built upon; and integrity is what holds it together. Friendship and marriage have the unique factor, in that both the parties are to help one another. In fact, it is so assumed, it's taken for granted. In salvation, the help is one-sided coming all from God to His people. Even in business, you will see business partners coming to each other's aid, usually because it's in their self-interest. And nations are also pledged to help each other, when attacked, if a peace treaty exists between them.

### 36. Faith, an eternal principle.

From this, we will be able to see **that the principle of faith did not originate with man on earth, but had been in existence since the very beginning**. We may not be able to see this by direct statements, but we will be able to perceive it by examining the various things that have transpired. In Hebrews 13:20 we read, "*May the God of peace, who through the blood of the eternal covenant brought back from the dead our Lord Jesus, that great Shepherd of the sheep..*". In this we see that God the Father and God the Son had entered into a covenant with each other in eternity past. And though there were many aspects of the covenant, one of them was to raise Jesus up from the dead. In this covenant, certain and many promises were made by the Father to the Son. The Son entered into covenant with the Father, because he loved him, trusted him, was of one mind with him in all things, and believed what he said. Because of this, the son incarnated, becoming a man; died on the cross for a people stipulated in the covenant; was buried; and rose from the dead. We know that the Son believed his Father's words all his days here on earth, and trusted him. And now we see that he believed his Father's words and trusted him long before that. **So faith was a viable principle at work in the Universe long before man came on the scene.** (Even sin was a principle at work in the Universe before man, because of Satan's sin against *Yahweh*).

When God created the Universe, by a simple command, "Light be"; or Christ calmed the sea, by a spoken word, there certainly was no doubts in their minds. **Even with this matter of Satan and all the angels, they had to accept God's explanation for their existence by faith!** The second person of the Godhead had always believed the words of the first person; and when he became a man, he still believed his words, his promises and trusted in him; all the way to his death on the cross and his sojourn into Hell. And *Yahweh* has chosen the principle of faith, as the means by which all humans may appropriate his grace, either for salvation and forgiveness, or for his blessings.

### **37. Faith as a metaphor for eating.**

In this, we will see the matters of: obedience, humility, cognitive recognition, positive volition and the mechanics of the new nature. In the **Wisdom literature**, Doctrine, the Word, Wisdom have been put as a woman, who has prepared a sumptuous banquet and calls out to the City; *"Let all who are simple come in here! She says to those who lack judgment. "Come eat my food and drink the wine I have mixed. Leave your simple ways and you will live; walk in the way of understanding."* Proverbs 9:4-6. (We eat the Word, by believing it.)

In the **Prophetic literature**, we have again the metaphor of eating for the positive response towards and assimilation of the Word of God. *"But you, son of man, listen to what say to you. Do not rebel like that rebellious House; open your mouth and eat what I give you."* Ezekiel 2:8,9. Ezekiel was the prophet of *Yahweh* to the House of Judah, and God had a message of impending judgment for them, his judgment on them! But first of all the message would be received by Ezekiel, who would assimilate it by faith; then he would communicate it to Israel. We notice in v.3, that even though it was a message of judgment and destruction, it was as sweet as honey in his mouth. Showing that any and all communication of God's Word to those who are positive to truth and receptive to his Word is sweet. Positive believers are receptive to God's Word, regardless of what the content is. It's all sweet to them!

In the **Apocalyptic literature** of the Apostle John, we see again the eating metaphor for the reception of God's Word into the inner man, which, in this case is prophecy. During the Last Days, a mighty angel will come down from Heaven carrying a little scroll with a prophetic message. Revelations 10:1,2,8,9. *"I took the little scroll from the angel's hand and ate it. It tasted as sweet as honey in my mouth, but when I had eaten it, my stomach turned sour."* Revelations 10:10.

Now we have an interesting question, and one that deserves an answer. Both the old testament prophet Ezekiel and the new testament John have parallel experiences, to a point. Both have received divine communication from God in the form of a scroll, both have received it by faith, eating the scroll; and both have the same experience that the Word tastes as sweet as honey in their mouths. But in John's case, it turned his stomach sour, while it had no adverse effect on Ezekiel.

Why? The answer lies in that, in the original receiving of the Word of God, both men were positive to all the things of the Word and the Word of God. And when they first received them, the **initial stage of eating**, (positive volitional response to communicated

doctrine; eating of it, the **swallowing of it by faith**), it was for them a joyful and peaceful experience. But as it began to be digested in the stomach; that is, when John fully began to understand what all this prophecy meant, it turned his stomach sour. While, when Ezekiel understood what it meant, it didn't.

What was the difference? In **Ezekiel's** case, he knew that he was dealing with a hateful, arrogant and rebellious nation of murderers, adulterers and the rest, and that God was finally going to judge and destroy them, although not utterly. So it had no effect on him. **He was glad, in a sense, to see it coming.** When a nation has defied God for so long, and in so many ways, and is finally judged, it's a relief. The message of judgment went well with him; no upset stomach. But with **John, the message is bitter, because he knows that it deals with the Church in the Last Days.** He sees the arising of the final Beast, the New World Order, and the numbering system of the Beast, (one of his names in the Chaldee meant the Numberer), and the persecution of the people of God in the final days; and that before the final triumph, believers will have to go through a terrible ordeal. The scroll turns John's stomach bitter and sour, because it unveils the lot of the faithful in Christ in those last days of satanic opposition.

### **38. The relationship of faith to righteousness.**

Again, we must note that faith looks both at the believing of something, or believing in someone. In Genesis 15:6, "*Abram believed the Lord, and he credited it to him as righteousness.*" And this verse is quoted in Romans 4:3,5, *episteusen de Abraam to theo*, "*Abram believed the Lord*". In the Hebrew text of Gen.15: 6, it states that Abram believed the Lord, or *Yahweh*. But with the word *be* prefixed, **in**, it meant ***Abram believed in Yahweh.***

This appears to be in the context of God's promise to give him a son. Earlier, in Genesis 12:1-3, God had told him to leave Ur of the Chaldees, etc., and that he would bless him; and Abram was saved then. Then he goes on to remind God that he was still childless, (a fact that God knew); and was answered by God by having Abram count the stars, restating his promise to him. And so Abram believed what *Yahweh* said; he believed in him, and he believed him. The Hebrew word that is used here is *amen*, and it meant to lean upon something, to count on it, to rely on it. Thus we see that Abram counted on what God said concerning a child. So, as a result, he would not leave his estate to Eliezer of Damascus, but wait upon the Lord to provide him a child. An interesting note here, is that the word to believe, *amen*, is in the causative hiphil stem; showing that ***Yahweh had caused him to believe him, and to believe in him. A matter accomplished by his irresistible grace to his chosen ones.***

Now we get down to the matter of righteousness. One not only has to be righteous to dwell eternally with God, but also he must be righteous for God to enter into covenant with him, (he cannot be yoked with unrighteousness); and he must be righteous to be blessed by God. To count someone as being righteous could not be accomplished by works, for then it would have to be considered a wage due by God! And God would have none of that. If he was going to bless men and grant them righteousness, then it would have to be done on the basis of his grace; it would have to be a gift. So, when one believes on Jesus Christ, then God credits righteousness to the account of that person as a

gift. That's why Romans 4:5 tells us that, "*faith is counted as righteousness*". Faith and righteousness are two different things. **But when an individual puts their faith in Jesus Christ, God counts that faith as righteousness.**

### 39. Entrusting one's soul to God.

*"So then, those who suffer according to God's will should commit themselves to their faithful Creator and continue to do good."* 1 Peter 4:19. Probably the most difficult time we have is in the area of our own sufferings, and one of the most difficult things for us is to trust God. We want answers; we want help; we want medicine; we want relief; we want to be healed or cured, and we want it now! We pray and don't get the results we want; we go to doctors, often to no avail; we're worried and afraid and we don't know what to do. We see that these sufferings ones, **suffer as a way of life**, the present participle of *pascho*. Not something that one exactly wants, but, nevertheless, it is a fact of life. But an encouraging thing is that it is according to the will of God. It does help accomplish what his will for our lives is,

An interesting note here, this is the only place in the New Testament where God is called the **Creator**, *ktistes*; and that he is also a **faithful Creator**. You can count on him, rely on him to do and perfectly finish that which he is working out. What this tells us is not just that God has created the world, angels and men, but that his creative act is still going on in us who have been redeemed. God created the new man in us the day we believed on Christ, but is also shaping that new man into the person he has in mind; into the person he has envisioned and purposed. And sufferings are necessary to accomplish that.

The word to **entrust** is *paratithemi* and was a term found in the commercial world. If one had wealth; gold, silver, jewelry, cash; he might now want to leave it at his place if he went out of town. He would drop it by a friend's house and **hand it over to him for safekeeping**. These goods were placed in trust. It was a trust agreement, where one's valuable possessions were entrusted to another person. Only here, **our valued possession is our soul. This is what we entrust to God, who is still forming it into the desired goal he has in mind for it.**

### 40. The Hebrew word *amen* for faith. #01 10-01-15 Hebrew Faith

There are several ideas found in *amen*. First of all, it meant to prop up something, or to support it. Then, that something was founded; firm and stable, therefore, one could be sure of it, certain that it would hold you up. Therefore, **one could count on it, rely on it, depend on it, lean on it**, etc.. When used in referring to a **man**, it said that he was reliable, dependable, trustworthy. He could be counted on. When used of an individual's actions, it said that he was relying upon, depending on, counting on someone else. He was leaning, or depending on them. We see this idea when **David** was under pressure; where he relied on, counted on, the fulfillment of the doctrinal promise to "*once again see the goodness of Yahweh in the land of the living*". Psalms 27:13. **David believed this and counted on it as he moved forward in faith in the Lord.**

The **Israelites** in the wilderness did not believe God, neither did they **depend** on him (*amen*), or lean on him to provide their needs. Psalms 78:22. And it was the same thing

with their descendants, who would not listen to God's Word, nor trust him to take care of them. Instead, they rejected his covenant with them and went into idolatry; imitating the nations around them in their idolatry. 2 Kings 17:14. Remember, **amen did not just mean that something was true, but had the idea of relying upon it, depending on it, counting on it, putting your trust and confidence in it.**

**This matter of faith, trusting God, was and is more important that one realizes. It was the reason why Israel fell into disfavor with God and was removed from the Land that God was blessing them on.** *“Then they despised the pleasant lands, they did not believe his promise...So he swore to them with uplifted hand that he would make them fall in the desert, make their descendants fall among the nations and scatter them throughout the lands,” Psalms 106:24,26,27.*

The prophet **Isaiah** asked, **who has believed our report**, or message. He carried forth the message of the suffering Messiah who would take away Israel's sins. But they didn't believe him, that is, consider that his message was true and rely on it, thus coming to *Yahweh* (Jesus) in faith. Isaiah 53:1.

**Jehoshaphat** said to the people of Israel, *“To believe in Yahweh and to have faith in his prophets, and they will be successful.”* 2 Chronicles 20:20. What he was saying was that they were to have faith in *Yahweh*, they were to trust in him, rely on him, depend upon him, (this was good advice seeing that they were surrounded by an army), and that they were to believe the prophets, who were God's doctrinal communicators. They were to believe, count on, rely on the doctrinal messages they were getting from these men, and they would be successful. And the same goes for us today with God and his communicators. Even Daniel, when he was thrown into the lion's den, came out without a scratch, because he had **relied** on *Yahweh*. Daniel 6:23.

**Amen means more than to just believe in God, or to believe God, or to believe what his communicators teach. What it means is to base one's life and decisions on it! It means that you are really relying on God's Word, because you're hanging everything in your life on it!** The **Ninevites** believed God, after Jonah had preached to them God's warning about Ninevah's destruction; that is, they **trusted** in him. Jonah 3:5. But Christians are not to believe the wicked, (the believer in reversionism), even if their speech is fair and their words are wonderful, do not believe them; that is, do not count, or rely on what they say. Proverbs 26:24,25.

So when we consider the idea of **faith** found in *amen*, it has the idea first of all, that the one we are having faith in, is himself, faithful and reliable. And because he is, we can count on what he says. It tells us that he has the power, the integrity and the will to do what he says. If he promises to do something, he has the power to carry it out, and the personal integrity to keep his promise. **Therefore, we lean on him for support; we count on him to do it; therefore we make our decisions based on his faithfulness. And with God, we have the perfect person to place our trust in.**

When the qal participle is used with *amen*, it denotes those believers in Christ who live life on the sole principle of trusting in God depending upon him for their every need. *“Help, Lord, for the godly are no more; the faithful (amen) have vanished from among*

men.” Psalms 12:1 “Love the Lord all his saints! The Lord **preserves** the faithful (amen), but the proud he pays back in full.” Psalms 31:23

#### 41. The Hebrew word *batach* for faith.

*Batach* had the idea of lying down on the ground, to stretch out on the ground, to lie down and be at rest; **to feel secure, to be unconcerned; to trust in someone (God) so that one has no concerns and is at rest;** to be secure. It denotes that a relationship exists, or a state of trust exists providing a sense of security and unconcern. A nation enters into a peace treaty (covenant) with a neighboring nation, now the people feel secure and at rest. They now live without concern next door to their neighbors.

To begin, we'll start with a negative, “**Cursed** is the man, *gebher*, (the hero, the strong man, the doctrinal man, the grace-oriented man of faith), who trusts, *batach*, in man, (in human flesh or strength), who depends upon flesh for his strength and whose heart turns away from *Yahweh*. But **blessed** is the man who trusts in *Yahweh*, (*batach*), whose confidence is in him”. Jeremiah 17:5,7. We see that this idea of **trust is strictly to be limited to *Yahweh***. We do see the word used of the husband's trust that he has for his wife; the right woman, Proverbs 31:11; **but this is more the idea of being free from the concept of betrayal. That is, she is a good woman, and will not mess around on him.**

While *batach* in its primary sense of trust means that you are looking to someone, depending on them, to provide your needs, to take care of you, protect you, etc.. It deals with the ideas that are to be found in the relationship between God and man. The husband does not look to his wife as he would God, but that he lives with her peacefully, trustingly, without fear, or threat of harm or betrayal.

**King Hezekiah** trusted in *Yahweh* in word and deed; he followed him; obeyed his commands; and the Lord was with him and he was successful in all that he did. 2 Kings 18:1-7, at least for the time he was trusting him. **David** said that he trusted in *Yahweh's* unfailing grace, that his heart rejoiced in *Yahweh's* salvation. Psalms 13:5.

We see this pattern of trust all the way through the Old Testament:

1) In **Christ's** prayer to the Father he states, “*In you our fathers put their trust (batach); they trusted you and you delivered them. They cried to you and were saved; in you they trusted and were not disappointed.*” Psalms 22:4,5. In Psalms 22:9, Christ was **caused** to trust in the Father. 2) **David** said, “*To you, O *Yahweh*, I lift up my soul; in you I trust O my God.*” Psalms 25:1,2. 3) When David had his **enemies** against him, he trusted in *Yahweh*, “*But as for me I will trust in you.*” Psalms 55:23b. 4) When David was **afraid**, he trusted in *Yahweh*: “*When I am afraid I will trust in you. In God, whose word I praise, in God I trust; I will not be afraid. What can mortal man do to me.*” Psalms 56:3,4. 5) If we even know his name we can trust in him, “*Those who know your name will trust in you, for you, *Yahweh*, have never forsaken those who know you.*” Psalms 9:10. 10-01-15

**#02**

**We are not to put our trust or confidence in ourselves or other people,** “*Cursed is the one who trusts in man, (or the flesh), who depends on flesh for his strength and*

*whose heart turns away from Yahweh. But blessed is the man who trusts in Yahweh, whose confidence is in him.*” Jeremiah 17:5,7.

**We are not to trust in other nations.** We are not to depend on them, rely on them, count on them, look to them for help. They are not to be our strength or security. We are not to enter into a Covenant of security, or mutual defense pact with them. *“Woe to those who go down to Egypt for help, who rely on horses, who trust in the multitude of their chariots and in the strength of their great horsemen, but do not look to the Holy One of Israel, or seek help from Yahweh.”* Isaiah 31:1. *“This what the great king of Assyria says: ‘On what are you basing this confidence of yours? You say you have strategy and military strength- but you speak only empty words. On whom are you depending, that you rebel against me? Look now, you are depending on Egypt that splintered reed of a staff, which pierces a man's hand and wounds on him if he leans on it! Such is Pharaoh king of Egypt to all who depend on him.’”* Isaiah 36:4-6.

We are not only to not put our trust in other nations for security, provision, protection, etc.; but we are **not to put our trust in our leaders.** *“It is better to take refuge in Yahweh than to trust in man. It is better to take refuge in Yahweh than to trust in Princes.”* Psalms 118:8,9. That's why in America our Founding Fathers tied down our elected and appointed officials with the chain of the Constitution. Man cannot be trusted, and it is insanity to do so.

**We are not to look to, rely upon, count on, or trust in our own military strength** as a Nation for deliverance from our enemies; nor to trust in our guns, or any other weapon for safety, deliverance, protection or security. *“I do not trust in my bow, my sword does not bring me victory, but you give us victory over our enemies, you put our adversaries to shame.”* Psalms 44:6,7.

**We're not even to trust in our own family members, or brothers in Christ,** especially in the times of apostasy. *“Beware of your friends, do not trust a brother.”* Jeremiah 9:4.

**Widows and orphans are not to trust in government, or the Social Security System,** something that people in our Nation are doing and increasingly so; they look to the Government for about everything; which makes them idolaters and the Nation setting itself up as god. *“Leave your orphans, I will protect their lives. Your widows too can trust in me.”* Jeremiah 49:11.

**We are commanded to trust in the Lord.** *“Trust in Yahweh and do good.”* Psalms 37:3. *“Commit your way to Yahweh, trust in him and he will do this.”* Psalms 37:5. *“Trust in him at all times, O people.”* Psalms 62:8a. *“O House of Israel, trust in Yahweh- he is their help and shield.”* Psalms 115:9,10. *“Trust in Yahweh with all your heart and lean not on your own understanding; in all your ways acknowledge him, and he will make your paths straight.”* Proverbs 3:5,6. *“Trust in the Lord forever, for the Lord, the Lord, is the Rock eternal.”* Isaiah 26:4. *“Trust in him at all times, O people; pour out your hearts to him, for God is our refuge.”* Psalms 62:8

The participial form shows that there are those who trust in the Lord everyday as a way of life with the batach kind of trust and derive a great sense of security from doing

so. “Many are the woes of the wicked, but the Lord’s unfailing love (grace) surrounds the man who **trusts** (*batach* – participle) in him.” Psalms 32:10 “O Lord Almighty, blessed is the man who **trusts** (*batach* – participle) in you.” Psalms 84:1

The hiphil stem shows that things can **cause us to trust** in the Father, as we see with the Lord who was caused, because of the nature of his mission and the Father’s will, to trust in the Father as a way of life for him. “Yet you brought me out of the womb; you made me trust (*batach* – hiphil participle) in you even at my mother’s breast.” Psalms 22:9

## 42. The Hebrew word *qavah* for faith.

***Qavah*** has the idea of twisting, binding, stretching; then the idea of tension in waiting on someone. **You are enduring an unwanted situation, while you are waiting on someone.** Translated by the Greek, *hupomone*, which means to endure a bad situation. But as we have seen with *hupomone*, which we simply translate as **abiding under a trial**; it really speaks of **the believer exercising his faith in the promises of God, while he is in a bad situation. He utilizes the various provisions of grace, while he awaits the deliverance of the Lord.**

The ideas of waiting, faith, endurance and expectation are all in ***qavah***. And is **usually translated as waiting for the Lord.** But it also has the ideas of: **1)** that the believer is in a bad situation that causes him pain, discomfort, fear, threat, or some other pressure; **2)** he can't get out of it, or resolve it in his own strength; **3)** he looks to God, or goes to God in prayer asking him to solve the problem, or get him out of it; **4)** he now must **wait** upon the Lord to do it, which, obviously, introduces a **time factor**; **5)** while he is waiting, he must **endure** the unpleasant situation; **6)** in the meantime, he must learn and utilize, all the many grace provisions that God has supplied to him (and all believers) to sustain him while he is waiting on the Lord: faith in the promises, prayer, the Word, fellowship with God, with other believers, confessing his sins to God, going to Church, the filling of the Holy Spirit, etc.; and, **7) expectation**, which is the confidence that the believer has that God will answer his prayers, help him, deliver him, etc.. **The seven points of *qavah*.**

This is probably one of the more difficult concepts of faith, because it implies that the believer is in a bad situation, health, or some other problem, and he must wait in faith, sometimes for months, for God to come through for him.

**David** said that he was lonely and afflicted; that the troubles of his heart had multiplied; that he was in anguish; and that he had many enemies who hated him. So he appealed to *Yahweh* for help, for mercy and for deliverance. He said that he **"lifted up his soul to Yahweh"**, (the only one who can help our distressed souls); that he **trusted** in *Yahweh* (*batach*), and that he was **waiting** on him. Psalms 25:1-3. **Waiting** is in the participial form showing a **continual daily practice** for David. David had to wait every day, every hour, until God solved the situation for him, with David having to apply the seven points of *qavah*. “No one whose **hope** (*qavah* – participle) is in you will ever be put to shame, but they will be put to shame who are treacherous without excuse.” Psalms 25:3

Again, **David addresses Psalms 37 to the doctrinal grace believers in the land, while they were surrounded by and had to contend with the wicked believers and**

**unbelievers in the land.** Fretting, stewing, worrying, anger, intense anger were just some of the mental attitude reactions they had to deal with on their own part, as they were affected by evil men and women. But David encourages them, by telling them that God is going to take care of them; and that he is going to take care of the wicked! *“A little while and the wicked will be no more..”* Psalms 37:10a. *“Evil men will be cut off, but those who **hope** in Yahweh will inherit the land (grace prosperity of God).”* Psalms 37:9. Here, the word for **hope** is *qavah* again, and it means **that they must wait upon the Lord**. And it is also here in the participial form showing that **this idea of waiting must be done on a daily basis as a practice**.

**And so also, it is with the believer who turns to God for help and deliverance. He must learn to wait on God each day, as a practice in life; waiting for God to bring him through his trial, whether it is health, finances, job, or whatever.**

In Psalms 69 David again is speaking of his own personal difficulties and problems that he was going through, and then he makes a reference to a category of believers he hoped would not be disgraced because of him. These believers were those who waited on the Lord in their lives. They looked to him, depended on him, and were waiting on him. Psalms 69:6. The qal participle showed that their lives were characterized by **waiting on Yahweh** with this *qavah* type of faith. *“May those who **hope** (*qavah* – participle) in you not be disgraced because of me, O Lord, the Almighty.”*

In fact, this concept of waiting on the Lord, **describes the manner in which we receive strength from the Lord**. Isaiah 40:31, *“But those who **wait** (*qavah* – participle) on Yahweh will renew their strength. They will soar on wings like eagles, they will run and not grow weary, they will walk and not faint.”* **But remember what waiting entails - the seven points of *qavah*, and to be doing it everyday!**

This passage describes all believers at some point in time in their lives on earth. Age, sickness, weariness, trials, health, pressure, grief, emotional problems; where we get tired and weak; too weary to go on in life or in our trials. It can happen to young and old alike, to the matured believer, or the babe. **What they need is strength. They need God's help and power, and this comes to them as they wait upon the Lord under the seven concepts found in *qavah***. As we look to God in faith, as we wait on him, as we believe his promises, we renew our strength. **God also makes a personal promise, that those who wait (*qavah* – participle) on him will not be disappointed.** Isaiah 49:23.

**Jeremiah** wrote that, *“Yahweh is good to those who **wait** (*qavah* – participle) upon him, to the one who seeks him.”* Lamentations 3:25. One needs to put this amazing statement in context. After forty years or so of teaching doctrine to a rebellious people, God judged and destroyed the House of Judah and the City of Jerusalem. Most were slaughtered, some were taken into captivity; a few escaped, but were subsequently captured, and a remnant was left in the land, **those waiting, (qal participle) on Yahweh**.

So here we have Jeremiah walking around in the city observing all the carnage, the dead bodies, the crying and wailing, the smoldering ruins of the houses; and then he goes on to make some amazing statements, *“Because of Yahweh's great love we are not consumed, for his compassion's never fail. They are new every morning; great is your faithfulness. I*

*say to myself, Yahweh is your portion, therefore I will wait for him.” Lamentations 3:22, 24. And that, “Yahweh is good to those who wait for him.” Lamentations 3:25.*

**Jeremiah knew that he and the remnant had a future**, because God had spared their lives. And even in the midst of all that suffering, they had hope; they saw that they had a future. Why? Because *Yahweh* had been their life prior to all that. **What they had to do, though, was to wait for God to bring about all the blessings he had in store for them, after he was through judging the others.** And again, we have *qavah* in the qal participle, showing that waiting was something that they were going to have to do for a very long time.

**Job waited on the Lord to deliver him, but he got discouraged.** He said, “*When I waited for good, evil came...*” Job 30:26a. The trial had gone on longer than anything he could have imagined, so when he thought it was about time for it to be over, the evil came. That is, the test and suffering still remained with him.

Again, in Psalms 25 **David said that he waited on the Lord all day long.** And notice, while he is waiting, while he is enduring the situation, he asks God to show him his ways; teach him his paths and to guide him in his Word. When a believer is in these kinds of situations, all he can do is trust in the Lord and wait upon him, which is hard for us to do at times, because we want action, and we want it now. But we do have his grace provisions to sustain us while we wait. “*Guide me in your truth and teach me, for you are God my Savior, and my hope (qavah – participle) is in you all day long.*” Psalms 25:5

Again in a time of outward adversity and pressure, and one that affected him in the inner man, David tells us what he did, “*I waited patiently for Yahweh, he turned to me and heard my cry.*” Psalms 40:1. In this passage David uses the piel (intensive) stem of qavah, which tells us **how intensive this matter of waiting on God was.** Waiting on the Lord to answer our prayers and come through for us in a trial can be very intensive.

When we talk about pressures, trials, poor health, lingering sickness, rejection, grief, threats, fear, etc., we're talking about things that put unimaginable pressure on the soul; which often penetrates causing us much agony, misery and torment. It all makes for a very desperate situation! **So, when we come to God in prayer to help us, and he will answer our prayer in time; we know that we will have to wait, at least for some period of time for his answer of deliverance to come.** Having to wait under such extreme and painful circumstances becomes a very intense matter, as the piel stem shows. But we do have God's grace provisions to help sustain us during the wait. This intensive idea of waiting is brought out again in Psalms 130:5, “*I wait for Yahweh, my soul waits, and in his Word I have put my hope.*” And once again we see that the Word of God sustains the believer in a trial, as he is waiting for the Lord to deliver him. Even in intense situations, the Word of God sustains us.

**During the time of Israel's apostasy and judgment,** *Yahweh* was hiding his face from them. But even if this was so in how he was dealing with the Nation of Israel as a whole, Isaiah was one of those who were still walking in *Yahweh's* grace, because he loved and walked in *Yahweh's* Word. So he has confidence in God and says, “*I will wait (patiently)*

for Yahweh, who is hiding his face from the House of Jacob, (I wonder if he's doing that with America today). I will put my trust in him." Isaiah 8:17.

Isaiah 25:9 and Isaiah 26:8 are also a reflection of that intense waiting on the Lord, only for **his return to earth**, "In that day they will say, 'Surely this is our God; we **waited** on him, and he saved us. This is Yahweh, we trusted in him; let us rejoice and be glad in his salvation. Yes, Yahweh, walking in the ways of your laws we wait for you.'" And how accurately Isaiah 33:2 frames the thought and prayer of the believer, "O Yahweh, be gracious to us; **we wait for you**."

In Psalms 27, **David** not only talks about his problems and relationship to God, but ends it with a command which has the idea of intensive waiting, "Wait for Yahweh; be strong and take heart and wait for Yahweh." Psalms 27:14. In Psalms 37 he talked about the problem of having to live in a time, when the wicked have increased so much that the doctrinal believers are surrounded by them. David commands us to, "**Wait for Yahweh and keep his way. He will exalt you to possess the land; when the wicked are cut off you will see it.**" Psalms 37:34.

Again, the believer has to live under the pressure of a society full of wicked and evil people, with their oppression and wickedness affecting every part of it. And one knows how it affects, vexes and torments the soul of the godly doctrinal believer. But the believer is to wait, and intensely so, for God to come and handle it in his judgments of righteousness. And as he waits for God to rectify the situation, which could be in destruction as with Israel, he must also "keep God's way". That is, he must maintain his own daily walk with the Lord through prayer, faith, the filling of the Holy Spirit, doctrine, fellowship, etc.. Which ideas are also found in the **seven points of qavah**; in the waiting concept of faith.

When wronged by someone else it is human nature to want to have revenge, to make it right. But as we know, **vengeance does not belong to us, but the Lord**. He says, "Vengeance is mine saith the Lord, I will repay." Romans 12:19. Here we see that the believer is to wait upon the Lord to handle the matter. "Do not say, 'I'll pay you back for this wrong!' **Wait** (qavah – *piel imperative*) for Yahweh and he will deliver you." Proverbs 20:22. **This is God's promise to deliver the believer from the situation and the anger**. This passage is in the imperative mood, which tells us that it is **commanded** for us to wait upon *Yahweh*. And in the piel stem it tells how **intense** it can be to wait on him, probably because of our anger over the situation.

In Psalms 52:1-7, **David** is contrasting himself with Doeg the Edomite, and is representative of the contrast between the godly and the ungodly. In 1 Samuel 22: 8-22, Doeg had gone to Saul and told him that David had been with the Priest Ahimelech. When Saul heard this he called for Ahimelech and his family, then ordered his guards to kill them all. The guards refused to do it, so he had Doeg kill them; eighty-five in all. Then Doeg went to Nob the town of the Priests and killed its men, women, children, infants, cattle, donkeys and sheep. But Abiathar escaped and went to David and told him of all that had happened and joined his group. Now David writes of himself and Doeg, the evil one, and contrasts their individual fate. He says of Doeg, that God will bring him down to everlasting ruin, but that **he** will stand triumphantly. This was a terrible injustice;

and one can only imagine how David's righteous anger burned over it. But he did not take the matter into his own hands. David said, "I trust in God's unfailing love (grace) for ever and ever." Psalms 52:8. And in verse 9, "I will praise you forever for what you have done; in your name I will wait, for your name is good." (The name equaled the person). What David was saying was that God was going to handle this beast of a man and that he was just going to wait on God to do it.

*Qavah* is also found in the piel imperative stem, which not only denotes an intensified concept of the 7 points of *qavah*, but also tells us that we're commanded to do it! "**Wait (qavah) for the Lord; be strong and take heart and wait for the Lord.**" Psalms 27:14

### 43. The Hebrew word *chakah* for faith.

*Chakah* is another word for **waiting**, like *qavah*, and it too in the Greek is translated by *hupomone*, **endurance**. It has the idea of waiting; hoping for God to come through and help the believer with also the idea of confidence and is found usually in the intensive stem. But there is a difference. **If we had to make a distinction it would speak of waiting for a specific period of time, not awaiting some desired goal. Not unless there is a specific reference to a goal. The emphasis would be more on the concept of how long it's going to take.** The idea would be more like this, "I know the Lord's gonna deliver us, but it's going to take some time. Here, the believer's not getting his hopes up that deliverance, or whatever it is that he's looking for from the Lord, **is going to happen at any moment, but that it's going to take some time. So, because of the time factor, he gears himself up to wait.**

This was a problem that **Job** had. He knew that God was going to turn it all around for him; he had this as his goal in mind. But when it didn't happen at some point in time; he got discouraged. Here, **Job should have been more focused on the concept of waiting (on the Lord) each day and less on the results.** It's natural that he would want relief from the pain; but when it doesn't come, the believer has no other alternative, but to occupy himself with the Lord through his Word and **wait!**

**Some believers can get so focused on getting out of their predicament, that that's all they see; it's all they live for!** They're totally focused on the goal of getting back to where they were; or want to be, whatever that is. The problem is, that when relief doesn't come each day, they get discouraged, despondent, even angry at God, because he didn't come through for them. Instead, what they should be doing is **concentrating on the concept of waiting**, making that their focus; **trusting that God, some day, will turn it around for them.** And instead of waiting for the **results**, the healing, etc., they learn to utilize the time of waiting as an opportunity to know God and learn his precious Word. **Waiting, in faith, has become their new status quo in life.** It's become a participle for them, a practice of their life. In *chakah*, there are **three main emphases: trusting, waiting, and being mentally geared to wait.**

**Waiting is a concept.** To us, it usually is a word; even when we are waiting, we do not seem to have embraced the concept of waiting, or realize that we are waiting. It's like to wake up one day and realize what's going on around you. **It's like walking into another room, or another dimension.** It's more than waiting, and more than you know that you

are waiting. It's like a transition and transformation has taken place on the inside of your soul, where you perceive yourself and **realize that you are waiting on Yahweh.**

As in Isaiah 30:18, where we have another reference to those believers who are waiting on God, *“Yet Yahweh longs to be gracious to you; he rises to show you compassion. For Yahweh is a God of Justice. Blessed are all who **wait upon him.**”* This is a reference to those who wait upon *Yahweh*; who actually practice waiting on him as a pattern or principle in their life; **and to a class or group of people who know, who are cognitively aware that they are waiting on Yahweh.**

We see in Psalms 106:13, that this waiting upon the Lord **extends to his guidance or counsel** in life, *“But they soon forgot what he had done and did not **wait for his counsel.**”* The intensive idea of waiting is used here, because, as so often is the case in waiting on the Lord we are in a pressure situation, or one that causes us a lot of pain; and we want relief now and not have to wait. So the waiting becomes harder. Remember, that *chakah* means to trust, to wait, with an emphasis on being **mentally geared to wait.**

Here again in Isaiah 8:17, *“I will **wait for Yahweh, who is hiding his face from the House of Jacob (withdrawing his blessings).** I will put my trust in him.”* As you know, Israel was under the judgment and discipline of the Lord; but here we see **Isaiah has faith towards God and a positive mental attitude.** He actually is expecting to see God working in his life and blessing him, regardless of what is going on with the other believers. **So he trusts in the Lord, and is waiting on God in his life.**

It was used of **Job** as he waited for death. Job 1:13-19. Job was hit with **five succeeding waves of adversity** in his life, with the result, that they just about finished him off. The **first wave** was the stealing of his oxen and donkeys by the Sabateans, who also murdered all his servants. This wiped out his agricultural business leaving him financially devastated. The **second wave** was when the lightning struck all his sheep and the servants who attended them, thus not only attacking his financial empire even more, but also destroyed a food and clothing supply, and a cash crop. The **third wave** was when the Chaldeans stole the camels and the servants who employed them, thus destroying his distribution system. These three waves of attacks wiped out Job financially and prevented him from basically never getting back on his feet again, especially at his age. It would take too long to recover. The **fourth wave**, the final one of this sort, was when the Sirocco wind blew in from the desert collapsing the four corners of the house killing all his sons and daughters inside. It must be emphasized that even though Job survived these four waves of attacks, **they had taken a terrible toll on his soul's resolve to withstand and go on.** The **fifth, and final wave** finished him off. This one hit him personally with a wasting disease. Now this was not just a normal sickness, but one that, sub-consciously, deep down in his heart, he was afraid of having it to happen to him. Job 3:25.

The five wave rolled over him leaving him with no will to live, no desire to go on; only hopelessness and despair were left behind. It was too much for him. **Job simply had given up.** He had made it through the other trials, but this one wiped him out. Now he **waited for death.** *“Why is light given to those in misery, and life to the bitter of soul, to those who **wait for death, that does not come, who search for it more than hidden treasures.**”* Job 3:20,21. Here Job was not "qavahing" it; utilizing God's grace provisions,

thinking he would be healed. He was simply waiting for death. He had given up. Oh he tried; he survived the first four waves, but he couldn't handle this one.

**The problem was that Job was waiting for death; he was not waiting for God.** I guess you could say that he had faith, but in the wrong thing. This is not meant to be critical of Job, but to observe and analyze what happened. It is quite understandable how he reacted over the situation, considering what had happened to him. Job had faith; he trusted *Yahweh*; he was a man of doctrine; and the most mature man on the face of the earth. But these devastating trials kept coming at him wave after wave, until they overwhelmed his defense shield of faith; much like wave after wave of the enemy hitting a military position until it is overrun. He described what happened to him in Job 14:18,19, *“But as a mountain erodes and crumbles and as a rock is moved from its place, as water wears away stones and torrents wash away the soil, so you destroy man's hope.”*

The severity of the trials and the fact that they kept on coming overcame his faith. He is now totally discouraged and has resigned himself to death; but is bothered by the fact that he hasn't died! Here's what the situation feels like to him now; *“What strength do I have, that I should still hope? What prospects, that I should be patient? Do I have the strength of stone? Is my flesh bronze? Do I have any power to help myself, now that success has been driven from me? A despairing man should have the devotion of his friends, even though he forsakes the fear of the Almighty.”* Job 6:11-14.

Job knew about *Yahweh's* grace and his Word and he also trusted in him; and he had to wait on him many times in his life. But this time, he just couldn't handle it. Probably the thing that pushed him over the edge, so far as his faith was concerned, was having the kind of physical affliction that he was deathly afraid of. So, with his faith gone he waited for death, not the Lord. **But as we know, the Lord finally intervened and turned it around.** An example for us to keep on trusting and to keep on waiting, even in the midst of the most serious of trials. Also see James 5:10,11.

As we have seen, **there is always a time factor involved in waiting on the Lord.** And during the time that you are waiting on him, you need to be mentally geared to wait and you must learn to utilize the various grace provisions that he has supplied to us to sustain us during the interim. For often during this period of time there will be pressure, suffering, pain, etc., and these painful concepts intensify the situation. But there is the hope that those who wait on the Lord will not be disappointed. Isaiah 49:23b.

We have also seen that there are those believers, who, as a pattern and principle in their life, are always waiting on the Lord in faith. Isaiah tells us something about these people, that these believers are doing what's right and remember his ways, *“You come to the help of those who gladly do what's right, who remember your ways.”* Isaiah 64:5. They're obedient; they're doctrinal; they're men and women of the Word; and they live by faith, trusting in him. In fact, in verse four we see a very dramatic concept, *“Since ancient times no one has ever heard, no ear has perceived, no eye has seen any God but you, who acts on behalf of those who wait for him.”* Something else that we see about this, is that often God does what is unexpected, *“For when you did awesome things that we did not expect, you came down and the mountains trembled before you.”* Isaiah 64:3.

**It is the lack of faith** that keeps us from seeing the correlation in our prayer requests and the actual performing, doing, the bringing about of the request by the act of God. And this is where waiting comes in. Waiting is not only needed because of the time factor, but it makes more vivid the reality that God is actually granting our request and doing it!

This is found one time in the qal participle to denote those believers who live by the principle of waiting on the Lord. “*Yet the Lord longs to be gracious to you; he rises to show you compassion. For the Lord is a God of justice. Blessed are all who **wait** (qal participle) for him.*” Isaiah 30:1

It is used several times in the piel stem to denote how **intensive** this action of waiting can be. “*We (our souls) **wait** (chakah – piel) in hope for the Lord; he is our help and our shield.*” Psalms 33:20

It is found twice in the piel participle, which not only denotes the intensity of the action of waiting, but also to bring out the idea that the believer now has gotten into the daily practice of waiting. Job is in view here, but instead of waiting on the Lord he is waiting in faith on death! “*To those who long (**wait** – piel participle) for death that does not come, who search for it more than for hidden treasures.*” Job 3:21

Daniel uses the piel participle to speak of those believers, who have made it so far down toward the end of the Tribulation, and are awaiting the return of Christ. “*Blessed is the one who **waits** (piel participle) for and reaches the end of the 1,335 days.*” Daniel 12:12

#### **44. The Hebrew word *sabar* for faith.**

The word ***sabar*** means to look at, or to look towards something. In the piel stem, the predominant stem, it means to look for something. When a **person** is in view, it means to look to someone for something. Which implies that **the person you are looking to has what it is that you need and you are looking to him to supply it to you.**

The **Psalmist** said, “*These all look to you to give them their food at the proper time. When you give it to them, they gather it up; when you open your hand, they are satisfied with good things.*” Psalms 104:27,28. The idea is of one who has food, or something to give away; and gathered around him are those who are waiting to receive it. It looks at *Yahweh*, the Creator of Heaven and Earth, feeding all his creatures on earth. It could also look at a man about to feed his animals. Or the Dad, who has just come back from town, with a sack full of candy and treats and all his children are gathered around him waiting, expecting to get a treat. Here, it looks at the believer in Christ, who realizes that God has everything that he needs, and is the one who grants all his requests. So he goes to God in prayer with his requests believing that he will get them, trusting and waiting for them. **The believer is waiting in eager anticipation for God to give him his treat.**

The writer of Psalms 119 wrote that he was being persecuted and he said, “*I **wait** (look for) your salvation O Yahweh, and I follow your commands.*” Psalms 119:166. He was waiting for God to deliver him. Again, *sabar* tells us of faith, of trusting God, of waiting on him, but he gives us a different perspective, “*Yahweh is faithful to all his promises and loving towards all he has made. Yahweh upholds all who fall and lifts up all who are*

*bowed down. The eyes of all look to you (sabar), and you give them their food at the proper time. You open your hand and satisfy the desires of every living thing.”*  
Psalms 145:13b-16.

#### **45. The Hebrew word *damam* for faith.**

The basic meaning of *damam* is to close the mouth, to not speak, to be silent, to be still, to be quiet. It basically has the idea of being quiet, of refraining from speaking. Its usage in a passage determines its meaning, but it does have the idea of silence in it. It has the idea of a quiet expectation that a change of things is coming. It could be a calamity or judgment that is going to come, and deliverance by *Yahweh*.

The believer has been impressed either by *Yahweh* speaking to him in the Old Testament, or by having the full assurance of faith that something is going to happen, that things are going to change. **It does mean to believe, it means to trust, to wait on *Yahweh*, only now one does it in quietness, both of speech and heart.** He is able to do so, because he now knows; he has been strongly impressed in his heart or spirit, that a change is coming, that something is going to happen; and he knows that God is the one that is going to be doing it.

It's a way of looking at faith from the perspective that **one is going to get through the trial that he is presently in;** that God is going to do something. You don't know **when** he is going to do it. You don't know **how** he is going to do it, but you are comforted by your faith that God is going to do something and that things are going to change for the better. **So you have quieted yourself. Inside you are relaxed about the whole thing; your soul has quieted down; it's still, no more worrying and wondering, and "what ifs"; or, "what can I do about it"; or, "something's got to be done"; no more running around and telling everybody about your problem, (probably not interested anyway); and no more going back to God in prayer over it.** Why? Because you have finally resolved the matter in your heart with faith and you know that God is going to handle the matter. You are now fully assured in your faith that God is going to work it all out now, so you're quiet, calm, still and relaxed on the inside.

We go back to **David** again in Psalms 37, where he is talking about the problem that doctrinal believers have living in a society where wicked men are on the increase spreading their wickedness wherever they go. This presents two problems for the doctrinal believer. **One**, the activity of the wicked believer does have a profound and negative impact on the society; for it affects a nation, politically, religiously, economically and socially. And if not curbed, it will drag a nation down into destruction. Which, to some degree, affects believers as well for they live in it also. **Secondly**, it affects the doctrinal believer's mental attitude. They get angry, often very angry, bitter; they fret, they stew and worry about things. And they too can get under the operation of their own old sin natures and go downhill too. Not to mention how both of these things affect their families. Often their children are caught up in the evil of the society and this certainly is distressing to their families.

Now David deals with their mental attitude problems by telling them to refrain from anger; turn from wrath; do not fret, etc.; so that they're not reacting emotionally and

negatively out of their flesh natures to the wicked in their society. And he also tells them not to worry about the whole situation, for *Yahweh* is going to handle it, "***Be still before Yahweh and wait patiently for him, do not fret when men succeed in their ways, when they carry out their wicked schemes.***" Psalms 37:7. Something we need to apply today.

Here David uses the word *damam* concerning the mental attitude that the believer is to have in his faith toward God, as God handles the matter. In fact, he commands them to **be still, imperative mood of command**, which tells us that the believer is to handle the matter by faith; fully believing that God, somehow, is going to turn the whole evil thing around and take care of the wicked in the land. He's going to take care of the wicked, and he's going to take care of the doctrinal believer, and so the believer is now able to be calm, relaxed, peaceful in his soul. **This type, or characteristic of faith, calms the soul; it quiets the soul giving it the rest that it needs,** "*Find rest, O my soul, in God alone; my hope comes from him.*" Psalms 62:5. David knew that the rest that his soul needed could only come from God; so he commands his soul to find rest in God, the gal imperative of *damam*.

David also knew how hard it was to quiet the soul. Its inner turmoil, its wranglings; all the things that go on inside of us are very similar to the crying and trouble of a baby. Always wanting; always unsettled; pitching a fit when it doesn't get its way, or get what it wants; especially the child being weaned from its mother's breast. The idea is to get the child to the place where it is content to just be with its mother, by her side; without it always wanting the mother to give it something, or to always be doing something for it.

There are those believers who are always pitching a fuss about something; they're sick, they're unhappy, always making a noise or a commotion. They want you to pay attention to them, answer their questions, talk to them. They're not really content to just be with people, **they want to be made over like a little child**. Their behavior is indicative of the status of their souls. They clamor for attention; they want things done for them; they take from other people; it's all self-centered without any quietness in their souls. **What they need to do is quiet the soul, so that it's content to just exist before God**, and to just exist with other people! But, it's an intensive concept to get to that place. It is accomplished by faith in the Word of God, of being occupied with Christ through his Word. And it speaks of waiting in faith on the Lord; something that a childish soul does not want to do. It wants things now! Just like the infant wants its bottle now!

But David said, "*But I have stilled and quieted my soul; like a weaned child with its mother, like a weaned child is my soul within me.*" Psalms 131:2. In the original, we have an intensive passive concept describing the concept. Which, all of this, tells us **that to quiet our souls, we must exercise faith in God's Word, while we are waiting.**

#### **46. The Hebrew word *yachal* for faith.**

**To wait for, to hope for, to expect, to show a waiting attitude.** Translated in the Greek as *elpizo*, **to hope**; and *hupomeno*, **to endure**. Both ideas are found in it. As with the other words for waiting and hoping, it does mean to wait on God, usually with some object or goal in mind. While *chakah* emphasizes the idea of waiting, (obviously, there is

a goal or deliverance in mind, but the idea of having to wait is emphasized); *yachal* emphasizes the idea of the goal in mind, the thing desired.

One researcher thinks it's related to the Arabic **wachal**, which means, "to be in a bind" or "to be stuck in the mud so that you have to wait for help". Another researcher thinks it's related to **chul**, to twist in pain, to writhe, to be in labor, to give birth, as a woman writhes in pain waiting to give birth. Obviously, both conditions can be found in *yachal*. While one is waiting on *Yahweh*, one can be in a bind, and in pain; but is more goal-oriented in its attitude. One may be experiencing these things, but he is really looking forward to the Lord's deliverance and is confident that it will come, that he will get the thing desired. Remember, that the Biblical idea of hope is the confident expectation of something good occurring in the future. Specifically, something good from the hand of God.

**There are three emphases of *yachal* faith:**

- 1) One, is that it is **object oriented**. That is, the believer is waiting for the **object** of his faith, or prayer; the deliverance of the Lord, the thing desired and prayed for.
- 2) If there is **no object mentioned** with *yachal* of who or what you are waiting for, then the emphasis is to be on **how long** you must wait!
- 3) If there is **no mention of an object** of who or what you are specifically waiting for, and if there is **no mention of a time duration** that you must wait; then, the idea of **waiting** becomes the issue. Bill was waiting on the Lord; Bill waited ten years; Bill waited. Here we see the emphasis shifts from **waiting** on the Lord, to **how long** he had to wait, to **just waiting**.

There are **also the subjective and objective ideas found in *yachal***. **Subjectively**, it looks at the waiting attitude of the believer. **Objectively**, it looks at what the believer is waiting for. [The piel stem generally looks at the believer **waiting for God**, while the hiphil stem generally looks at him adopting a **waiting attitude**. This concept of adopting a waiting attitude is an important concept in the Christian life].

When *yachal* is found in the hiphil stem, causative, it designates an internal causative action. Meaning that one causes himself to adopt, or develop, not only a waiting attitude, but one that is expectant. Which is to say, that the believer has geared himself to wait on the Lord, but has also caused himself to expect God to come through for him. And he does this by faith. And how does he do that? By going over the promises and teachings of God's Word. *Yachal* does mean to believe, to trust, to wait, to have a waiting attitude, to expect; but it also tells us of the believer's responsibility to develop these mental attitudes in himself by the disciplined practice of: confessing one's sins to God, prayer, new man operation, filling of the Holy Spirit, sitting under doctrinal teaching, going over the doctrines of God, understanding and believing them. In fact, you will find both the piel and hiphil stem of *yachal* in the imperative mood, which makes them commands! **We are commanded by God to not only wait on him and expect him to come through for us, but also to adopt a waiting attitude!**

All waiting expects as its object something good, and obviously, faith and trust are inherent in it. This concept of future good is the **basis for hope!** But in waiting, sometimes the emphasis is on the **object, God**; sometimes on the **thing desired**;

sometimes it is on waiting for a certain period of **time**, known or unknown; and sometimes the emphasis is just **on waiting**. The waiting can be **intensive**; and can be **commanded**. And the waiting can be **causative**, where the believer is caused to wait, or causes himself to wait, where he has to adopt a waiting mental attitude.

So to recap, *yachal* means to **wait**. In the majority of the cases it tells us what one is waiting for, the thing desired, or God, as it properly should be. When the object is mentioned, say, on *Yahweh*, then the emphasis is waiting upon him. If this is the case, then the time factor and the thing one is waiting for is not an issue. When an object is not mentioned, what matters is not who or what one is waiting for, but on how long one must wait. When neither are mentioned, then the emphasis is to be on developing a waiting attitude. The hiphil stem looks at adopting a waiting attitude; while the piel stem emphasizes that one is waiting for God. The ideas of faith, trust, endurance, hope, confidence and expectation are found in *yachal*, along with waiting. **In *yachal*, you may be waiting for some thing, you may be waiting for some time; but you will always be waiting for God to give you the thing in his own time.**

Again the **Psalmist** looks to *Yahweh* to take care of him, “*May your unfailing love (grace) rest upon us Yahweh, even as we wait upon you.*” [Psalms 33:22](#). Here, the emphasis is on waiting for God to come through. “*Do not snatch the Word of trust (doctrine) from my mouth, for I have put my **hope** (*yachal*) in your laws (judgment-shaphat).*” [Psalms 119:43](#). Judgment looks at the exercise of the divine will. As king, God rules over his people; his decisions and judgments were to be based upon justice, that which is right and fair. And so it is with this young man; he realized what was happening to him was a part of God's divine judgments on the Nation of Israel. But he also knew he had a hope, because he was still alive and God had a plan for his life, even though he was in a pretty miserable situation. So he had **hope** (*yachal*) in his judgments. He was waiting for the conclusion of the whole matter. He knew it was not going to go on forever, but that God was going to bring it to an end. Therefore he was waiting in hope for that end. In [Psalms 119:49](#) he tells us that it was the Word of God, doctrinal teaching, that had given him this hope. “*Remember your Word to your servant, for you have given me hope.*” Again he tells us that he had put his faith and hope in God's Word, “*May they who fear you rejoice when they see me, for I have put my hope in your Word.*” [Psalms 119:74](#). Again he tells us this and how his soul faints with longing for *Yahweh's* deliverance; that one day he would be out of this situation and on to a good life. “*My soul faints with longing for your salvation (deliverance), but I have put my faith in your Word.*” [Psalms 119:81](#).

He was one of the thousands of deportees, the young, the bright people of Israel, who were taken off to Babylon as captives. **The young were suffering because of the sins and rebellion of the older generation.** But God was sustaining them, the positive believers, by Doctrine; and he had a life of blessing for them. **But they would have to endure this hardship by faith in the doctrine that they had received, until they got through to the good life waiting for them on the other side.** Much like the young people who are suffering in America today, because of the sinfulness, selfishness and idolatry of the older generation. They too, one day, may have to go through some ordeal of hardship like that young generation in Israel, but God's Word will sustain them too. Again his faith and hope were in God's Word, “*You are my refuge and my shield; I have*

*put my **hope** in your Word.” Psalms 119:114. And again, “I rise before dawn and cry for help; I have put my **hope** in your Word.” Psalms 119:147.*

In a departure from this idea, the scriptures also point out that believers can be given a false hope; that is, they will be waiting on one thing from God, when he is not going to do anything like that at all. Most of the prophets in Israel were **false prophets**. They had not been authorized by God. He had not spoken to them; and he had not sent them. They were prophesying to Israel out of their own imaginations, and their prophecies were false! Thereby **they gave Israel a false hope** (*yachal*); their faith and hope were in the wrong thing, therefore they had a false hope. The prophets were prophesying "Peace", when there was not going to be any peace. v.10. *“Their visions are false and their divination’s are a lie. They say, ‘Yahweh declares’, when Yahweh has not sent them; yet they expect their words to be fulfilled.” Ezekiel 13:6. Much like the false preachers today saying, “Peace”, when death, destruction and the anti-christ are around the corner.*

Israel, (the people of God), is commanded to wait on *Yahweh*. His guiding, providing, protecting hand is to be our hope and what we expectantly wait for. *“O Israel, put your **hope** in Yahweh, for with Yahweh is unfailing grace and with him is full redemption.” Psalms 130:7, “O Israel, put your **hope** in Yahweh both now and forevermore.”*

There were times that **Job** did express that he trusted in the Lord and was waiting on him; that he did have a little hope, *“Though he slay me, yet will I **hope** in him (wait on him in hope); I will surely defend my ways to his face.” Job 13:15. “If a man dies, will he live again? All the days of my hard service I will **wait** for my renewal to come.” Job 14:14. All of these are in the piel stem emphasizing that one is waiting for God to deliver him. The ideas of faith, trust, endurance, hope, confidence and expectation are there as one waits. And the Psalmist again, *“But as for me, I will always have **hope**; I will praise you more and more.” Psalms 71:14. One develops the concept of faith>hope>waiting by believing God's Word.**

Now we switch over to a piel participle showing that these believers **had adopted a waiting on Yahweh mental attitude as a way of life, which was very intensive**. *“Be strong and take heart all you who are **waiting** on Yahweh.” Psalms 31:24. These also are identified as being the faithful, the grace oriented believers. v.23. Psalms 33:18 tells us, *“But the eyes of Yahweh are on those who fear him, on whose **hope** is in his unfailing love”,* that is, in his grace. Here we have these **waiters on God** defined as **those who fear God**. They are those believers who are not only oriented to God's grace, but are waiting for his grace to come to them.*

Here we have **the believer waiting for an attribute of God, his grace**; and God's eyes are on that believer! The believer who is exposed to God's grace and learns about his grace begins to look for, count on, hope for, expect God's grace to help them in their time of need. They are waiting on it so much that it comes a pattern in their life. They are **waiters on God**. David said that he waited on God, *“I am worn out calling for help; my throat is parched. My eyes fail, looking for (**waiting**) on my God.” Psalms 69:3. And something else we're going to learn about this matter of: learning to wait upon God, being oriented to his grace, loving his grace, waiting on his grace through faith; and that is, **he***

**delights in those believers who wait on, trust in, hope for his grace!** “*Yahweh delights in those who fear him, who put their **hope** in, (or wait upon), his grace!*” Psalms 147:11.

This is an amazing thing that God delights in those who are doctrinally oriented to the protocol system of God, the grace of God, on those who are waiting for God to bless them and do things for them in his grace. It is pleasing to his essence, *razah*. Remember, that we are operating within the grace structure for blessing, whereby his justice is satisfied.

Now we get to the hiphil stem of *yachal*, which has the idea of waiting, but it brings out the idea that **the believer is caused to wait** and therefore develops a waiting mental attitude, or is caused to adopt a waiting attitude.

In Psalms 38 David talks about the intense physical pain that he had been suffering, and apparently as the result of divine discipline over some sin that he had committed. It could have been that matter concerning Bathsheba. David had been the recipient of *Yahweh's* wrath and it burned in him like a fever causing both his body and his mind to be in deep distress. Forsaken by his friends, surrounded by his enemies, David is in bad shape. Intensified all the more by *Yahweh's* withdrawal from him. Yet the desire for not only healing, but the restoration of fellowship with God shines through as evidenced in his prayer. So David fights through this very difficult time with faith, prayer and the Word, and he says, “*I **wait** for you Yahweh; you will answer O Lord my God.*” Psalms 38:15.

The hiphil stem of *yachal* shows that David had adopted a waiting attitude in his faith toward God. He knew that there was nothing that he could do about it. He was in tremendous pain and deep agony of soul; and no one could help him but God. And so he prayed to God. He knew that he had done wrong, and that God was disciplining him because of it. He has confessed his sins to *Yahweh*, and now the only thing that he can do is wait upon the Lord to turn his wrath away from him. And so David has to, he has been caused to adopt a waiting attitude of faith; due to the situation of his sin and divine discipline, and God's sovereign decisions in this matter, he has no other choice but to wait upon the Lord. But even though he's still waiting on the Lord, David says, “*Come quickly to help me O Lord my savior.*” Psalms 38:22. Even though David knows that he will still have to wait upon the Lord, he still wants out of all this as fast as he can get!

“*I **wait** for the Lord, my soul waits, and in his Word I have put my hope.*” Psalms 130:5. Again the theme of sin and God's discipline is in view here. And the one who is under God's discipline obviously wants it to be over with. And so, he **waits** for the Lord to turn his wrath from him, *qavah*, and while he waits he uses the divine provisions of grace to sustain him; this time, not in a trial, but through discipline! Which in this case, would be the believer totally centering himself upon *Yahweh* in prayer and faith in his Word, while he is under discipline. So because of the situation, he has been caused to put his hope (*yachal*) in the Word. **He too, has been caused to adopt a waiting attitude of faith having hope that one day the discipline will be taken away.**

You will notice that in virtually all these situations we find the verbs for faith or waiting are in the intensive piel stem. **First of all**, because the trials or the discipline are so intensive. And **secondly**, because the application of the ideas of waiting, faith, trust,

enduring, hoping and utilizing God's grace provisions, etc., are **to be done in an intensive manner**. There are times when the believer has to really concentrate on these concepts, intensely applying himself to them. Concentration, focus, application of the Word, drawing near to God, putting away the things of the World, the Flesh, the devil, concentrating on God's Word, God's promises, Bible Doctrine, confessing sins, making God the total focus of one's daily existence, etc., are all intensive matters, and are things that will need to be done in the areas of testing or discipline. **There will have to be the intensive application of these things for the duration of the situation, however long it may be.** They may not have been a priority of the believer before; he may have been lackadaisical about them; he may have neglected them altogether, but when one gets into the piel stem of waiting, hoping, enduring, faith, etc., he will have to really apply them with intensity. And in the hiphil stem, he will be caused to do so.

Now we get into the hiphil imperative of *yachal*, which not only tells us that we're to not only adopt a waiting on God attitude, but that we're commanded to do so. "*Why are you so downcast, O my soul? Why so disturbed within me? Put your hope in God, for I will yet praise him, my savior and my God.*" Psalms 42:5. Here the spirit side of David is talking to his soul side; the stronger to the weaker, the adult to the child. And the soul is depressed for some reason; shachah, to be bowed down as a mourner, cast down, depressed. And in the hithpael it's not only intensive, it's reflexive. That is, the soul has made itself depressed; *hamah*, speaking of an inward agitation. And the key for David in getting over all this was to go to God and wait on him. And here he commands his soul to wait upon the Lord.

And in Psalms 43:5 he says the same thing again, "*Why are you so downcast, O my soul? Why so disturbed within me? Put your hope in God, for I will yet praise him, my savior and my God.*" We have seen that one of the problems in the growth of the spirit-soul relationship, **where the spirit is like the adult and the soul is like the child**, is that the soul is always wanting things like a little child. And if it doesn't get what it wants, it gets mad, throws temper tantrums and gets depressed. Where, instead it should just be content to just be, and content to just be with the Lord. The key is to bring the soul under the life of God, as well as the mind and spirit. This is where cohesiveness, contentment and stability become the life of the believer. The Psalmist also wrote in v.5b, "*My soul is downcast within me, therefore I will remember you.*" Again we see how the believer occupying himself with God through faith in his Word, and in this case here, **adopting a waiting mental attitude on God is the soul's cure for depression**.

When Samuel anointed Saul King of Israel, he told him to go down to Gibeah, where the Spirit of *Yahweh* would come down on him in power changing him into a different man. 1 Samuel 10:1-6. Then he told him to go down to Gibeah to **wait** for him; and he must **wait** seven days. 1 Samuel 10:8. Here, we see *yachal* used for waiting for a certain period of time. Saul waited for Samuel seven days, but he did not wait for Samuel. Samuel showed up, apparently on the seventh day, but after Saul had offered up a burnt offering, in disobedience, because he was afraid. 1 Samuel 13:6-14. Saul was to wait for Samuel seven days, or eight days, if that was what it took. **The emphasis was to be on waiting for Samuel regardless of how long it took.** Not just wait seven days and then cut out.

After the city of Jerusalem had been destroyed by the Babylonians, (their spiritual lovers), **Jeremiah** was walking through the city, his heart overwhelmed by all the grief and misery that he saw. He said, *"I am the man who has seen affliction by the rod of his wrath."* Lamentations 3:1-9. But in the midst of his deep anguish, depression and suffering of soul, he makes a great statement of his faith in *Yahweh*. *"Yet this I call to mind and therefore I have hope, (I will wait in hope on Yahweh). Because of Yahweh's great love we are not consumed, for his compassion's never fail. They are new every morning; great is your faithfulness. I say to myself, 'Yahweh is my portion; therefore I will wait for him.'"* Lamentations 3:21-24.

One really needs to look at this to tell what is going on. Jeremiah had ministered the Word of God his entire life to a Nation of negative, arrogant people. They were not only not interested in God's Word, in *Yahweh's* doctrines, but often were violent against them. They mocked Jeremiah, scorned him, laughed at him, screamed at him, rejected him, even tried to kill him! All verbal and physical displays of open hostility to the Word of God. The results of all this left him with physical and mental suffering. A lifetime of being rejected and humiliated; a lifetime of teaching negative people, with very little positive results. To see it all end up in the almost total destruction of the nation of Israel. Very few people or things were left standing, destruction all around him. And now, after a lifetime of suffering; of not even having a normal life like everyone else had, wife, kids, home, let alone any material prosperity; Jeremiah had to witness the destruction of the nation that he loved. The affect of all this on him is described as: seen affliction, walking in darkness, God's hand turned against him, skin and flesh grew old, broken his bones, bitterness and hardship, dwelling in darkness, walled in without escape, weighed down with chains, stones block his path, his path is made crooked, mangled by a bear and a lion, heart pierced with arrows, laughingstock of people, mocked all day long, filled with bitter herb's, sated with gall, teeth broken with gravel, trampled in the dust, deprived of peace, deprived of prosperity, splendor gone, deprived of those things that he had hoped for from *Yahweh*, afflicted, wounded, wandering, depressed. Lamentations 3:1-20.

This is about as thoroughly hurt, miserable and depressed as one can get. It's quite a statement; about as lengthy and complete of a statement on this subject that I have seen in the Word. I don't think that a man could get in a much worse situation, or worse condition than this. **Yet in the midst of this terrible situation Jeremiah says that he has hope!** And that he is going to wait on *Yahweh*! He believes that all this too will pass and that he is going to have a good future! And therefore, he is going to adopt a waiting on the Lord attitude, until it all does pass!

What was it that gave Jeremiah hope in the midst of the most absolutely worse condition going on around him, and the state of his soul? Jeremiah remembered something else about *Yahweh*. He knew that *Yahweh* was a God of justice; he certainly had seen that. But he also remembered that *Yahweh* was a God of love and compassion. And because of that, God was going to turn it all around and start blessing them all again. Therefore, he had hope; and he was going to wait upon the Lord for these blessings.

**Micah**, (a shortened version of Michayah, "*Who is like unto Yah*"; as Michael is, "*Who is like unto El*"), was one of the prophets to the northern kingdom of the House of Israel, before it was destroyed by the Assyrians in 722BC. Micah makes a statement of faith in

his book, “*But as for me, I watch in hope for Yahweh, I wait for Elohim my savior; my God will hear me, (take care of me).*” Micah 7:7. To understand what was going on we need to see that Israel and Judah had risen to the heights of economic prosperity (like America today), but had fallen to the depths of spiritual decadence (like America today also), having departed from the Word of *Yahweh*. Money, materialism, lust, power and greed were the driving forces of the day. There was a burgeoning wealthy class, who had become rich at the expense of the poor and by the compromising of principles. Children lost their inheritances; women lost their places in the home; truth, justice, mercy, loving-good and hating evil were not in their vocabularies. All of these things were a violation of the Covenant they had with *Yahweh*. Micah 7:3 gives an insight into what was going on, “*Both hands are skilled in doing evil, the ruler demands gifts, the judge accepts bribes, the powerful dictate what they desire- they all conspire together.*”

Here we have corrupt politicians being bought and sold; a corrupt judicial and legal system, who not only took bribes (*peres*), but wouldn't know a "just" law, if it hit them in the face. And all were in bed together with the rich and powerful. With the wealthy dictating the policies and laws of government, buying off politicians, so that they can control things and fatten their wallets at the expense of the poor. And so Micah was living in a corrupt society driven only by its lusts, materialism, and its drive for power; with many of God's people suffering unjustly because of them. The mother-goddess cult was predominant in the land, and the people were going into it, instead of worshipping *Yahweh* through his Word. But Micah said that he would wait for the Lord. He had hope in an apostate nation, in a time of national degeneracy and judgment.

#### **47. The Hebrew word *tsaphah* for faith.**

In Micah 7:7, “*But as for me, I watch in hope for the Lord, I wait for God my Savior; my God will hear me.*” Micah said that he was going to wait for the God of his salvation using the piel stem of *yachal*, which tells us of the intensity of his waiting for God **to handle the problem**. There was nothing that he could do about the situation. He had discharged his duty by communicating the words that *Yahweh* had given him to give to the people, but there was nothing that he could personally do about what was going on. And apparently, the Israelites didn't care about changing either, because they continued right along in their same old path of being negative to the Word, their idolatry and covetousness; walking over anyone who got in their way. And he was not to "take the law into his own hands" either, nor allow it to eat him up on the inside; so he faith-rested it, as we would say; realizing that God would handle it all in his own time, and in his own way. So, he waited on *Yahweh*.

But we see a new word introduced here and that's ***tsaphah*, to watch in hope**. *Tsaphah* describes the watchman on the wall, the guard who is posted to look out for things. **Concerning the enemy**, he is to look out for slightest shadow or movement to detect the enemy's presence. **Concerning help**, he is to be looking for re-enforcement's that will save the day. **Concerning God**, the believer that is watching for the Lord needs to be looking for every evidence of God working in the matter to keep him from being discouraged. In hard times, it's difficult to believe that God is still working in your life; so one really needs to be looking for those things that lets you know that God is still there and handling the situation. And the other thing is looking for God as one would be

looking for the help of the Calvary to turn the tide. This is what sustained Micah in an apostate nation situation; he was looking for God to come to the rescue concerning him.

#### **48. The Hebrew word *mibtach* for faith.**

The word *mibtach* is derived from the word *batach*, which looks at the exercising of faith in such a way, or with the result, that the believer is no longer concerned about the problem. His soul is at rest and he has a sense of security. *“Cursed is the doctrinal believer who puts his trust in flesh, (in other people for his strength), and whose heart turns away from Yahweh. But blessed is the man who trusts in Yahweh, whose confidence is in him.”* Jeremiah 17:5,7. *Mibtach refers to the person or thing upon which the believer has set his faith, trust, confidence, or hope.*

When Bildad was speaking to Job, he told him that there are things that the godless have placed their trust or hope in, but he says, *“What he trusts in is fragile; what he relies on is a spider’s web. He leans on his web, but it gives way; he clings to it, but it does not hold.”* Job 8:14,15. Bildad says that the things they trust in are spider’s webs, and he uses the word *mibtach* to show that they are placing their confidence in a spider's web. Later on in chapter 18 he says that death and disease takes away a man from the security of his tent, that is, from everything that he has been **trusting in.** *“He is torn from the security (mibtach) of his tent and marched off to the king of terrors (death).”* Job 18:14. (Disease is its first born). But Job stated that he had not put (*sum*) his trust (*casal*) in his wealth, *“If I have put my trust in gold or said to pure gold, ‘You are my security.’”* Job 31:24. **Job’s confidence all the way through was not his wealth, but the Lord.**

David said, *“Blessed (happy) is the man who makes the Lord his trust (mibtach-security), who does not look to the proud, to those who turn aside to false idols.”* Psalms 40:4. Or in an expanded translation, *“Happy is the doctrinal believer (gebher) who makes Yahweh his security, confidence, the one in whom he trusts (mibhtach), who does not look to the proud, (the arrogant), to those who turn aside to false gods.”*

The formula for success in this life is to make *Yahweh* our security, our confidence; the one that we trust in, *mibhtach*. We are not to look to the proud, the arrogant to copy them and do what they do. These are the one's that have put their trust in false, deceptive lying idols. And the gal participle tells us that they have done this as a way of life; it's what they practice. And they have turned to this, because of their negative volition to the Word. A false idol is anything that the believer puts his confidence in other than *Yahweh*. It can be: his money, his education, his business, his job, his retirement, his insurance, his government, his family, his intelligence, etc.. **A believer's trust, confidence and security are to be in God alone! And if it isn't, then whatever he had placed his trust in, whatever is his security (*mibtach*), is his idol!**

Another one of the concepts about *mibtach*, is that **it not only speaks about the object of one's trust or confidence, but the thing by which the believer gets his stability!** So these things, money, insurance, retirement, etc., are all things that people use to have stability in. But another one is male-female relationships. Many believers are looking for some kind of love relationship, or feeling, with someone of the opposite sex. The reason for this, even though they may not be aware of it, **is that they think, or hope, that their**

**souls will have stability, if they can just find someone who will love them, and this love will provide for them in their souls what they are lacking and will give them stability of soul.** But when they do this, **they are making another person their *mibhtach***, their security, instead of making the Lord their security.

This is why the death of a loved one is so hard to bear; not only because they have lost someone that they loved, but they have also lost someone who has provided for them a sense of security and stability. That's why so many Christians draw close to the Lord in these situations, because they need him to provide for them the sense of security and stability that they have lost. **But if one is looking to someone else, or looking for someone to love and love them, to provide for them their emotional security and stability, then they have made that person their security and stability, not the Lord; and in a sense, that person is their idol. God alone is to be our security, the security that our souls need, not another person, even if we do love them.**

Proverbs 14:26, *“He who fears Yahweh has a strong fortress and for his children it will be a refuge.”* This tells us that the believer who submits to the doctrinal system of God, or the protocol plan of God, has made *Yahweh* his security; the thing that will stabilize his life and soul, and that it will be a refuge that his children can go to. Not the government, not other people, not the company that one works for, not a member of the opposite sex that you love; but only *Yahweh* is to be our security and stability.

Proverbs 21:22 has, *“A wise man attacks the city of the mighty and pulls down the stronghold in which they trust.”* Here we have the security (*mibhtach*) of the people is their **city**, which they have built. Their city is a reference to a man made system composed of: economics, politics, religion and the military. They trust in that which they have made with their hands. It's also a reference to the people living in the Last Days who will take the mark of the beast, who will also be incorporated into the City that will control the world. (A city is legally incorporated entity). The city will be their security, not God. All teaching, whether from the pulpit, or in the home by the parents, is to have as it's goal, people putting their faith and trust in the Lord and to make him their security. *“So that your trust (security) may be in Yahweh, (not in anything or anyone else), I teach you today, even you.”* Proverbs 22:19.

Proverbs 25:19, *“Like a bad tooth or a lame foot is reliance on the unfaithful in the times of trouble.”* And why not! Cursed is the man that puts his trust in man. God's people are not to make the government, their job, or someone they love their security or stability, let alone someone that is unfaithful. Only *Yahweh* is to be our security.

**Israel had a political alliance with Egypt**, whom they trusted in to help them out militarily if they were attacked, although they were forbidden to do so by God. They made Egypt their security (*mibhtach*), not the Lord. God would never fail them, but Egypt would; and did. *“You will also leave that place with your hands on your head, for Yahweh has rejected those you trust; you will not be helped by them.”* Jeremiah 2:37. Israel's continual problem was a refusal to trust *Yahweh* and believe his Word; to make him their security. Instead, they turned to others. The prophet Ezekiel wrote of Israel's folly in turning to Egypt for help, instead of turning to God. *“Egypt will no longer be a source of confidence for the people of Israel, but will be a reminder of their sin in turning*

to her for help. Then they will know that I am the Sovereign Lord.” Ezekiel 29:16. Again the idea of *mibtach* looks at the exercising of faith, where one trusts in something or someone. And it refers to the person or thing that one is trusting in. From that it has the idea that one has derived a sense of security, providing stability for them.

**Romantic love** can also be a source of security and stability for believers also. In the intoxicating rush of emotions, that are so pleasant, the believer can be led astray by the pleasantness of them, because they give his soul a sense of security and stability, (a false security), as long as the emotional love is sustained, which is not too long. Emotions are sustaining his soul, and the emotional relationship becomes his security. Where instead, doctrine and faith should be sustaining his soul. Unbeknownst to them, they are using that kind of a relationship as a substitute for a relationship with the Lord. The Lord is to be the one that they trust in; he is to be their security; he is to be the one that stabilizes their souls.

**Jeremiah** wrote, “*But blessed is the man who trusts in Yahweh, whose confidence, (or security), is in him.*” Jeremiah 17:7. Putting one's trust in the Lord is like sending a tap root deep down in the soil where the water is; so that when a drought comes, the leaves will not wither and it will bear its fruit in season. And so is the believer who puts his trust in the Lord; the believer who has made *Yahweh* his security. You see, if a tree has been planted and irrigated by man, then it can wither and die, if men do not continue to irrigate it. So it is with believers, who turn to and trust in man made programs, governments, etc.; man-made programs that they trust in for their security. Man must sustain the programs that he has made. If he fails! Then you fall! But if God has planted the tree, and its roots have reached down into the tap water; it will survive, grow, and be productive without man's help. The irrigated tree, on the other hand, is dependent upon man. The believer, who has made *Yahweh* his trust and security, will not only survive the droughts, (trials and pressures), but will continue to grow, prosper and be productive.

#### **49. The Hebrew word *sha'an* for faith.**

*Sha'an* means to lean upon, or rest upon something; like leaning against a wall, or resting on one's spear. It was used of kings who were accustomed to going into public leaning on the hand or arm of their friends or ministers. Also used for reclining, where one would recline on a couch leaning on his elbow. **From that, it came to have the idea of trust, of putting one's confidence in a thing, so much so, that you relied upon it.** It says that you have observed and concluded that the thing upon which you are leaning is strong enough to hold you up, it can hold the weight you are putting on it, therefore, it is reliable, dependable.

The trouble with God's people is that they usually put their **trust** (lean upon) someone, or something else other than the Lord, their jobs, their money, their strength, the government, their friends, family members, their own abilities, when God wants us to lean on him.

After the death of King Solomon, the kingdom split into two parts; the northern kingdom headed by Jereboam, and the southern kingdom headed by Rehoboam. Jereboam rejected *Yahweh* and his priests; and in their place he set up the mother goddess worship with its

high places and goat and calf idols. Because of the great apostasy, the Levites had to abandon their pasture lands and property to go down to Jerusalem in the southern kingdom; which was the only place that the true worship of God was being conducted and the communication of doctrinal truth. Following after them were the positive believers, who had set their hearts on seeking *Yahweh*. 2 Chronicles 11:13-17. **The positive volition headed south where the doctrine was.**

Later on, Rehoboam did evil by turning from the Lord, so God raised up Shishak, King of Egypt, to attack Jerusalem and carry off as plunder all the gold and wealth of Israel, the palace and the Temple gold. After that, Rehoboam humbled himself before *Yahweh*, and eventually passed away joining his fathers. His son, Abijah, succeeded him as the King of Judah. In the eighteenth year of his reign he was at war with Jereboam in the north. Abijah told Jereboam that he was in the wrong, that *Yahweh*, not the golden calf (Tammuz) was the God of Israel; that *Yahweh* was on his side; and that he, Abijah, was the rightful heir to the throne of David.

Anyway, the attack began with Jereboam attacking both the front and rear at the same time. The men of Judah then cried out to *Yahweh*, the priests blew their trumpets, and all the men shouted the battle cry, and *Yahweh* routed Jereboam and his army on that day, with the men of Israel suffering 500,000 casualties. 2 Chronicles 13:13-17. I don't know if every single one of those 500,000 men worshipped in the mother goddess cult, but their leadership did, and they chose to go to war following their leaders. Consequently they suffered because they chose the wrong side. Even the "fence-straddlers" had their fate sealed, because they chose not to go down to Jerusalem, the center of doctrine, because they would have to leave behind all their material possessions, all the things that they had worked so hard to get. With the result that they died too! They had the time to make their decision concerning the things of the Lord, and they chose against it, and suffered the consequences. **The men of Judah had the victory that day, because they relied upon, trusted in *Yahweh*, while the men of Israel were defeated, because they trusted in their false gods of the mother goddess cult.** *"The men of Israel were subdued on that occasion, and the men of Judah were victorious, because they **relied** (sha'an) in *Yahweh* the God of their fathers."* 2 Chronicles 13:18. Here we have the people of God, those who loved him and were seeking after him, the doctrinal men and women of God, had victory over those who were of the mother goddess cult, (the New Age movement today), because they leaned on, relied on *Yahweh* in faith and trust.

Abijah was succeeded by his son Asa as King of Judah, and Asa did what was right in the eyes of the Lord. In time, Zerah the Cushite, mobilized an army against Asa in the valley of Zephathah to do battle against him. *"Then Asa called to *Yahweh* his God and said, '*Yahweh*, there is no one like you to help the powerless against the mighty. Help us, *Yahweh* our God, for we rely on you, and in your name we have come against this great army. *Yahweh*, you are our God; do not let man prevail against you.'"* 2 Chronicles 14:11. The Cushites under Zerah were so destroyed to such a great number by God, that they never recovered as a people. All because the people of God did not rely (sha'an) on their own strength, on their own military abilities, or the false gods of the mother goddess cult, but leaned wholly on *Yahweh*. And once again, we see the principle of faith brought out as the key to the believer's success in life, even in the face of overwhelming odds. God gives victory to those who trust in him. 2 Chronicles 15:1-7.

Asa did well most of his life, until his 36th year of reign, when Baasha, King of Israel, went up against Judah, fortifying Ramah to prevent anyone from leaving. But in seeking the Lord's reply in this matter and relying upon him, Asa took the treasuries of the temple and the palace and went up to Ben-Hadad king of Aram to strike a deal with him; a treaty to have him break his treaty with Israel and side with him, which he did. After this, Hanani the seer came to Asa, king of Judah, and said to him, *"Because you relied on (sha'an) on the king of Aram and not on Yahweh your God, the army of the king of Aram has escaped from your hand."* 2 Chronicles 16:7. Then he went on to tell him how Yahweh had defeated the Cushites for Judah; and that he would be at war from now on. But instead of taking God's rebuke humbly, he became enraged at Hanani, God's doctrinal communicator, and had him thrown in prison. He also started brutally oppressing some of his people. Subsequently, he was afflicted with a serious disease in his feet, yet he still would not seek Yahweh's help in the matter, but turned to his physicians, v.10,11. Here we have an example of the terrible repercussions that come from turning to people to help us in our time of trouble and not the Lord.

In **Ezekiel** we also have **the idea of leaning on some person or nation for support**, so profoundly brought out, *"You, (the Pharaoh of Egypt), have been a staff of reed for the House of Israel. (A staff not of oak or some hard wood, but a marsh plant, or fibrous bamboo-like plant). When they grasped you with their hands, you splintered and you tore open their shoulders; when they leaned on you (sha'an), you broke and their backs were wrenched."* Ezekiel 29:6b,7. Here we have the picture of one grabbing a fibrous, brittle reed for support, and as he does, he gets splinters in his hand. And then when he puts it under his arm and leans on it, it breaks ripping his shoulder open wrenching his back. And so it is, and so it will be, for all believers, who lean on other people in life and not the Lord. **God is to be our *mibtach*.**

**Bildad** said, *"What he trusts in is fragile; what he relies on is a spider's web. He leans (shahgan) on his web, but it gives way; he clings to it, but it does not hold."* Job 8:14,15. What he's saying, is that anyone who trusts in anything or anyone else, other than Yahweh, is like leaning on a spider's web, one of the frailest things there is; and it will give way! But more than that, he says after it does give way, he still clings to it, he still hangs on to it, even after it has proven to be unreliable! And so it is with so many people. They do not put their trust in God, but in something else: their friends, family, neighbors, job, the government, etc.. And even after these things have let them down, over and over, they still won't let go of them and trust in the Lord. They still cling to them!

**Job** said the same thing of the mighty in power, or of the rich in their wealth, *"But God drags away the mighty by his power; though they have become established, they have no assurance of life. He may let them rest in a feeling of security, let them lean on their wealth or power (sha'an), which makes them feel secure, but his eyes are on their ways."* Job 24:23,24. They are either deposed from power, lose their wealth, or die.

Proverbs 3:5,6 tell us, *"Trust in Yahweh (batach) with all your heart and **lean** not (sha'an) on your own understanding; in all your ways acknowledge him, and he will make your paths straight."* Here is a problem that all men have, especially those raised and educated in the western world. From the time that we were very young academic

learning, knowledge, facts, statistics have been put forth to us, almost like a god. Knowledge has been the "queen" that all of us were to strive for. For in knowledge, is one's ability to think, to reason, to understand, to gain facts and correlate them, one would be able to solve every problem that he may come up against in life! So the believer in Christ goes out with all his knowledge and understanding to do this very thing, to solve his problems in life. **He is leaning on his own understanding. He is doing what he has been trained to do from childhood.** But God tell him not to lean on his own understanding, but to trust him with all his heart. Obviously, he's going to have to adjust to facing life from another perspective, to living life and solving problems, not by his own intellectual abilities, but by faith in the Lord.

The prophet **Isaiah** wrote, "*Woe to those who go down to Egypt for help, who rely (sha'an) on horses, who trust (batach) in the multitude of chariots and in the great strength of their horsemen, but do not look to the Holy One of Israel, or seek help from Yahweh.*" Isaiah 31:1. To a plain infantryman, one of the things that struck terror into him, was the sight of being charged by hundred, even thousands of chariots. It would be like infantrymen today being faced with tanks, armored vehicles, etc., having only rifles to defend themselves with. One would want to have all the armored vehicles they could get on their side; and that's what is happening here. Egypt had the chariots, horses and men, and Israel was turning to her for help, instead of the Lord, and relying (*shahgan*) on him. It takes great faith in such a predicament to trust God to help you, to believe that he has the power and desire to fight your battles and give you the victory. Rationalism and fear would say you need all the help that you can get, even if you had to make alliances with the ungodly to do it. **But Yahweh says, "Do not do that, instead trust me and I will do it!"**

Again, *sha'an* means to lean on something for support. One may be tired and need rest; one may be injured and need the support; one may be looking to it for guidance, comfort, or encouragement; or a number of things. One does this because he thinks that this object has the strength, reliability, or whatever it is that he is looking for in it. He may turn to it and lean on it for: financial matters, matters concerning his family, decisions in life, guidance, military decisions, national matters, food, clothing, shelter, help, protection, etc.. One may lean upon the teaching of non-biblical sources; upon the advice of friends or family members; upon the advice of unsaved or non-doctrinal people; upon his own emotions; his own thinking; upon other governments; upon his own government; or on the company he or she works for. All of these, of course, are the wrong things in which to place one's trust, to lean on for support, to depend upon. **The only thing that the believer in Christ is to place his or her trust is the Lord Jesus Christ.** All teaching of scripture directs the believer to that end.

## **50. The Hebrew word *panah* for faith.**

Basically, *panah* meant to look at something; to turn oneself to look at something; to turn oneself in order to go someplace. Also, to turn oneself away from someone; to look toward any direction; to turn, to look at him, follow him, etc., to one's face in a direction, that is to follow that direction, to go in it. When used of space and direction, it meant to go toward some place. When used of persons, it meant to go to some person.

It is used of the believer's relationship with the Lord in their day to day living on earth. The believer who looks to *Yahweh* trusts him, depends on him, seeks to please him, obey him, do his will, worship him, etc.. The believer who does not look to him, has turned from him, that is, from his ways. He has turned from his Word, his plan, his will, from faith and all the things connected with God. Warned against by Moses, *"Make sure there is no man or woman, clan or tribe among you today whose heart turns away from Yahweh our God to go and worship the gods of the other nations; make sure there is no root among you that produces such bitter poison."* Deuteronomy 29:18.

Here we have the idea of the believer looking towards the Lord, doctrine, faith, etc., and then looking away from him to the gods of the nations, the gentiles. Which, in America, would be towards materialism, money, success, etc., as well as getting involved in gratifying the lust of the sinful nature. It's interesting to note the thing that causes the believer to look away from the true God unto other gods is bitterness. Either they didn't get what they wanted from God, or didn't get to do what they wanted, or were hurt in some way, or felt that God had let them down, or were bitter over being disciplined by him, and in bitterness, turned away from him. Like the **root of bitterness** in Hebrews 12:15 that caused people to fall short of the grace of God. *"See to it that no one misses the grace of God and that no bitter root grows up to cause trouble and defile many."*

**Looking to *Yahweh*** means that you believe on him, that you trust in him, that you are waiting on him, depending on him, occupied with him, love him, worship and adore him, serve him, obey him; all manifested in faith and the study of his Word. Turning from him, looking away from him to other gods or things shows that you have departed from these concepts. And how many believers have departed from the doctrinal teaching of God's Word, to other things, simply because they have had their feelings hurt, or some other reactor factor of bitterness.

Prosperity without capacity and commitment can also cause the believer to turn away from, look away from the Lord. *"When I brought them (act of sovereign grace) into the land flowing with milk and honey (divine prosperity in grace) the land I promised on oath to their forefathers, (established by an oath and a covenant), and when they eat their fill and thrive, (occupation with the gift instead of the giver), they will turn to other gods, (involvement in the world system) and worship them, rejecting me and breaking my covenant."* Deuteronomy 31:20.

**Looking to *Yahweh*** is also a reference to believing on Jesus Christ as one's Savior. *"Turn to me, (turn from what you are presently looking towards for the salvation of your soul and look to me), and be saved, all you ends of the earth; for I am El (the powerful one), and there is no other."* Isaiah 45:22.

**As looking to *Yahweh* refers to the believer being occupied with God through the concepts of faith, grace and truth;** so also looking away from *Yahweh* refers to the believer abandoning these concepts to: go back into the world system, follow after his flesh nature's desires; or the devil through idolatry, things of the New Age movement, etc.. *"They are dogs with mighty appetites; they never have enough. They are shepherds who lack understanding; they all turn to their own way, (do what they want to do in life), each seeks his own gain, (selfish materialism and self-gratification)."* Isaiah 56:11.

The question is, when your back is against the wall, whom are you going to turn to for help? Looking to someone is one of the easiest ways to express faith and trust. And the one that we are to be looking to for help is the Lord!

## 51. The Hebrew word *galal* for faith.

The word *galal* means to roll or to turn. It can refer to a circle, or anything that can be rolled. Used of a wheel that is rolled; used of the covering of the entrance to a tomb, by rolling a stone across it; also used of storms and waves that roll across the sea and land; also a heap of stones that has been formed by rolling stones there. It was also used for the root of the word Golgotha, the place of the skull. Oftentimes, men, after they had covenanted with each other, would roll stones together into a pile, then have a covenant meal at the stone heap in observance of their new covenant standing with each other. And then farmers would unceremoniously roll stones into a pile just to get them out of the way.

*Galal* from that idea came to be used figuratively for the idea of faith or trust, like rolling your burden on the Lord. It could very well have been used because of the covenant idea associated with it. **But the significance of it is the idea of the consequences of one's actions! It was important for all to realize the direct relationship that exists between one's decisions, one's acts, and the consequences that come from them.** A concept that is almost totally ignored in our society today. The idea is as follows, **as one was pushing the rock from point A to point B, he would notice that a furrow or track was left in the ground** showing an unbroken line. This led to the idea that there was a direct connection between one's acts and their consequences. One could see how the one thing led to the other; there was a direct line between the two. So many people today are oblivious of this concept though. They blindly go through life committing all kinds of acts, without any regard or concern of the consequences. They act bewildered, angry, when their lives are destroyed, because they have made wrong choices. They have never understood that actions have consequences, some good, some bad.

So when it comes to this idea of faith or trust, or committing oneself to the Lord, using *galal*, there is **this idea of rolling one's burden on the Lord; and, there is also the idea of the direct consequences that will come about as the result of it.** That is to say, that as one makes decisions and choices in life, some good, some bad; that there will be consequences, some good, some bad; that will come about as the direct result of these decisions and acts. **There is a line that connects them**, as there was a furrow, or track left in the ground as the result of rolling the stone from one place to another. And the same parallel follows in one's life before God. As the believer goes through life, he is faced with many decisions. If he decides to handle a problem in his own strength, using his own ideas and resources, or if he makes a decision excluding God from the process, then his decisions and acts will have certain consequences, usually, not too good. But if he decides to bring God into the process, asking him what to do, trusting in him to do it, he then too will have certain consequences, always good!

**So *galal* means to roll your burden or problems on the Lord, to commit them to him, to trust him to do it with the idea that there will be good consequences and**

**results that come out of it.** This idea of trust and consequences are found in Psalms 22:8, only in a mocking sense by the ungodly. “*He trusts in Yahweh, let him rescue him. Let him deliver him, since he delights in him.*” They were mocking the Lord while he was on the cross dying for our sins, and they were saying, “Look where his trust in God got him. Look at the consequences of his faith in *Yahweh*.” Jesus was trusting in *Yahweh*, and look where it did get him. The idea of suffering was foreign to most Jews’ thinking concerning one who was pleasing God. Only those who sinned suffered. So it was a mocking, scoffing concept. “He trusted in *Yahweh* (hah), look where it got him.” It was an attack on the character of Christ and his faith. But Jesus did suffer according to the will of the Father. It pleased *Yahweh* to crush him. And Jesus trusted his Father all the way through his suffering. And as the result, he bought our salvation, because he died for our sins.

In Psalms 37:5 we have *galal* placed in the gal imperative mood of command, where we are commanded to, “**Commit** our way to *Yahweh*; trust in him and he will do this.” **It has the idea of rolling the whole of your life over on the Lord.** You are not only trusting him, but committing your life to him. *Derek* refers to the path one takes in life. And by doing so, heavy emphasis is laid on the results of the action of committing your life to the Lord. Everyone in life has had some idea about what they would like to do in life, like to be, etc.. But the Christian, instead of following the way of the world in regards to what they do in life, is to roll this whole concept over on the Lord. And there will be certain results. But if the believer does commit his life to the Lord, there will be fantastic results! Not only for this life, but eternity as well.

Proverbs 16:3 has one of the clearest examples of this idea that exists in *galal* of the committal of something to *Yahweh*, and the consequences that come about as the result of that. “*Commit (gal imperative – galal) to Yahweh whatever you do, and your plans will succeed.*” A man's heart plans what he will do, but having a plan is no guarantee that it will succeed. Now assuming that one's plans are doctrinal, and assuming that they are in the will of God for your life, one then can plan to do certain things, and then entrust them to the Lord. He rolls them, so to speak, over on the Lord. He has planned, and has shifted the burden over to the Lord. The Lord then evaluates what is good or beneficial to that believer, or if it is detrimental to him. He evaluates and then okays it, denies it, or makes changes to it. (You'd be surprised how God can improve on them). And then he sets out a course of action, whereby these plans will succeed; come to be. Oftentimes, the unbeliever, or the legalistic believer, or the believer in reversionism will observe the success and prosperity of the doctrinal believer with envy and bitterness. They see God blessing him, causing him to succeed, while they aren't! The reason why they aren't succeeding is because they have selfishly laid their own plans, for their own glory and benefit, and have excluded God from the whole thing. And as the result they don't have the success that the doctrinal believer who trusts the Lord does! **The believer who has entrusted these matters to the Lord wants God in his life; and is constantly turning his plans over to God for approval, adjustment, and the working of them out. And as the result, he has success and prosperity!**

## **52. The Hebrew word *yahab* for faith.**

Actually, *yahab* means to put or place something on someone, to give something to someone. But when used in the context of a **burden**, it speaks of faith. It has the idea of carrying the burden in life that God has given to you. Found in Psalms 55:22, “**Cast your burden upon Yahweh; and he will sustain you; he will never let the righteous fall.**”

Sometimes believers ask, ‘How did my life ever end up like this?’ Once I was a happy, carefree child, and even had fun for years in my teens and early twenties. But the longer I go on the more pressure and responsibility I have. It seems like my burden in life keeps growing. And it seems like the more I grow in the Word, the more responsibility the Lord gives me.’ Or, ‘it was fun starting this new business and see it grow, to watch God prosper it. And the money was fun too! But it's growing to the place that it's a major responsibility! People to take care of; decisions to make; responsible for vast sums of money; competition; nothing but pressure and responsibility. It's become a burden to me.’

We could say the same things about our families, the things we have, etc.. But what we need to see is that these things are our lot in life; the lot that God has given us to live, all from the blessing hand of God. God gives us more things, but these things need to be taken care of. With people, and with things comes responsibility, and responsibility is a pressure; which can be a burden at times. So what God wants us to do is to cast the burden that he has given us on him, **like the Arab who saw the Jew carrying a large load on his back and told him to "cast his burden" on his camel**. So we are to take our lot in life, whether it is a businessperson, housewife, doctor, minister, worker, or whatever and cast it on the Lord.

### **53. The Hebrew word *chasah* for faith.**

Properly, *chasah* means to flee to take refuge. It has the idea that one is under some threat of danger, and he flees to something as a shelter or refuge for protection. The young run back to their mother; the badger to his hole; the animal to a cleft in a rock. One can flee to something in nature for protection, a hole in the ground, a cave, a high rock, a cleft in the rock, into the water, out of the water, into the air, etc.. One can flee to people; to one's friends, one's family, to society as a whole, or to a fort that people have built. One can flee to man made institutions: the government, government programs, community programs, the military, etc.. **It has the idea of fleeing from danger to something that you think will give you safety and protection**. The faith comes in where the individual believes that thing will protect him, or that person. And trust comes in where you are trusting in, relying upon that thing or person to protect you. So it is a metaphor for faith.

So *chasah* has the following ideas in it: 1) one is in a situation that poses a threat, (real or imagined), to the believer; 2) the believer is afraid; 3) he knows that *Yahweh* will protect him; 4) he flees from the situation to *Yahweh* for protection. *Yahweh* is his refuge. A variety of metaphors are borrowed from nature to express this action; but it means to run, to flee, to go to *Yahweh* for protection when threatened, or in danger. The threat or danger is not to be limited to physical threat only, but includes all threats. Whether threats to one's soul, one's body, one's finances, one's health, one's church, one's family, one's nation, to one's business or job, or to one's emotions. Any threat, regardless of the category, is sufficient cause to run to God for protection. **So here we have not the idea**

**of hoping or waiting, but motion! Where the believer is motivated to run to God for protection and safety.**

A wrong application of this was to run to other gods, (who do not exist), for protection. *“He will say, ‘Now where are their gods, the rock they took refuge in.’”* Deuteronomy 32:37. A rock was a common concept for protection. When pursued by wild animals, it gave the individual protection from their grasp. And if being attacked by men, one could climb a good-sized rock and it would give them a superior advantage for defending themselves. **But Yahweh is to be "the rock" that we flee to for protection.** This is what David did when attacked by men, *“Yahweh my God, I take refuge in you; save and deliver me from all who pursue me, or they will take me like a lion and rip me to pieces with no one to rescue me.”* Psalms 7:1,2. And remember, attacks against believers can be, verbal, physical, financial, legal and emotional. **So when attacked by anyone, in any way, one is not to attack back, but to flee to God for protection.**

Psalms 11:1,2, *“In Yahweh I take refuge. How then can you say to me: ‘Flee like a bird to your mountain! For look, the wicked bend their bows; they set their arrows against the strings to shoot from the shadows at the upright in heart.’”* (Describing the wicked believer against the doctrinal believer). **The wicked believers in Israel were trying to assassinate the doctrinal believers, so they could take over Israel and bring it under the mother goddess cult.** David's advisors were telling him to get out and go to his place of sanctuary for refuge. "Flee like a bird", they said. "Fly away from the danger." But he could not, and would not do this, for the enemy was at hand. Besides, he had the practice of making *Yahweh* his refuge that he fled to for protection. And that's what he was going to do here.

Psalms 16:1,2 *“Keep me safe, O El, for in you I take refuge. I said to Yahweh, ‘You are my Lord; apart from you I have no good thing.’”* David doesn't tell us what the problem was, a foe, sickness, but just that he was claiming *Yahweh's* covenant promise to protect his people, who take refuge in him.

In Psalms 25, David is in a bad situation, there seems to be some problem with sins, but he is definitely in a situation where his enemies are seeking to destroy him. **And David's prayer is that his enemies will not triumph over him; he does not want to be put to shame.** So he tells *Yahweh* that he has made him his refuge; he is going to *Yahweh* for protection from his enemies. *“Guard my life and rescue me; let me not be put to shame, for I take refuge in you.”* Psalms 25:20.

In Psalms 31, we have **the recurring theme of David being set against by his enemies.** And we notice that his enemies are those in Israel, who had gotten involved in the mother goddess cult of Babylon. The Babylonian cult always persecuted, intimidated, threatened, harassed and tried to murder the doctrinal believers in Israel. And why not! The Being behind Babylon was and is Satan! *“In you Yahweh, I have taken my refuge; let me never be put to shame; deliver me in your righteousness. Turn your ear to me, come quickly to my rescue; be my rock of refuge, a strong fortress to save me.”* Psalms 31:1,2. We see the protection ideas of a rock and a fort being used here by David, and that *Yahweh* was his rock and fortress. *“Since you are my rock and fortress, for the sake of your name, lead me and guide me.”* v.3. David also said that *Yahweh* was his shelter for protection who

protected him from the tongues of men and their wicked schemes. *“How great is your goodness, which you have stored up for those who fear you, which you bestow in the sight of men on those who take **refuge** (gal participle – chasah) in you. In the shelter of your presence you hide them from the intrigues of men; in your dwelling you keep them safe from the strife of tongues.” Psalms 31:19,20.*

**Again, we have the problem of doctrinal men and women living in a land and time where the others have become wicked by turning from God's Word, and the problems that made for the doctrinal believer.** So David wrote some words of instruction and encouragement to us about this matter saying, *“Yahweh helps them and delivers them; he delivers them from the wicked and saves them, because they take refuge in him.” Psalms 37:40.*

In Psalms 57, David wrote about the time that he had to flee from King Saul and his men, and took refuge in a cave, where he cried out, *“Have mercy on me Elohim, have mercy on me, for in you my soul takers refuge. I will take refuge in the shadow of your wings until the disaster has passed.” Psalms 57:1.* Now David isn't saying that God has wings. This is a figure of speech using the action that a young bird would take to run back to its parent for protection to hide under its wings. David not only knew that the Lord would protect him, but that God had a purpose for him in life, which he had not even gotten to yet, at least in the mature part of it as a king. So David flew to *Yahweh* for protection and *Yahweh* delivered him. This action of faith not only saved him, but stabilized his soul as well. *“My heart is steadfast, O God, my heart is steadfast. I will sing and make music.” Psalms 57:7.*

Psalms 64:10, *“Let the righteous rejoice in Yahweh and take refuge in him; let all the upright in heart praise him.”* “Upright in heart” is **a reference to David and all believers who had metabolized doctrine in their hearts through faith in God's Word.** And he's telling us to flee to *Yahweh* for protection and safety, as we see David doing here. *“Protect my life from the threat of the enemy. Hide me from the conspiracy of the wicked, from that noisy crowd of evil doers.” Psalms 64:1b, 2.* Which is what we see God doing in v.7, *“But God will shoot them with arrows, suddenly they will be struck down.”*

Psalms 71:1, *“In you Yahweh I have taken refuge; let me never be put to shame.”* Again, David is surrounded by enemies who seek to destroy him. **But he does not resort to the brutal oppression that the tyrants of power do, but flees to *Yahweh* to protect him and his monarchy.** He does not want to be disgraced, or fall into shame. He wants his adversaries to be **put to shame** (*bosh*), and for God to do it, v.13. *“But my eyes are fixed on you (faith) Lord Yahweh, in you I take refuge- do not give me over to death.” Psalms 141:8.*

Psalms 144:1,2, *“Praise be to Yahweh, my rock, who trains my hands for war, my fingers for battle. He is my loving God and my fortress, my stronghold and my deliverer, my shield in whom I take refuge, who subdues my people under me.”* Here we see once again, that things or people are not what David turns to for protection from the problems he faced, but to God alone. *Yahweh* is his Rock, his Fortress, his Stronghold, his Deliverer and his Shield, all military metaphors. Whatever these things were; whatever protection they afforded in real life; that's what *Yahweh* was to him.

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

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

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

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

*“I love you Yahweh, my strength. Yahweh is my rock, my fortress and my deliverer; my God is my rock, in whom I take refuge...”* Psalms 18:1,2a. The word for **love** here is

*racham* and means to be soft; it refers to a gentle emotion of the mind. We've experienced it as a softness of the mind towards an individual. Sometimes we make fun of an individual, who loves someone, saying that he's gone soft in the head. David also said that *Yahweh* was his **strength**, *chazek*. Most all men think they're strong, but inside (even though we won't admit it), we're weak. This especially comes out when facing overwhelming opposition. We need money, manpower, firepower, whatever might be called for, when faced with a threat. These things represent strength. But for David, *Yahweh* was his strength; and he went to him for rescue, protection, help, or whatever he needed.

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

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

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

it." ***Yahweh*** is the name of God, and his Son's name is Jesus; in the Hebrew it's ***Yeshua***.

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

In 2 Samuel 22, The faith actions of David, and all the people we are going to study, are in the qal participle, which shows that **this action of going to God for protection, help, etc., is to be done as a way of life**. This is something that these believers did all the time. And what we are to be doing today. Instead of going to others, or the government, or ourselves, God wants us to be going to him, and to be doing it as a way of life. "*Kiss the son, lest he be angry and you be destroyed in your way, for his wrath can flare up in a moment. Blessed (happy) are all those who take refuge in him.*" Psalms 2:11. Happy are those believers who continually go to *Yahweh* for help and protection, who make *Yahweh* their shield.

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

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

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

Psalms 34:22, "*Yahweh redeems his servants; no one who takes refuge in him will be condemned.*" The word **redeemed** is *padah*, and means to preserve, to deliver from danger. And in the qal participle *padah* tells us that ***Yahweh* is continually, as a**

**practice, delivering his servants from danger,** (actually the **soul - nephesh**). And taking refuge in him is in the qal participle, showing that these believers also did this as a practice; they were always going to the Lord to deliver them. How similar this is in scope and practice to Isaiah 54:17, “*No weapon formed against you will prevail, and you will refute every tongue that accuses you. This is the heritage of the servants of Yahweh, and this is their vindication from me*’, declares Yahweh.”

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

**One of the things that all people on earth have to wrestle with is their own fear;** fear stemming out of their own insecurity. Fear of nature, fear of the weather, fear of death, fear of disease and health problems, fear of governments, fear of people, both physically and emotionally, fear of life. **And we want something that will protect us from our fears.** We wear armor in battles, surround our cities with walls; we want air bags and seat belts for our cars; demand that the thin blue line of police officers protect us in our communities; have walls of electronic surveillance around our homes and cars; we put clothes on our bodies to protect us from the weather; we live in homes with roofs and walls; we erect psychological defense mechanisms to protect our souls; we wear "masks" in public; we buy guns; store food; take karate; act mean; all because we're afraid! We want protection, we want something to shield us from the things in life that we're afraid of. But our God is a shield to all who take shelter in him. Proverbs 30:5, “*Every Word of God is flawless; he is a **shield** to those who take **refuge** (qal participle) in him.*”

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

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

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

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

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

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

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

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

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

3) **Then there is the problem of social stigma,** whether real or imagined, coming from the group. Oftentimes, a group, especially of one's young peers, will view the child that

has lost its parents, as having something wrong with it, and tend to shun it. This social stigma will put the child outside the group, even though it's still there physically. The child will have no sense of belonging.

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

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

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

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

**Now when people get saved, they don't stop being human!** Their needs are still the same, and with some new ones. And usually their old problem of insecurity, from the scars of the past, is still with them. They not only want and need to be protected, so that they are safe and secure; that want very badly to know that they are protected, so they

will feel safe and secure. If they don't have this sense of security, then they will be afraid, even to the place of being ruled by their fear! And with fear comes mental torment.

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

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

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

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

In Hebrews 10:39, we have this idea of fear brought in "*But we are not of those who shrink back unto destruction.*" Where it was used in a military sense, it meant to shrink back, or retreat from the battle. Here again, we see the idea **of the individual seeking safety in the group**. He is in an exposed state facing the enemy, even if other soldiers are with him. **Feeling afraid, he seeks the safety of the main group.** Now it might be the

group back at the fort, or his buddies over a hill, or it might be that he wants to run to the group that he did feel safe with, the group back home; his family and friends. So he retreats back to the safety of the main group; and it might be that he would want to desert all together and go home!

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

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

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

with that natural human trait of insecurity without a group, by substituting *Yahweh* for a group. He handled his fear and insecurity problem through faith and the Word of God.

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

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

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

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

We will develop a sense of insecurity, if we don't feel that we belong to some group, something bigger and stronger than us. If we don't have that, then we will feel that we are "out there" in life alone, unprotected and vulnerable. The world at large, "out there",

poses a threat to the survival of one who is out there with it, the one who is left alone, unprotected to face it. When this occurs, the believer is left in a state of fear, and is basically operating in a survival mode.

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

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

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

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

And maybe that's the problem so many of us have, (because we're group oriented towards life), when we have problems, we look around and say, 'These people can't help me, they can't do anything for me, they need to be helped and protected themselves!' But we need to think back a little further to the fact, that this new group, called the body of Christ, is not just a group of sheep, **but has a shepherd over it and he is the one who will protect us all. We don't protect ourselves; the other sheep don't protect us; it's our shepherd who protects us.**

**As Christians**, we now have to shift our thinking from looking to our group to protect us, parents, friends, family, clan, tribe, neighborhood, community, nation, etc., **to looking to the Lord to protect us.** The group has played a major role in our development up to the time that we became believers, because in it we looked for acceptance, identity, security and protection. But now we have been taken out of it, we must no longer look to it for these things, although the tendency and temptation to do it might still be there. **We must now look, not even to the church for these things;** the new group that God has placed us in, but to the Lord only. He will protect us and he is our security. Not to mention that fact that our identity now is directly related to him in the new man, and our acceptance. This is a dynamic of faith also. We must change who or what we are looking at, or looking to. Where we have been looking to our family or group, and that because of years of programming to do so, we now look to the Lord for our security.

**This goes back to the problem of the spirit verses the flesh.** In the flesh, in our human nature, we will always be looking for some group to fulfill the need for security; be it our parents, family, friends, organizations, insurance companies, government, etc.. This is basically why people will do anything that a government will tell them to do; not just because they're obedient citizens, but because they look to their government for security. So whatever it says is acceptable to them. And if the government tells them that they have to come in and be branded like cattle, they'll do it. If they have to take a mark, they'll do it. If they have to carry a personal ID card, they'll do it. One is not going to throw his security away; insecurity is a threat to their very survival.

**For the Christian, God has created in him a new nature.** One that is spiritual and one that is oriented towards him, not the groups of earth. The new man looks toward God, who created it, but the old man looks towards his family environment; the group that he was raised in. The old man thinks there is security in the old group, for after all, he did have it at one time. **But the new man, who is able to think along doctrinal lines,** knows that there is no security there for him at all. He knows that his security is in God alone. Obviously, one can see that this is a growth concept. One does not break all these dependency concepts overnight. And much of it is a weaning process, whereby God weans him from the old family and group getting the believer to the place that all his dependency and trust is in Jesus Christ the Shepherd. This process can be painful at times. For when we are weaned from this person or that person, we also go through a period of confusion, disorientation, uncertainty, fearfulness, etc., because we are losing a security object. But we stabilize out when we see that our Shepherd is there taking care of us and protecting us. We begin to see what was always there.

**Abraham came to the place where he trusted Christ completely, with no dependency whatever on other people.** And this is what God has designed for all his people, where

they trust Christ fully, no longer looking to other people to provide for them or protect them. It goes back to not only resolving these many trials and difficulties by faith in the Word, but getting to the place where we have a sense of belonging. Not only to this new group of redeemed individuals on the earth that God has called out of the world system, but also of **developing a sense of belonging to Christ**, which comes through doctrine in the soul. As children growing up we felt abandoned, rejected, unprotected, insecure, unwanted, and maybe we were; leaving us with tremendous insecurity and fear. But now, as believers, we belong to Christ. We have our identity in him; we have his protection, and our security is in him. These are the facts of the believer's relationship to Christ. We may not be aware of this, we may not even believe it! But it is still true none-the-less.

**The key to dynamic, healthy, spiritual living is found in believing the doctrines of God.** For it is by faith that we perceive that these things are true. As was stated, to have a sense of security and mental well being, the individual had to be protected by his group, and he had to know that he was accepted and protected. And the same thing goes for the believer's relationship to Christ. He is accepted and protected by Christ, but he needs to believe that to have that sense of security. How he comes to this knowledge is through faith in the Word of God and it's teachings, and operating in the new nature under the filling of the holy spirit. For it is the new nature and the holy spirit that are oriented towards these things. Once we were not the people of God, but now we belong to them. This reality of the spiritual change must always be kept before our eyes. We have been taken out of the world, out of the dominion of Satan's group, and brought into a new group. **And all the security needs that we will ever have will come from the almighty hand of our eternal Father.**

## **55. The example of Abraham.**

**A. Heirs of the world** - *“Therefore, the promise comes by faith, so that it may be by grace and may be guaranteed to all Abraham's offspring- not only to those who are of the law but also to those who are of the faith of Abraham. He is the father of us all.”*  
Romans 4:16.

This goes back to the idea found in Romans 4:13, **where Abraham and his seed would be the heirs of the world. What is in view is being a part of the new humanity that will live and rule on the earth.** This entails the forgiveness of sins; justification, the legal declaration of righteousness; resurrection from the dead; a new body; the judgment seat of Christ for evaluation; position in the kingdom; ruling on the earth.

These are the things that God has planned, and that God intends to do for individuals. He wants to do them for people, but they will only be done on the basis of grace. They are a gift of grace, so no man can boast. And they proceed out of faith; salvation, and all the other attendant blessings of God, come out of grace through faith.

The promise of salvation and eternal life comes out of faith, so that it can be in keeping with the norm and standard of grace. In the original it has, *hina kata charin*, with *kata* indicating the norm or standard by which something is done; which tells us that **salvation is according to the standard of grace!** This is such a vitally important principle for all

to understand; and one, sad to say, most do not. Whatever God does for anyone, must be done in keeping with the standard of grace.

**There is the standard of works**, which brings in the idea of working towards a goal and receiving it as wages due. In it, there is no glorification of the giver, because there is no giving; there is only the glorification of the one who is working. It also becomes a basis for bragging and boasting; and it also eliminates the idea of being thankful. Why be thankful, when you've done all the work? It also puts God in the debtor position, because he now owes salvation, etc., to the one who is working. And God will not have any of that! **God does not and will not owe any man anything!**

But when it's **according to the standard of grace**, then it all **shifts to the idea of a gift**. Now, God does these things and gives them as a gift to man. He doesn't owe anything to anyone in the process; it allows him to do things on the basis of grace, and enjoying the process of giving. It also creates the attitude of thankfulness in the one receiving the gift. It also eliminates all pride and arrogance concepts in the mind and the bragging of the mouth. So whatever God does for us has to be according to the standard of grace.

**That's why there has to be faith. It is a non-meritorious concept**; it is not a work; it is not a wage due one for working; it is not something that one can brag about. It's just faith! Salvation is a gift; Christ is God's gift to us; faith is a gift; our daily provisions are a gift; our blessings are a gift; everything we get from God is a gift; and these things are appropriated by the faith he gives to us.

Now these gifts, **this inheritance has been guaranteed to all Abraham's seed**. Not only the resurrection and eternal life have been guaranteed to us, but all the promises of God. The word for a **guarantee is *bebaios***, and it speaks of the unbreakable nature of a thing, **such as a contract; thus forming a guarantee**.

But what is interesting is that this guarantee of the promises of God is also tied back to the grace of God. In other words, it's the grace of God that guarantees our salvation and the eternal state. If it was left up to us, to our works, what guarantee could we produce, that we could not only save ourselves, (perish the thought), but keep ourselves saved and bring ourselves into God's eternal state? None! But if it's grace, and it is, then God is the one who guarantees that it will be done. And we notice that the promises of God concerning the eternal state, that are found in his promises to Abraham, were made not only to Abraham, but to his seed as well. **And we will see who his seed really is in the next phrase.**

God's promises have been made to those who are of the law and to those who are of the faith of Abraham. **Those who are of the law** is not a reference to those who were trying to gain the eternal state by keeping the law! This would contradict everything that Paul taught. What it is, is a reference to those born under the Mosaic period, those living in the nation of Israel from the time of its founding up to the time of Christ. Being born in the old testament era did not exclude one from the promises of God concerning the eternal state, nor did it automatically include them, just because they were racial Israelites. **They too had to appropriate them by faith in Christ, as Abraham did, and as all those**

**living in the new testament era have to do. Those who are of the faith of Abraham** is a reference to all those living in the new testament era who believe on Jesus Christ.

Both groups are in view here in Paul's letter. The gentiles living in the new testament era, who were not racial descendants of Abraham; and those who had racially descended from Abraham. Both groups are heirs of the promises of God concerning the eternal state, **providing that they have believed on Jesus Christ**, as Abraham did. The promises made by *Yahweh* to Abraham were not restricted to him alone, or to his racial seed. One needs to see the study on [Hebrews 6:13-20](#) on this matter, for the fuller scope of the promises concerning the matters of the indwelling Holy Spirit, Jesus Christ, the resurrection, eternal life, the New Jerusalem, etc.. All these things are for all believers in Christ, old or new testament. That's why it says that we too are the heirs of these things, along with the believers in the old testament; and that we too are counted as the children of Abraham. **The issue here is not race, or parentage, or a nation; but the issue that binds it all is faith! And we gain all these things by faith in Christ.**

It says that, **He is the father of us all**. The genitive plural of *pas* describes a particular group of people, believers in Christ. Now Abraham isn't the father of everyone living on earth, **but he is the father of a certain group of people - believers!** When the term father is used of God, it speaks of his act of creation - the creating of the new man inside of believers in Christ. But the term **father** had many meanings in ancient times: 1) an immediate male ancestor, 2) a forefather or ancestor, 3) an honorary title, or form of respectful address, 4) the older male members in a church, 5) the one who taught the mysteries to a novice in the Babylonian cult of Isis in Delos; and the cult of Mithras, 6) it was also used of the one who was the prototype of a group, or the founder of a class of persons. And that's what we have here with Abraham. He did not create us spiritually, God did. He was not even our ancestor whom we came from in the flesh. **But Abraham was the father, or prototype of a group of people. Not Jews, not Gentiles, but believers in Christ!**

It was well known, and accepted, down throughout the centuries of the church age, until recently, **that the Church was the "true Israel"**, and that **Abraham was our father**. One man who believed in God, and believed God; and who, because of his faith, was heir to all the things promised to him by God; both things temporal and eternal. So Father, here, is not used as a pro-creator, but one who was the prototype of a group of people; all having this one thing in common, that they believed on Christ as their savior. **Abraham was the father of believers - all believers in Jesus Christ!**

**B. The father of many believers** - *"As it is written: 'I have made you a father of many nations.' He is our father in the sight of God, in whom he believed- the God who gives life to the dead and calls things that are not as though they were."* [Romans 4:17](#).

Although the word for **nations**, *ethnos*, is translated as nations here, a more accurate rendering in context would be **gentiles**. Abraham was not the father of many nations, such as, France, Germany, Ethiopia, etc., but the father of many gentiles. And the word gentiles used here is a reference to all those outside the people of Israel, who had believed on Christ as their savior. **So Abraham was the father of many believing gentiles, as well as, believing Jews.**

Now the Jews claimed that Abraham was their father, (and so do the Arabs for that matter), because they had descended from him in the flesh, which Christ recognized. But they were not really his children, because in the eyes of *Yahweh*, he does not recognize the flesh, but faith! This truth is well brought out, before Israel ever existed, even before Isaac existed, God told Abraham, *“I have made (appointed) you a father of many gentiles.”* **God was not building a racist organization, but a people of all races, who would be recipients of his grace through faith in Jesus Christ.**

Abraham had believed in the God who has the power to give life to the dead. Not only those who are physically dead, but those who are sexually dead, as he was later on; and to call into existence, things that do not exist. **Very few people have believed, or understood, what God has the power to do; how he has the power to make something exist that does not exist.** This is a display not only of the power of God, but the sovereignty of his will; and some eternal purpose that he is working out. Abraham saw that God was working out some grand plan that would go on and be fulfilled over the years, and part of that would be a people of many races that would belong to God, as he did, because of their faith in Christ.

**C. The hopeless situation** - *“Against all hope, Abraham in hope believed and so became the father of many nations, (gentiles), just as it had been said to him, ‘So shall your offspring be.’”* Romans 4:18.

**Against all hope**, is *para* with the accusative of *elpis*, and had the meaning of going beyond something, of going beyond specified limits. This takes into account the specified limits that man puts on things, so that there can be a reasonable prospect of hope. A young man sitting in class in high school has the hope of going to college, becoming an officer in the Navy, flying airplanes, doing post graduate work, enrolling in the astronaut training program, etc.. This is a reasonable hope; it's within the limits of reason. But say an older man, 80 years old, wants to do the same thing. Is this a reasonable hope? No! It's beyond the limits of reasonable hope.

And that's the idea here with Abraham, who, at 99 years of age, was certainly **beyond the scope of reasonable hope concerning children**. But it was then, when he was 99 years old, that *Yahweh* said to him. *“I have made you a father of many gentiles.”* Genesis 17:5. Now the perfect tense is used here to show that even though he had no children at all, in the eyes of God, it was as good as done. Abraham was beyond hope, but he had hope, because he believed God. You see it all depended on what one was looking at. If a man followed the conventional wisdom of the day, (human viewpoint), he would look at his body and say, 'It's no use; I'm beyond hope'. He would conclude that he is beyond the ability, beyond hope and give up. **But Abraham did not follow the conventional thinking of the day; he refused to do that. Instead, he looked to the oath and covenant of God and his promise to him.** *Yahweh's* promise to him was what Abraham chose to believe, and doing so he had hope, even when it appeared to be hopeless.

**D. He faced the facts with faith** - *“Without weakening in his faith, he faced the fact that his body was as good as dead- since he was about a hundred years old- and that Sarah's womb was also dead.”* Romans 4:19.

So, Abraham **became** the father of many gentiles. The word is *ginomai*, which signifies a change of condition or state. Abraham became something that he was not before, a father, and a father of gentiles at that. (Notice that there is no mention of Israelites here; it's all about believing gentiles). And with the passive voice of *ginomai*, it shows that Abraham did not do it for himself, but God did it for him.

**And Abraham did not weaken in his faith.** From the time that God had made the promises to him, until their fulfillment, Abraham did not weaken in his faith concerning them. The emphasis in the Greek is on the results of the action. What is in view is Abraham contemplating his own body. It would be one thing to believe while one is young and virile; but it's another matter all together to believe when one has become old and sexually inactive. But that's exactly what's going on here. Abraham had believed God's promises to him ever since he had first received them. And throughout his life he did not weaken in faith concerning them, (a momentary lapse is not weakening in faith). **And now, after his own abilities had ceased, he pondered the promises again, and he still believed!**

The word for **facing the fact** is the orist active indicative of *katanoeo*. It means to observe, notice, consider, contemplate, understand, to notice and understand what is going on; to give one's full mental attention towards something, to meditate on something; to observe, with one's thinking processes in full operation. **What this tells us is that Abraham was fully aware of the situation.** He knew that he still had not received the child that God had promised to him; and he was fully aware that he was unable to have sex any more. His body was not dead, but it was good as dead, as far as the matter of sex was concerned. (The perfect passive participle of *nekroo* shows that it was a **permanent condition**. In fact, there were two things that Abraham pondered in his mind; the one was his own body; and the other was the body of his wife Sarah. Neither one of them could perform in the area needed to bear children. **And yet, even though Abraham considered all this very well and fully understood what it meant; he still did not weaken in his faith.**

**This is taking faith and putting it to the test.** It would be one thing to believe, or say that one believes, when one's mind is not faced with the barrier of the reality; or the reality of life and it's physical limitations. But to now be confronted with the reality of a situation that says "impossible", now, how does one's faith stand! Does it weaken, or stand strong? How many of us, when coming to God in the face of a great trial, that we have no answer for, or way out, say, or think, "Impossible". And how many of us have our faith crumble? And how many of us have our faith stand strong! How many of us, when we know that there is no human solution to what we are facing, weaken in our faith? But how many will stand there in faith, fully recognizing that the situation is impossible, but say instead, "Lord, to me, there is no way out; there is no answer; I can do nothing. But you Lord have promised, and I believe that you are going to fulfill your promise to me." That is exactly what Abraham did when faced with the impossibility of he and his wife's impossible situation; he believed God.

**E. Strengthened by faith** - *"Yet he did not waver through unbelief regarding the promise of God, but was strengthened in his faith and gave glory to God."* Romans 4:20.

*Diakrino*, **to waver**, was to vacillate between two things, **belief and unbelief**. And with the negative *ou*, it was emphatic. He definitely did not vacillate between belief and unbelief, even when he seriously contemplated his and Sarah's state of being sexually dead. Abraham believed the promise of God, even though he was in such a hopeless state; hopeless, that is, in the eyes of man. This whole episode appears to be pointing to a later period in Abraham's life. He had been promised a son by God and other things, yet he still had not received them. Year after year of his life went by and still no son; but still waiting, hoping, believing that *Yahweh* would come through on his promise.

**Now a new factor had been brought into the equation, something that he didn't have to deal with before.** And that was he and Sarah had gotten to the place in life, that happens to all people if they live long enough, that neither of them were capable of having children. And as he considered his own body and Sarah's, and what all that meant, he still remembered *Yahweh's* promise to him and kept on believing it. But now he knew, that if he was going to have that son, it really was going to have to be God who would bring it to pass. Before, one could think that he could contribute some part concerning the matter, and God would somehow make it all happen on the inside. But now he sees that it is going to have to be all from God to make it come true. And so he believed and was totally trusting in God to make it all happen.

It says that he was **strengthened in his faith**, and the word for strengthening is the orist passive indicative of *endunamao*, which means to be strengthened inwardly, on the inside, **to be in-strengthened**. It refers to the dynamic of being strengthened on the inside, in the soul. The question is was he strengthened **in his faith?** Or **by his faith?**

The dative case can be used both for: in the sphere of something; or, the instrument by which something happens. **If we say that his faith was strengthened; what strengthened it?** If we say that he believed the power of God could give him his child, then the reasoning is circular. He did not waver, stagger, through unbelief; through the instrument of unbelief. **But was strengthened by his faith.** I guess it all depends on whether we are looking at the soul as a whole, or the activity of faith going on in the soul. Obviously, one can be strengthened in his faith; becoming stronger in faith, dispelling all the weaknesses of doubt, etc.; and one can be strengthened, and is, in his soul by faith. **We have seen under the doctrine of metabolization, that when the believer believes the promises of God, that faith changes the essence of God's Word into spiritual phenomenon, which strengthens the soul.** And that's what we have here. Abraham was strengthened by his faith in the promise of God. This act converted the spiritual energy found in God's Word into the spiritual energy needed to stabilize and strengthen the believer's soul.

And it says that he **gave glory to God**. Well, what was it that he did that glorified God? This glorifying the Lord occurred before he had received his son. It would be natural for him to give God the glory after he received Isaac, but he did it beforehand! The action of glorifying the Lord was in the orist participle, **which ties all into Abraham believing the Lord**. It was not some meaningless ritual of words that people say that gives God the glory, but the fact that the believer actually believes God! All during this time that he was waiting on the fulfillment of the promise, Abraham was not weakening in his faith, but

actually getting stronger. And what was it that did it? The fact that he kept on believing God's promise to him! And this is also what glorified the Lord as well.

**F. Fully persuaded by faith** - *“Being fully persuaded that God had power to do what he had promised.”* Romans 4:21.

The word for being **fully persuaded** is *plerophoreo* and it means to fill up the mind with thoughts or convictions, to be fully convinced. I guess if we were to look at the mind from the standpoint of a container that has nothing in it at all, all the way to being filled up to the top. From the standpoint of positive or negative thoughts, one could say that his mind no longer has any negative thoughts, only positive ones. Or we could say the same thing about peace, happiness, etc.. But here, with Abraham, (and us), it deals with faith; one's mental conviction about a matter.

In the mind, as an unbeliever, the mind has no faith towards God. But when he believes on God, he has some faith; a little faith in his mind, but lot's of unbelief. It's like having a crucible with a little gold at the bottom and filled the rest of the way with dross. But hopefully, as the years go by, the volume of one's mind will be filling up more and more with faith and replacing all that unbelief.

Now Abraham believed God when he had made his promise to him; and he believed God all his life. And when he became sexually inactive, he still believed God! **But something else happened along the way, which really strengthened his faith; and that was when he became fully convinced in his own mind that *Yahweh* had the power to do what he promised!** He had already come to this place before he became sexually dead. We don't know exactly what year it occurred, but somewhere along the way he had become convinced about the power of God. And in the passive voice, it tells us that he had received this conviction; **something had convinced him about God's power.**

*Epangello*, the word for **promise** was a **legal concept**; and in the perfect tense, it tells us that it had already been stated and stood as an existing fact year after year. *Dunatos*, the word for **power**, though, was used with *eimi* in the present tense, which shows that God continued to still have the power. ***Yahweh* had told him in the past that he was going to give him a son, and he continued to have the power to do it, even though Abraham no longer had the power.**

We've talked about this many times, but we see it here very clearly. Abraham had always believed that God was going to give him a son from the first day that *Yahweh* had promised it to him. But he actually became fully convinced in his own mind, that God was going to do it, when he saw that God had the power to do it! Yes, Abraham always believed God, but like the rest of us, he had areas of wondering, perhaps questioning, some little area in the soul that had to be cleared up; so that faith would completely fill his soul. This lack of faith was manifested in Genesis 15:1, where Abraham was afraid, and he talked about Eliezer being his son; and when he talked about taking possession of a land populated by thousands of people! He knew that he did not have the power to get them out! Genesis 15:8. It's important to understand that one can believe God and still have areas of doubt. Pockets or areas in the soul where one questions, *“What can you give me since I still remain childless?” How can I know that I will still gain possession of*

it?", areas that have not been cleared up yet. Once these areas have been cleared up, then one has been filled up with faith, or has been fully convinced in his own mind. And **it is the Word combined with our faith that clears them up.**

**The attribute about *Yahweh* that cleared it up for Abraham was the power of God.**

He became fully convinced that God had the power to do what he had promised. Abraham was no fool; he knew, that to have happen what had been promised to him was beyond the scope of any human power and in a realm that defies description. He knew that it was one thing to make a promise, and another thing altogether to carry it out. He had never seen this kind of power; he certainly didn't have it. He didn't know if that kind of power even existed. But he became convinced that *Yahweh* had it, and was filled to the brim in his faith.

I guess all of us have our own areas that bother us. We know what the Bible teaches and have read many of its promises; promises that God has made to us. But we have questions; perhaps areas of doubt: Does God exist? Really? Will he answer my prayers? Why? Will God do what he has promised? Why? Does God really want to do things for me? Why? Does God really have the power to do these things? Do these things apply to me? And we need to address these areas, or whatever your areas are, and deal with them in faith and doctrine, until we are fully convinced in our own minds, as Abraham was, and so our faith will be complete:

The first one is, "**Does God exist?**" Obviously, the answer is yes. There are many references to the existence of God in the Bible, and then there is the matter of the entire created universe. Ultimately, the individual has to make a choice to believe this, though; and then to keep on going in positive volition towards truth, until he is fully convinced in his own mind that *Yahweh*, the God of the universe, does exist!

The second one is, "**Will God answer my prayers?**" The answer is yes, but one does need to understand the various matters regarding prayer. Not all requests are granted by God, and there are many reasons for that. So one does need to understand the doctrine of prayer. As to why he does it; the same thing, but basically; his justice, his grace, his mercy, because it glorifies him, it pleases him, it accomplishes his purpose, etc..

The third one is, "**Will God do what he has promised?**" The answer is definitely yes. And it goes back to his own integrity, faithfulness, righteousness, truthfulness, the unchanging nature of God, that fact that he is unable to lie, the fact that he is only able to speak the truth. So if God says that he will do something, he will do it! Perhaps it would be the concept that God is not able to lie, that would convince the believer in his faith.

The fourth one is, "**Does God really want to do things for me?**" And the answer is yes again, and for many reasons; 1) It please God; 2) It glorifies him; 3) He does it for his son's sake; 4) Then there is the matter of his great love for us. We need to be convinced of God's intentions towards us, and these concepts will help, so that there will be no area of doubt.

The fifth one is, "**Does God have the power to do these things?**" We have seen that God is unable to lie, now we need to see that God not only has the power to do these things for

us, but the power to do everything! God is all-powerful; he created the universe out of nothing, and brings the dead back to life. Abraham saw this about God and became convinced that he had the power to do whatever he promised to do. And we need to be convinced of that too.

The sixth one is, "**Do these things apply to us?**" This is answered in v.24, where it says that they do apply to us also. Some think that they only applied to Abraham and the old testament believers, but the imputation of righteousness and the inheritance of God's promises not only applied to Abraham, but to everyone who has believed on Jesus Christ as their savior.

## **56. The momentum of faith.**

One of the things about faith is that it gives us momentum in life. **It not only keeps us moving forward in life, but also in the plan of God for our life.** Without faith, without hope, one would just give up on life. He would exist in a state of hopeless despair, robotically putting one foot in front of the other, shuffling along with no sense of purpose, or of ever attaining to anything. But faith gives a believer purpose, hope; even the inner dynamic of the soul to keep the believer moving forward each day in the plan of God; **moving him on towards a seen, or unseen goal.**

**You see faith believes something. It believes the Word of God and what it teaches.**

And thus, it gives the believer **hope**; something as a goal to move forward to each day towards a known, or unknown purpose; a purpose known only to God. Faith believes that God has a purpose for our lives; that he has put us here on earth and saved us for a purpose; a purpose known only fully to God. **And so faith gives the believer a personal sense of destiny and motivates the believer to go forward and to keep on going forward each day, regardless of the difficulties involved, or the failures of the past.** Faith looks forward to the future, believing that God has a plan for him to follow; a path of growth; a path of production; a path of service; a path of glorifying God. Faith moves the believer to action! It takes him out of passive resignation, defeat, failure complexes, etc., and it keeps him moving forward in the right direction. It is not positive thinking, having a cheery outlook on life, or things, "life is great, people are wonderful, business is terrific". It is totally God-centered and focused on the Word of God. Even if the believer has failed miserably in life and the plan of God; faith will move him forward in the plan of God towards the goal of fulfilling God's will for his life.

## **57. The example of Paul's faith.**

We are familiar with Paul's letter to the Philippians and how he now was in jail; not because of any crime that he had committed, but because he had rebelled against the will of God, and had made some serious compromises with legalism by going back into the temple with a new convert to Christ.

Paul had left behind an outstanding career as a Pharisee in Judaism, (at least in the minds of people), before he had believed on Christ as his savior; a life, by the way, that he considered dung. But now, as a minister of Christ, as an apostle, to have his ministry

interrupted, to be put in jail, was indeed a failure. So now, Paul stands at a crossroads in his life. What is he going to do?

Virtually all adults know what failure is. Not just making some mistake, but a real failure, where you have blown it, and it's your fault! Blown a business deal; failed at your marriage, (of course it's always the other person's fault); failed as a parent; failed school; lost a career opportunity, etc.. Not making a mistake, for we all make mistakes in these areas, but where the things that one has undertaken does not go on to it's successful end, but ends in failure. That's what failure is.

**And how many of us give up after a failure?** How many go into feeling guilty? Ashamed? Developing a guilt complex? A failure index? How many give up trying, of not wanting to go on? Settling for something else? How many start to develop a negative self-image? How many consider themselves a failure, instead of objectively realizing that they have only failed at something, nothing more, nothing less? Having failed doesn't mean that one is a failure, unless he allows his failure to be the justification for a life of failure.

Paul failed, and he failed big time. But he didn't allow that failure destroy him with a guilt complex, or a failure index, nor did he allow his soul to be victimized by legalists over the matter; and, **he did not let his failure keep him from moving forward in the plan of God for his life**; even though his body was chained to a guard in his room.

Paul said in Philippians 3:8, *dioko de*, **But I press on**. *Dioko* was to pursue after something, a goal, or something else. He's sitting there in his room and saying in effect, "My past life as a Pharisee all came to nothing. I could have been a hot-shot attorney! But that's all dung to me anyway. Ah, but Christ. I want to know him. Be like him! How did I end up here? That's all been dealt with. Now? I'm pressing on to take hold of what Christ has taken hold of me for; the prize of the upward call: salvation, perfection, maturity, service, prosperity, rewards, prosperity, glorification of the true God." *Dioko* is in the simple present active indicative, which tells it all. **First of all**, the indicative mood tells us that this was the present reality in Paul's life now. He had failed in the past, but this is now. Now he's moving forward in the plan of God. **Secondly**, the present tense tells us that this was a continuing thing. And the active voice tells us that Paul had made a personal decision in the matter; he chose to press on in the plan of God for his life.

How many believers on the other hand haven't done that? They failed somewhere along the line, or felt that someone failed them: God, their parents, their Pastor, a spouse; and now they don't want to go on in the things of the Lord any more. Maybe they reacted to the whole thing out of bitterness and anger. Or maybe they felt ashamed over their area of failure; so they decided they didn't want to go on in the Christian life: in grace, faith and truth. But Paul didn't! Paul failed, but he wasn't going to let that stop him. And here he says, **I press on**. And the great thing about the active voice, is that **it is the voice of choice!** Paul chose to go on towards the goal set for him by Christ.

**And we can too!** There is nor reason why we cannot go on in the things of the Lord, in God 's plan for our life, even to greater heights, in spite of the fact that we have miserably failed. It's all of grace! **But there were two things that Paul had to continually apply**

**in his life as a daily practice to do this:** 1) he had to forget the things that lay behind; 2) and he had to strain forward to what lie ahead.

To **forget** is *epilanthanomai*, and is the **intensive use of forgetting**; showing that there is some difficulty in this matter of forgetting the past. Difficulties, failures, hurts, disappointments, grief, dashed hopes, unrealized goals and dreams, failed lives and marriages, all lie in the past; and that's where they are to be left! And because they are always trying to creep back into our minds to remind us, (or someone else is doing it), we have to apply ourselves at forgetting them. In the present participle, it tells us that we have to learn to start doing this as a way of life. We'll have to practice doing it over and over everyday. And in the middle voice, it's doubly good news. **One**, because it is a choice, it means that **we have a choice in the matter**. We do not have to be ruled by our past mistakes and failures! They do not have to rule, control, influence, or destroy our lives, because we do have a choice! **We can forget them!** But remember also, we have to make that choice to forget them. The **second thing** about the middle voice, is that it tells us that **the subject is personally benefited by the exercise of the action of forgetting**. The past is the past, failures and all. And for the believer who forgets the past, and does so continually as a way of life, will be personally benefited by doing so. And it needs to be emphasized over and over, this is an action that the believer is to adopt as a way of life, as a daily practice, sometimes hourly; and that sometimes it will be an intensive concept. He has to do it as a practice to be successful at it.

**The second thing that Paul had to continual practice as a way of life was reaching for ward to what lie ahead for him in God's plan for his life.** *Epekteino* means to stretch forward, to strain, to put forth all one's energies in reaching forward towards a goal, as the runner does in straining forward to reach the finish line, where he would be awarded the victor's prize. And *epekteino* too is in the present middle participle showing that **it too must be practiced daily as a way of life - no exceptions!** Both have to be practiced daily. And the middle voice **brings out the believer's volitional responsibility** in the matter, and the fact that the believer is not benefited by doing them, **but by practicing them!** The actions of these two verbs can not be emphasized enough; for they are the key to success in life and the fulfilling of God's eternal purpose for our lives here on earth! This is so important to remember - everyone fails!! But the key to getting past failure is forgetting the past and stretching forward to what awaits us in the plan of God.

But the grammar of these two words also has to be stressed as well. Both are in the present participle showing that **the believer has to adopt and practice these concepts as a day in, day out practice in their life**. Sometimes a hundred times a day, if need be, until the believer gets to the place that it is an automatic practice. But the voice is also just as equally important. The voice tells us of the believer's volitional responsibility in the matter to do them. If it were in the passive voice, it would tell us that he would be receiving them from someone else, usually God. But in the active, or middle voice, he has to apply the action. The active voice is the **voice of choice**. The passive voice is the **voice of grace**. The middle voice is the **voice of benefit**; we are blessed by grace, when we make the right choices.

This brings us around to the volitional responsibility that each believer has in this matter of his life and walk on earth before God. We have the right and responsibility to make

certain choices, and to live with the consequences, whether good or bad. The middle voice **tells us that the consequences are always good, when we do what God tells us to do.**

In our past, we were subjected to many things that hurt us; some of our own doing, some from other people, things that scarred our souls. And this scar tissue, that many of us still carry, (and remember, scar tissue can be from a recent hurt, or one from childhood), holds us back in our pasts; often in fearful, defeated thinking. Every time we want to move forward in life, in the plan of God to what God has in store for us this old scar tissue creeps back into the main stream of consciousness to hurt us, to hold us back. So there we stay, frozen, unable to move forward to what God has for us.

But the good news is, that maybe we didn't have a choice about what happened to us in the past, **but we have a choice now!** The past is over. It's done. It no longer exists. But the memories do. And we do have a choice as to whether we will allow ourselves to keep remembering the pasts and all it's hurts, failures and disappointments, or if we will forget them! And we do have this choice. We do not have to let the hurts, failures and disappointment of the past rule or destroy our lives in the present! We can forget them. **And by forgetting them, we take away their power to control us!** How do we let go of the past? By letting it all go! By forgiving everyone who has ever hurt us! It's all done. It's all water under the bridge. It's all under the blood of Christ. Each new day is just that, a new day with Christ, and his grace is never ending. *"This is the day that the Lord has made, let us rejoice and be glad in it."*

And we must always be oriented to the grace and plan of God; always looking forward to the future that God has for us. God has a wonderful plan for our lives and he wants us to grab hold of everything that he has for us. (That's why he grabbed hold of us). And this is the view of faith that the believer is to have towards today and the tomorrow's to come, to be reaching forward to those things, while he is forgetting the things of the past. This, with doctrine, is the key to the believer's success in the Christian life.

As believers, we have to keep moving forward in life, and to do this, **we have to have a realistic goal; an object for our faith; one that gives us hope.** But what is it to be? All unbelievers, and too many believers in America, make that goal the "American dream": a new house, a new car, new furniture, a trip to the Bahamas, falling in love and getting married, having a family, career advancement, more money, more things, the things that one desires (lusts after), personal goals and development, community involvement, or just to receive individual blessings from God along the line of the things that one desires to have. But what if these things never come true? What if you will never be rich, or well off? What if you will never have the comfort and security, or the things that you would like to have? What if you will never find the person of your dreams, get married and have the family that you want? What if you come to the place in your own life, where you can objectively see that there are no more goals for you to gain, as with Job, or Jeremiah the prophet? Now what do you do? You still have to have some goal, some desire, some object of faith for you to move forward towards, (faith motivates towards the object of faith), but now there is no object! **Well, there is one object for faith that is still there.** It is the main object, and has been there all along. (We just don't see it, because we're taken

up with our own desires and plans). **That object is the personal perfection of the believer in Christ**, the goal of going on to perfection, completion - maturity.

We know that God has many things to give us, many things that he wants to do for us in his grace along the way, but as time and the years go by, we lose sight of them; we think that they are no more; or are not as interested in them, as we once were, especially if we've been subjected to a series of crushing trials and disappointments. Our desires seem to disappear along the way. These things that we go through in life sometimes demoralize us, discourage us; and sometimes cause a certain mind set to set in. Not one of emotional despair, although that happens, but one of an objective conclusion of the mind, that there is really nothing, no real thing, no real goal of blessing to be going towards in the believer's life. Job stated this mind-set well when he said, *"My days have passed, my plans are shattered, and so are the desires of my heart."* [Job 17:11](#). Once he had concluded that it was all over for him, he knew that there was nothing left for him in the future. He said, *"What strength do I have, that I should still hope? What prospects, that I should be patient?"* [Job 6:11](#). The severity and length of the trial, and the loss in so many areas had caused him to lose hope towards the future. *"As water wears away stones and torrents wash away the soil, so you destroy man's hope."* [Job 14:19](#). And many Christians have been found in similar situations today. Sometimes as the result of being in a lengthy trial, through no fault of their own, sometimes as the result of being away from the Lord in the World system, trying to gain all that the world has to offer, only to have it their world fall apart.

So whatever the reason the believer is now at this point in his life, where he has no hope for the future; his plans are shattered, even the desires of his heart; and he has concluded that it is all over for him too. And it may be true. It may be that everything that he had planned and worked for will never be! And it may be true that he will never have the desires of his heart. Which, often, are actually scar-tissue desires. Now what does he do? He needs to keep moving forward in life; and that's moving forward, not just moving. **Most people on earth are moving, but they are not moving forward in the plan and will of God.** To do this, the believer has to see that there still is a goal for him. In fact, it is the most important goal of all, and that's his personal maturity as a believer. This will give him motivating faith; it will get him moving forward again.

I know for a lot of Christians, this is not a very exciting prospect. They want love, a new car, money, or some emotional, or material thing. But there does come a time in most believer's lives, when they will be all alone and have no one but Christ; and there they will have only one reason to live, and that is Christ. As Paul wrote, *"For to me to live is Christ, and to die is gain."* [Philippians 1:21](#). And there will also come a time, when there is only one discernible goal for the Christian to be advancing towards, (although there may be others), and that is the goal of personal maturity, or perfection.

Paul was in prison. He did not know how long he was going to be there, or if he would even live. He had failed; the life and ministry that he knew had come to an end; but he had a discernible goal to be moving towards in faith; and that was the goal of maturity, of becoming like Christ. By the way, he did get out of prison later on and went on to have a mature, productive and fulfilling life. **But what was the goal that he had set his sights on while he was in prison?** It was on personal perfection through faith and doctrine.

This was what Paul was reaching forward to each day, while he was forgetting the past. And this is what we are to do today as believers. It needs to be done by all believers in their lives, but it is especially needed, when one has suffered: crushing setbacks, disappointments, severe trials, the loss of all things, personal failures, the destruction of dreams, and in times of national apostasy, or national judgment.

The average society, and most certainly ours, is driven by covetousness, the desire to have more things, material or emotional. These are the things that people live their lives for; basically, it's what they live for! But what happens when one falls out of the main stream? What happens if they fail to keep up with the Jones'? What happens if they lose it all? What happens if they will never get it back? The house, car, money, things? What happens if the economy collapses and they can't keep what they have worked so hard to get? Or is swept away in natural disaster: earthquakes, floods, fire, etc.? **Now what do they do?**

**People have to have hope.** They have to have a reason to keep on going. Most people, after suffering the loss of their things, will go on out and try to get them all over again. This is their hope, the eventual gratification of their desires. In other words, self-gratification is their goal in life; the hope they are living for, and their motivation for life. But is this to be the hope for believers? No! **The hope of believers is to be personal perfection in Christ.** It was for Paul, and it is to be for us. And this is the one thing that cannot be taken away from us. The one thing that is always there every morning that we wake up; and it is an attainable goal.

**When people are driven for self-gratification as their goal in life; they usually end up frustrated, because they rarely get all that they want.** This also leads to arguments in the home, because when one is not getting his way, or what he wants, he gets frustrated and angry. In fact, this is one of the main causes for the arguments between the husband and the wife, and the children and their parents. But when believers put aside their lusts and desires, and their own selfish goals in life, and have maturity as their goal, they not only eliminate the frustration factor but also have something to look forward to each day, that can't be taken away from them. **Looking forward to doctrine each day gives us hope!**

When one has lost all, or so many of the things in life that he wanted, he can get pretty discouraged about the whole thing; and not be really looking forward to anything at all. He just shuffles along in life. **But when he sees that there is still one thing left for him, and there may be other things for him from God, then he knows that he has a hope and a future. He has something that he can put his faith in gear towards; something that he has to look forward to each day and be moving towards it.** So faith gives the believer momentum in life. And the believer has something to put his faith in, an object of faith to be moving towards, even if he feels that there is nothing else left for him on earth, and that is his personal maturity.

Today is today. The past is gone; and there is only today, maybe tomorrow. But what does the future hold? **Who knows what awaits us in the future?** And this is what this aspect of faith is all about, of having faith, or hope towards the unknown, unseen future. So, as we live today, in this day; and think about tomorrow and the many tomorrow's to

come in the future, **we see that we need to develop the mental attitude of faith towards the future.**

**And as faith must have an object, the object of our faith is that God will be there in the future with us;** with his marvelous plan, his wonderful grace, his perfect provisions and his mighty power, so that we will not have to face the future alone. And this is especially important for those believers who feel like they are all alone in the world. And another object of our faith concerning the future is that we will be continually receiving God's gifts of grace to bless us. This gives us something to look forward to, something to live for, and something to keep us moving forward in life, all in addition to attaining personal perfection. But all these things, and more, that give us faith and forward momentum in life, and a positive outlook towards the future, **probably the most comforting thought is that God will be there with us in the future!**

Remember that the unbeliever looks forward to the future with the idea of: accomplishing goals, attaining things and gratifying their desires; this is what drives them. **But the believer has God!** Even though he may not have things; he has God! So he can live in contentment today and have no fear towards tomorrow, because his God will be with him to comfort him, protect him, have fellowship with him, provide for him, etc., because he is the object of God's great love and grace. This is the idea of Hebrews 13:5,6, *“Let your way of life be free from the love of money being content with such things that you have, for he himself has said, ‘I will never leave you, nor forsake you’. So we say with confidence the Lord is my helper, I will not be afraid. What can man do to me?”*

**For the believer, his objective hope concerning the future does not consist of what the future holds for him, but who holds the future for him!** Because of this he is able to have hope, a confident mental attitude towards tomorrow. As we had seen about Job, his outlook towards the future was very bleak, *“What strength, that I should hope; what prospects that I should be patient”*; *“You destroy man's hope”*; *“My plans are shattered, so are the desires of my heart”*; *“There should be pity for the one who despairs.”* Job had given up, mentally and emotionally. He had concluded and firmly believed that it was all over for him; and he wanted to get it over with and die. But he didn't! You see, this is what Job had concluded about his life here on earth, but he didn't know what the mind of God was on this matter. **God was not through with blessing him. This was just one of those storms in life, one of those trials that all God's people go through. Only to find on the other side a life full of blessing, even more than they had before.** Remember, that God blessed Job doubly with all that he had before the trial in every area, after the trial was over.

**The problem lies in the difficulty involved in getting through the trial to the other side.** That is why the believer needs something to give him faith, to encourage him, to keep him moving forward, even though in his heart he may not want to. And that's where the promises of God's Word and sound doctrinal teaching come in, (along with prayer and the fellowship of other believers). These things play such an important part in the believer's faith. For the Word, doctrine, prayer, and the encouragement of other believers, **help stir up the faith in us; they help motivate us to keep moving forward in faith each day.**

When we're talking about trials, we're not talking about somebody who wanted their eggs over easy, but ended up with the yolks broken! We're talking about believers who have gone through: debilitating sicknesses, injuries, who have had their hearts crushed by losing someone they love, who have suffered crushing disappointments, financial reversals, business setbacks, the loss of personal relationships, who have had their lives drastically altered through divorce, or rejection, or some other thing. We're talking about believers who have really been put through it at the level of Job, or close to it. Having gone through these things, or maybe they're still in one; it is **these precious grace believers that need something to encourage them, something to give them hope for the future**; an object supplied to them by God that they can set their sights on and begin moving toward it. Sort of like being aboard a ship at sea in a pounding storm and you see an island you can steer toward for shelter.

And God in his great grace and love for us has supplied us these things, but it will take a shift of mental attitude for some to let go of their worldly ideas and pursuits to pursue after these grace objectives. **One goal** is the goal of personal perfection, or maturity, as some call it, towards completion of the soul. Maturity is always the ever-present goal for the believer, as it was with the Apostle Paul. The **second goal** is to live for the Word of God, It becomes the object of our faith; the thing that we look forward to. In the world, people look forward to their jobs, their families, their activities, their trips, their possessions, their friends, things to do, places to go, people to see, things to buy. But if one has these things, what do they do now? What do they live for? What do they look forward to? But God has given us some thing that will never be taken away from us, and that is his Word. And once we begin to look for ward each day to it, we will find a new hope for us in life! But this is a spiritual matter all the way through, and requires putting off the old sin nature, through the confession of sin, and walking in the new man under the filling of the Holy Spirit. These two goals are always there for us and are sufficient enough to arouse our faith and keep us moving forward in the plan of God, even though we are unable to see all the wonderful things that God has in store for us in the future.

But there is **another goal to live for**, and that is to serve God and glorify him with our lives, while we're here on earth; and this is accomplished with his Word. But there is still another goal, and that is enjoying the many blessings God still has in store for us. Even though you can't see them yet, and maybe you don't think that they will ever be there; they still are! *"For his mercies are new every morning"*. And another goal is looking forward to God answering our prayers. If we're still alive, (you'll have to verify this for yourself), then all these things are there waiting for us. But we must get up and start moving ahead in the plan of God in faith. Life is for living, and the living. And for the child of God, it's an opportunity for God to bless him, even in the devil's world. Remember, the unbeliever lives to: accomplish goals, attain things and gratify their desires. But the child of God's purpose is much higher and nobler than this! His is to: accomplish God's purpose for his life, to enjoy the things that God does for him, and to live a life of love walking in the truth. And as he sees these noble objects set before him in grace, he will once again rise and walk the walk of faith

## **58. Faith's relationship to hope.**

**God is the God of hope and wants us to have hope.** It may seem odd to us, that God does not just give us hope, but that his own outlook towards the future is one of hope. Obviously, this is not just wishful thinking, or hoping that things will somehow just work out, but **a personal mental attitude of confidence that there are going to be good and wonderful things in the future**; and this is the mental attitude that God wants us to have. *“May the God of hope fill you with all joy and peace as you trust in him, so that you may overflow with hope by the power of the Holy Spirit.”* Romans 15:13.

**But how does this mental attitude become a reality in the mind of the believer?** Romans 15:13 tells us that **it comes to us through the exercising of faith in the Word of God**. As we trust in him; as we exercise faith in the doctrines and promises of God, we begin to develop **a positive, confident mental attitude towards the future**; a mental attitude of hope. And as we begin to once again exercise our faith in the Word of God, even through the most difficult of trials, our mental attitude's will begin to change from pessimism and despair to optimism and hope.

In fact, this is one of the reasons why God gave the elect his Word; and in the Church Age, the spiritual gift of Pastor-Teacher and the local church, was for the purpose of imparting his hope to us! *“For everything that was written in the past was written to teach us, so that through endurance, (staying with the Word of God and the plan of God, while one is enduring the trial), and the encouragement of the Scriptures we might have hope.”* Romans 15:4.

God's mental attitude of hope for the future is there because he has planned so many wonderful things, so many wonderful blessings that will keep on unfolding, not only in this life, in the future, but in eternity as well. And he has the power to carry them out! And as the Father looks down the annals of time, and beyond that, when time shall be no more; he sees nothing but good, nothing but blessings and wonderful things. God's attitude of hope does not consist of doubt, where he wonders if there is going to be anything good in the future; but one of absolute confidence, because he has ordained good and the blessing of grace for the future; and having absolute power, he will do them.

And he wants us to have this same mental attitude towards the future, **to adopt his mental attitude by seeing the future from his perspective**. But to do this, we have to look towards the future with the eyes of faith; believing that God still has much good in store for us, a life of blessing, not a life of cursing and suffering. To do this, we must arouse the faith in us, stir it up, so that it believes the promises of God. He has given us his promises, and we know how rock-solid they are, but we have to make the conscious choice to believe them, and not cave into the devil, the world and negative viewpoint.

God's mental attitude is one of hope, and that's the mental attitude that he wants us to have, along with the peace, joy and power that accompanies it. And it motivates us! For, **as one has the confidence that good awaits him in the future**, he will get up and start moving ahead in life. Tomorrow will still come, regardless of whether we are walking in faith, or laying in the bed of despair.

Fear, of course, is the enemy. Actually, unbelief is; the fear proceeds out of our unbelief. We have suffered so much hurt in life, so many trials, so many disappointments, for so

long, that we have become afraid of the future. Failing to see, or refusing to see, that God has taken us through each one of them! And also failing to recognize the countless blessings of God that we have received from the hand of God along the way.

And that's the problem, we're believing the wrong thing! We believe that all we're going to see in life is suffering and testing; and we're not believing all the good that God is going to be doing in life. **We're focusing on the negative part of it and not the positive.** We need to see that **God saved us to bless us**, *“Do not repay evil with evil or insult with insult, but with blessing, because to this you were called so that you may inherit a blessing.”* 1 Peter 3:9. **This desire and promise of God to bless us is our hope for the future!**

Now if God saved us to bless us, then that means **the sum and substance of our existence on earth, as well as in heaven is to be one of blessing**; that our future consists of good things happening to us. This is what the believer in Christ needs to understand and believe, especially if he or she is going through trials; that it is not always going to be adversity, but that good awaits them.

But what about the bad that one is presently going through? **First** of all, it doesn't last forever; it too will end. And **two**, it has it's purpose, although one is not readily impressed by that idea. But we do have the promise of our heavenly Father that he will cause it to work out for our good. Romans 8:28.

Maybe we have lost so many things in life that have made up our reasons for living; family members, friends, a marriage, our business, the nation, money, love, physical activity, that we have lost all reason for living. True, it is a blow to lose these things, and difficult to recover from the shock of it all. For there is the grief of losing someone you love, or something you loved doing, (or loved eating), but there is also the added shock of disorientation. "Now what do I do with my life?" When you've lost so many of your reasons for living, what do you have left? Well what you have left is the plan of God, the power of God, the Word of God, the grace of God, the blessings of God, the goodness of God, the love of God, the presence of God, the compassion of God, and God himself with you every day to comfort you and lead you along in his perfect plan for your life and then you into glory to be with him face to face.

God has ordained blessings for us throughout the rest of our lives, even our last days on earth have been designed by him to be a blessing and an opportunity to serve him. We have to see that by faith, and keep moving ahead in faith, so that we can appropriate and enjoy his blessings.

It's like standing on the pathway of life, like a street, and looking down it only to see no fruit on the trees. But, one is able to **see one large tree down at the end of the street**, with lots of fruit on it. That one tree represents one's personal, doctrinal maturity. And so, as one walks down the street towards that tree, lo and behold, **he finds all kinds of fruit on the trees that were along the way.** Which he would have never found and enjoyed, unless he had started moving towards that one tree! The fruit on that one tree is what motivated him forward in the plan of God. Or the tree could be the "**Tree of Life**" that awaits us in the middle of the great street of the heavenly city, the New Jerusalem, "*On*

*each side of the river stood the tree of life, bearing twelve crops of fruit, yielding its fruit every month. And the leaves of the tree are for the healing of the nations.” Revelations 22:2. And, “Blessed are those who wash their robes, that they may have the right to the tree of life and may go through the gates of the city.” Revelations 22:14.*

And even if one does not mature in this life, (he will be perfected in heaven, Heb. 12:23), **he is still moving forwards to that tree down at the end of the road; that pathway of his life which will end at the tree of life in the Paradise garden of God in heaven in the New Jerusalem, which is awaiting all the redeemed of God to eat of its fruit.**

Which says to us in effect, if one has lost all, or thinks that he has; or has lost what was so important to him and has given up on life, no longer able to move ahead; they need not to look back, but to look ahead! And not to look down! But to look down the pathway of life, where they will see heaven awaiting them at the end of it. And there they will see the tree of life, the river of life, and the God who awaits them and gives them life, along with all the redeemed of God. And as he sees that by faith, he can get up off his bed of despair and begin moving ahead in the plan of God; ahead towards that tree, towards heaven, and all that awaits him there from the hand of God. And as he begins moving ahead, he will once again be able to enjoy all the things that God has for him. He need forward momentum. **And it is faith that gives him forward momentum, when he is able to see the objects of God's grace blessings awaiting him.**

## **59. Faith towards the Father.**

One of the most critical doctrines for the believer to understand and be impressed by, to have success, prosperity and victory in the angelic conflict, **is the doctrine that the people of God must ask God for whatever it is that they want in life, want to do in life, and want to see done in life.** It is one thing to have the right desires, to know the right principles, to want the right things in life and see them instituted in one's own life and in life in general. But it is another thing all together to have them come to be!

Even unbelievers recognize many right principles that they would like to see put into effect in their lives and communities, along with believers. But wanting them and seeing them come to pass are two different matters. The believer wants to be successful in life, he wants to prosper, he wants to have victory in the angelic conflict, he wants to see his community and nation founded on biblical principles. But wanting them is not enough. Wanting them is a good thing, it is the right thing; but it does not cause them to be.

**The issue is how does one get these biblical desires and principles out of the minds and hearts of believers into the mainstream of life and reality?** And the answer is, **we must ask God for them.** Nothing happens on earth without God's direct or permissive will. Even Satan had to ask God for the permission to test Job. Job 1:9-12. **Asking the Father is an expression and manifestation of faith.** The believer hears the teaching on a doctrine, such as, “*Let us then approach the throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need.*” Hebrews 4:16. The believer believes that doctrine, accepts it as being true, and then **acts upon that faith by going to the Father to ask him for whatever he needs.** Most believers do this from the time that God saves them, but do not really understand the importance, ramifications and

the necessity in asking the Father for every single thing that they would like to see in their life, and in life.

Every spiritual blessing, every single provision is available for the Christian who asks God. If we do not have, it's because we do not ask; or we have asked according to our lust patterns. For if we ask God for things according to his will, he will give them to us, or, he will cause them to be here on earth.

**I think that we have failed to see that wanting them is not enough. We have to ask for them!** We have failed to recognize and believe the importance and significance of the countless old testament and new testament that refer to the people of god on earth asking God for whatever it is that they want: children, a home, marriage, happiness, prosperity, success, fulfillment, their nation under God and Biblical principles, tactical victory over Satan in the angelic conflict, things concerning their community, wisdom, healing of their souls, healing of old wounds, their families, etc.. Many believers, erroneously, have sought to implement the right principles, ideas and desires in their families, communities and nations the wrong way. They have used power, coercion, power politics, force of might, force of will, etc., to do so. And have failed to see, or have arrogantly refused to do so, the principle that one is to ask God for these things, and then let God in his own time, and in his own way, bring them about.

**We see this principle fully established in the relationship that the Son had, and has with his Father;** not only during his life here on earth in the flesh, but prior to his incarnation in eternity past; at some time prior to all this. It has somehow eluded us how important, how significant the statement was that the Father said to the Son, *“I will proclaim the decree of Yahweh: He said to me, ‘You are my son; today I have become your Father. Ask of me, and I will make the nations your inheritance, the ends of the earth your possession. You will rule them with an iron sceptre; you will dash them to pieces like pottery.’”* Psalms 2:7-9. We see that this principle of asking the Father even applied to the Son as well. So if it applied to the Son, it tells us that **this is a universal principle, an axiomatic law at work in the universe; and, that it applies to us as well. It is how things are done.** All things come to us from the Father, who gives them to us in grace, as a present. But we must ask him for them! James 1:5,17,18.

We, the redeemed of Christ on earth, **exist**, and exist as his people, **as the result of the Son asking the Father for us.** A kingdom, a people to rule; a bride, to be with; a dominion; a home to live in; and an area in which to dwell; all as the result of Christ asking the Father. In John 6:37, Christ said that the Father had given him a people, and that all these people would come to him; and that he would never reject them. We also see that the holy spirit was given to us as the result of the Christ asking the Father. John 14:16. And John 17 is the Lord's prayer to the Father asking him for so many things concerning us: for the Father to protect us, v.11; that we would be one, v.11; to protect us from the evil one, v.15; that we would be sanctified by doctrine, v.16; that we would live with Christ and see his glory, v.24.

This principle of asking the Father for the things that we want, which is not to be limited to just material things, has been handed down to us by Christ. *“I tell you the truth, my Father will give you whatever you ask in my name”*, John 16:23b. And, *“I will do*

*whatever you ask in my name, so that the Son may bring glory to the Father. You may ask me for anything in my name and I will do it.” John 14:3,4.*

**Asking the Father is much more important than we ever imagined.** We know that we are to go to God in prayer, but have not seen the significance that nothing happens until we do. I don't know all the reasons why we are to go to the Father and ask him for everything that we need, but that's what he has established. Death was at David's door, and nothing was done about it, until David prayed to the Father asking him for help. *“In my distress I called to the Lord; I cried to my God for help. From his temple he heard my voice; my cry came before him, into his ears.” Psalms 18:6.*

But it is very clear that we must ask the Father, (in the name of Jesus), for all it is that we need and would like to do in life. From standing against Satan in the angelic conflict, to our soul's needs, to the fulfilling of our desires. **For we have seen that the Father said to the Son,** *“Ask of me, and I will make the nations your inheritance, the ends of the earth your possession.” Psalms 2:8.* And Christ did ask his Father for these things, and after going through the suffering necessary to get them, he has and will receive all that the Father promised him. **It's interesting that the Father brought this matter up, showing that was his desire too.** Remember, that it was the Father that planned the plan, but it was the son who executed it.

Christ asked his Father for us, and many other wonderful things, and the Father granted them. But it was the Son who worked it out, doing what was necessary to accomplish it. And so **we need to see this principle that governs the universe and it's importance,** believe it; and act upon it in faith by asking the Father for everything that we want and need in life.

The people of God are facing very difficult times today, especially here in America. A subtle move has been underfoot for decades to undermine the fabric of our society and all it's institutions: our national government, the families, our schools, and even our churches. Drugs, crime, violence, the disintegration of family values and the family, socialism, internationalism, ever-increasing tyranny of government; to the place that it is becoming evident to all that something is wrong! And the believer wonders, where will it all end? What can be done about it? What can he do? What can he do to stop it from destroying his family, his church, and his nation?

We know that one answer is for believers in Christ to **repent. Which really speaks of having a change of mental attitude towards the Word of God, his grace and faith living.** But there is another answer that lies in the unique provision of the Father for every believer, and that is to come to him in faith with his requests. And by doing so, we will be able to survive and even prosper through these difficult times.

The problems that separated us from God have been dealt with by Christ's atoning death on the cross for our sins, and his victorious resurrection from the dead. **And to us who have believed on Christ, we now have his righteousness making us totally acceptable to God.** And we also have our great high priest in heaven at the right hand of God constantly interceding on our behalf, due to the problem of ongoing sin in our life. So, the access to God in heaven has been opened up for us, making it possible for us to go

directly to the Father, to the throne of grace, with our requests. But having access, and taking advantage of it are two different matters. God has every spiritual blessing, and every need already provided for, for every believer in Christ, but they need to come to him in faith for it.

Why do you suppose then, that we are told to approach the throne of grace, with confidence, to find help in our time of need? Doesn't God know what we need? What we want? The good that we'd like to see. Cannot he read our minds? The answer is a resounding yes to all of them! **But we still have to ask the Father for them.** *"You have not, because you ask not", James 4:2b.* This puts it concisely; and by putting it differently; "If you want to have, you have to ask the Father". *"Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving's, present your requests to God."* Philippians 4:6.

**Faith** comes in understanding what we need to do; what we have to do; and in motivating us to do it. **Humility** is also a factor, because in asking the Father, it puts us in our place in the scheme of things. God is our Father; but he is still God. He has the things that we want and need, and he wants to give them to us in his grace. But we have to ask him for them.

Is it food, shelter, clothing, transportation that we need? Then ask the Father. Is it spiritual strength, wisdom, answers for our souls that we need? Then ask the Father. Is it the salvation of our family and friends, and the healing of hurt relationships that we'd like to see? Then ask the Father. Is it the stopping of evil, and the rise of doctrine, grace and faith that we'd like to see in our nation? Then ask the Father. Are there places you'd like to go, people you'd like to see, things you'd like to do? Then ask the Father. Are you under so much pressure, attacked by the devil on every front; and would like to deal with it successfully, conclusively, victoriously? Then ask the Father. Would you like to have a successful, happy family unit? Then ask the Father. Would you like to be used of the Lord, to serve him and glorify him? Then ask the Father. Would you like to see your community sold out for Christ and a strong hold for doctrine? Then ask the Father. Would you like to see God prosper you and your business? Then ask the Father. What is it that you would like to see? To see done? To see accomplished? Is it a good thing? Then ask the Father for it, in faith, in the name of Jesus.

## **60. Jesus Christ, the basis of our faith in God.**

When **Stephen**, the first martyr of the church, addressed the high priest and the men of Israel, Acts 7:1-60, he gave to them a concise and accurate history of the nation of Israel from the perspective of truth; including their arrogance and rebellion against *Yahweh*. Upon hearing this, they became filled with rage against him, and dragged him out to stone him. At the moment of their rage, he saw Jesus standing at the right hand of God in all his glory. This was the most amazing thing that one could see or imagine. And it has serious ramifications for all the people living on earth. The fact that Jesus was standing at the right hand of God, showed that Jesus had not only gone into heaven, but that he had been accepted into the presence of the majesty on high. And above that, he had not only gone into his presence, but was seated at his right hand! And remember, this was not too long after the crucifixion of Christ.

Since recorded history, the position of being at the right hand of an individual meant that one had been accepted into a **place of favor and power**. He was respected, loved, valued, he was in a position of power, and he was above all the other people. The individual at the right hand was now the recipient of the other person's favor and blessing. **And now Jesus is at the right hand of God on high!**

The prophet **Daniel** had a vision of this over 2,000 years ago, when he saw the Ancient of Days, our heavenly Father, enthroned in heaven, and one like the Son of man approaching this ancient of days, and was led into his presence. He not only was accepted by this one ancient of days, but was also seated at his right hand! *“He was given authority, glory, and sovereign power; all peoples, nations and men of every language worshipped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed.”* Daniel 7:13,14.

**Christ being seated at the right hand of the Father in heaven is the basis of getting whatever we ask from God.** *“I tell you the truth, my Father will give you whatever you ask in my name.”* John 16:23b. The Father loves the Son and will do whatever he asks. It comes with the position of favor at the right hand of God. *“But I say to all of you: in the future you will see the son of man sitting at the right hand of the Mighty One and coming on the clouds of heaven.”* Matthew 26:64. And, *“No, the Father himself loves you because you have loved me and have believed that came from God.”* John 16:27.

The Son (the second member of the trinity) left his position in glory at the right hand of the Father to become a man. On earth he fully carried out the Father's will; died for our sins; was buried; raised from the dead; ascended back into heaven; and was seated at the right hand of the Father once again. Only now, he is a resurrected man in a glorified body. This is the gospel concerning Christ. Because of this, and his other positions, such as high priest, we now have access to the father and his limitless grace.

The issue is not who we are, or what we have done. We're so ingrained with our own faults and failings, so much negative viewpoint concerning ourselves; it is nearly impossible at times to get ourselves to believe that God would really hear our prayers, let alone answer them. But it's not about us! It's about Christ! The answering of our prayers, **the grace that we wish to receive, does not come to us because of who and what we are; good or not. It comes to us because Christ is seated at the right hand of God.** We lack confidence in this matter, because we have no confidence in ourselves. And that's the problem! We are not to have confidence in ourselves! We are to have it in Christ! So when we go to God in prayer, we should be ever mindful, that it is who and what Christ is that counts with God, not who and what we are.

When we believed on Christ as our savior, we also believed in the Father. In fact, there is no true faith in God, unless one has believed on Christ. When we believed on Christ, we also became related to the Father. **Because we are related to Christ, we have access to the Father.**

**All things come from the Father**, both in their origin, and in permission. It was he who planned our eternal salvation, and created us. *“Every good and perfect gift is from above;*

*coming down from the Father of the heavenly lights, who does not change like shifting shadows. He chose to give us birth through the word of truth, that we might be a kind of first fruits of all that he created.” James 1:17,18.*

Christ has not only become the basis of our relationship with the Father, and our faith towards the Father, but the example of how we are to live before the Father. He knew that the Father had a plan for his life, a perfect plan. And it was his desire to do everything that the Father wanted him to do. He also knew that the Father had provided everything that he would ever need through his walk in this life, as he accomplished the Father's will. His only desire was to serve the Father, glorify him and do his will. He knew that the Father's plan, his provisions and power would sustain him in this life. He knew that the Father would give him the strength to go on, even sustaining him on the cross.

Christ was constantly talking to the Father in prayer, fellowshiping with him, placing his requests before him. He was in continuous contact with him; and his mind, heart and spirit were constantly oriented towards him. Often, he would go off by himself to get away from people, even those closest to him, so that he could commune with his Father and to be refreshed in his presence. Christ loved the Father, and loved to do his will on earth. And this should be the challenge and motivation to us. If we say that we love Jesus Christ, and want to do his will, then we will want to do the will of his Father.

Now that we have come to Christ as our Savior, we should have confidence towards the Father, as he did, as we observe his faith towards the Father. So often we live our lives in fear turning from one thing to another, from our feelings to our minds, from people to the government, from this thing to that thing to help us, to take care of us, to provide for us in this life. Instead, we should follow Christ's example and put all of our trust in the Father to take care of us. As Paul wrote, *“And my God will supply all your needs according to his riches in glory in Christ Jesus.” Philippians 4:19.* In fact, Christ's whole life on earth and what happened to him as the result of all this, both at that time and afterwards, validated that whole approach of the believer living his life on earth by faith in God and faith in his Word. It tells us that this approach of faith in God the Father is trustworthy, you can depend upon it, it won't let you down, (even though at times you may think that God has let you down); you can depend upon the faith approach, especially when you see the outcome of it.

We are fearful creatures, full of insecurity, despite our claims to the opposite. And we wonder how to live life, how we can make it. Will we be able to make it? What can I hang on to make it through life? An idol? A lucky charm? My own abilities? The government? My family? My friends? God? What? And here, once again, we go back to Christ. How did he live his life? And what was the outcome of his life? Did he make it? And to what degree of success did he have? We know that he was exalted to the throne of God, and given heaven and earth to rule over, plus infinite wealth and blessing. So we can see that he not only made it, but was infinitely successful. So, how did he do it? What approach did he use? **It was through faith in the Father, faith in his Word, faith in his plan, faith in his power and faith in his provisions. This shows us that the faith approach is not only totally reliable, but the guarantee of success. It has his validation on it.**

## 61. Faith, the response to electing grace.

**The question is, where does faith come from?** How do we get it? How is it that it comes to be? What is it that prompts faith in us? Can a person walking around simply muster up faith? Or does it come as a response to something? **And is there a difference between the common kind of faith that all people have, and the faith that is necessary for salvation?**

The premise is that the faith necessary for salvation does not lie in the will of man that he may exercise it when, and if he pleases, **but is there as the response to God's electing grace.** That is, when God, through the Holy Spirit, deals personally with the individual he has chosen, that individual responds in faith to God's electing grace.

There are many examples of this in both the old and new testaments. One is in 1 Thessalonians 1:4, where it says, *“Brothers loved by God, we know that he has chosen you, because our gospel came to you not simply with words, but also with power, with the Holy Spirit and with deep conviction.”* We see here, and in practice, that there are two different phenomenon's connected with the gospel. The same words go out, but to one group there is power, the Holy Spirit and deep conviction; while with the other group there isn't the same reaction.

The Holy Spirit is working with those the Father has chosen, and there is power and deep conviction. As Paul wrote, *“We know that he has chosen you”*, **because these things were there, power and the working of the Holy Spirit.** One communicator will be addressing a group of people, who he has no knowledge of personally, or their standing with God; and the gospel goes out to all the ears of the people there. But to some there is conviction, the penetrating power of the Holy Spirit, and the response of faith to the words of the living God. While to the others, there is none.

It must be noted that there was no faith, no response, no changed life, **until God took the first step in initiating the action, and that towards the individuals that he had chosen.** And with those individuals, there was power, conviction and the Holy Spirit. As we see with Abraham, who was living his life on earth, as all the others were, no faith, no obedience to God, until God sovereignly appeared in his life and Abraham then believed in the Lord. And from that, his faith resulted in obedience, and Abram left Ur of the Chaldees to go down to the land that God would show him. Genesis 12:4;15:6.

And it was the same with the Apostle Paul. But with him he was even persecuting the church of Christ, until Christ appeared to him on the road to Damascus and sovereignly saved him. Acts 9.

In all these instances and more, **we see the individual responding in faith to the electing grace of God.** They were going along their own way in life, with nothing happening, no faith, no response to God, they weren't even seeking the Lord. Nothing! They may have been casually interested in religion, or in one of the esoteric areas, but they had no faith in the true God, nor were they seeking after him. As it says in Romans 3:11b, *“There is no one who seeks God.”* Nothing happened in their relationship with

God, until he initiated the action towards them in his grace, to which they responded in faith. *“Therefore God has mercy on whom he wants to have mercy.”* Romans 9:18.

It's just like the matter of divine revelation, where God reveals himself, his will, his character, his Words to man; men living on the earth every day by the thousands, by the millions, for hundreds and hundreds of years. What do they know of God? Basically nothing! Only what they can deduct about him in nature, in the world that he has created. But beyond that nothing! And why is that? Because he had chosen not to reveal himself. And unless he personally initiated the action towards us to reveal himself to us, then there would be no way that we could know anything about him. And so mankind, and more specifically the elect, would know very little about God, until he decided to reveal himself, for we could not reveal him.

And so, **this whole matter of to whom he would reveal himself, when he would do it, where he would do it, how he would do it, and what he would tell us about himself, was left solely to his divine sovereignty.** And all we could do was wait! God has not told us everything he knows, but has told us everything that he wants us to know; whatever the period of time that we are living in on earth. And he has closed out his written communication of the Word in 96ad, with the completed canon of scripture.

The Apostle Peter wrote that we had received our faith, this ability to believe on Jesus Christ as our Savior. *“To those who through the righteousness of our God and savior Jesus Christ have received a faith as precious as ours.”* 2 Peter 1:1a. And again that we are the recipients of the electing grace of God, *“To God's elect, strangers in the world, scattered throughout Pontus, Galatia, Cappadocia, Asia and Bythinia, who have been chosen according to the foreknowledge of God the Father, through the sanctifying work of the spirit, for obedience to Jesus Christ and sprinkling by his blood.”* 1 Peter 1:1,2. This foreknowledge of God, by the way, is where God has the knowledge of what is going to happen in the future, because he has decided it to happen, not because he looks down the future and happens to see what will happen. **In the case of the elect, it means that God's foreknowledge of who will come to Christ is based on the fact that he has chosen them to come to Christ, not some mere happenstance of seeing who will come to Christ in the future).**

And the Apostle James wrote, *“Listen, my dear brothers: Has not God chosen those who are poor in the eyes of the world to be rich in faith and to inherit the kingdom that he has promised those who love him?”* James 2:5.

And even when confronted by trials, it's so that our faith will come through purified like gold. The trials have a direct relationship to our faith. In fact, it says it is ordained that we will not only believe on Jesus Christ, but suffer for his sake, Philippians 1:29. Also. *“For a little while you may have had to suffer grief in all kinds of trials. These have come so that your faith- of greater worth than gold, which perishes even though refined by fire- may be proven genuine and may result in praise, glory and honor when Jesus Christ is revealed.”* 1 Peter 1:6,7.

We think that these trials are going to destroy us; when **the only thing that they are designed to destroy is the dross of unbelief in our souls.** We think that we will never

get through them, when they are all a part of our forward momentum in the Plan of God. The nature of the trials is such that they force us to exercise faith in the Word of God, so that our faith is not only refined, but it **moves us forward in the Plan of God unto perfection.**

Where we run into a problem is when the trials begin backing up on us, one after another, each one difficult, each one different; one overlapping the other, so that we cannot seem to get out of them, or get our heads above water. It's here that it gets so easy to get into a state of hopeless despair. Faith gives way, and the old sin nature and despair cave in on the soul and the believer is left with a black uneasiness and nagging fearfulness. **But the forward momentum that faith gives will eventually pull the believer out of it.**

James wrote about this principle in James 1:2-4. In fact, isn't it interesting that the very first inspired writing in the new testament, written around 45 AD, was on the subject of the suffering of Christians going through their trials! He told us that we will face very difficult and intense trials, that we will "*fall into*" them. Nothing that we have done; certainly not what we had wanted, or intended, but that we just sort of fell into them. And that there would be all different kinds of them. Isn't this interesting. The very first letter written to the church starts with James introducing himself, then addresses the 12 scattered tribes, then he **jumps right into the subject of the trials and sufferings that believers are going through.** What does that tell us? But then he goes on to tell us why there is suffering, which is for the purpose of maturing us in our faith, and how endurance will carry us through it. Endurance looks at the exercising of faith in the Word of God while in the trial. Which, not only sustains us by giving our souls the energy and strength they need to make it through the trials, but endurance also sustains our forward momentum.

The key, of course, lies not in the volumes of doctrine that we know, but **in the believing of that doctrine.** It is through faith in the Word that we have the strengthening of our souls, and the tactical victory over Satan in the angelic conflict. Sometimes the only way that this comes about is as the result of the believer reviewing the doctrines and promises that he has learned, going back over these things and concentrating on them. Faith in the Word of God provides us forward momentum in the plan of God for our lives, but sometimes we need to remind ourselves of these things to stir that faith up.

## **62. The faith of Jesus Christ.**

In Hebrews 12:2, it says that Jesus is the Author and Perfecter of our faith. In the original, "*our*" is not there. It simply says that ***Jesus is the Author and Perfecter of the faith.*** If we look at this from the standpoint of an objective genitive, **it brings our attention to what we believe, bringing our attention to the emphasis of Christ believing the Word of God.**

**The word *Author, archegos*, can also be translated as: Prince, Captain, Founder, Pioneer, Trailblazer, and Chief of a Tribe. It has the ideas of being the one who began, or originated something, and participated in it as well. The one who takes the lead in something. It was also used of one who founded a city, referred to also as the hero of the city. Also, one who founded a religion, philosophy, or school of teaching.**

When used in a military setting, it spoke of the one who went before the main body of troops to clear the path of all obstacles, so that the main body of men could follow. He did this by also blazing a trail that the other men could recognize and follow. Concerning Christ, he cleared the path of all the obstacles that kept us from entering into heaven, so we could follow in his path.

It also has the idea of going to a place where no man had ever gone before and desiring to get a group of people to that place. So, one goes on before those people, clearing the path of all obstacles, making a trail, and then leaving signs behind along the way that point out the direction they are to follow - a trailblazer.

So we have: a person who had founded a city, establishing a city, where none had existed before, to be inhabited by a people; the founding of a certain teaching or religion that began with a certain man, such as, Plato, Aristotle, Zoroastrianism, Buddhism, etc.; of one who went before the main body, blazing a trail where none had gone before, to bring people to this place.

**In this desire of getting a certain body of people to a certain place there are certain problems:** 1) the people don't know where this place is, they had only heard about it; 2) they don't know how to get there; 3) they lack the ability to get there; 4) the nature of things is as such that they are precluded from getting there. **If they are to get there, then someone must lead the way, and blaze a trail for them to follow. This trailblazer must clear the path of all obstacles to get them to that place.**

And so we have Jesus, *The Author and Perfecter of the faith*, who has gone on to heaven before us, clearing the path of all obstacles, and blazing a trail for us to follow, so that we might go from earth to heaven; from corrupted flesh to glorified humanity; from cursed sons of Adam to blessed sons of God; from debauched ministers of the devil to righteous priests of the most high God, *Yahweh*.

**Now did Jesus just leave us something to believe, or did he have to participate in living by faith also?** In the original idea of *archegos* the Founder or Originator, was also a participator in what he was doing. So we could say that **Jesus lived by faith and trust in his humanity also, like we have to do.** There are passages in the Bible that indicate that Jesus, himself, trusted in the Father; that he lived by faith. One of these is Psalm 22:8, "*He trusts in Yahweh; let Yahweh rescue him. Let him deliver him, since he delights in him.*"

The word for **trust** here is *galal*, and it shows that **Jesus had rolled his entire life over on to the Father, which, as we know, resulted in him being nailed to the cross for our sins.** The idea behind *galal* is trusting, of **placing one's existence into the hands of God, with a special view towards the consequences, or results of that action.** The hard part was that he was now hanging on the cross, as the result of that action of trusting the Father. So one could say, "look where his faith got him now." **But wait a minute! God is not through yet; the full consequences have not been brought to life!** Yes he died, but God raised him from the dead. He gave him a resurrection body, one that was eternal and glorified. He took him to heaven; and there he received him to his right hand

side placing him in the position of highest honor and favor. And he made him Lord over heaven and earth; and gave him a vast multitude to rule over for his own; and he has infinite, eternal wealth beyond comprehension. So when we say that *galal* has consequences for trusting in God, don't stop half way, but look towards the final outcome of it, where the wondrous results will be in full view.

In Psalms 22:9, the Lord also said, “*Yet you brought me out of the womb; you made me trust in you even at my mother's breast.*” *Batach*, the word for **security**, tells us that the Lord had made his Father his security, even on his mother's breast; which would be the normal security for all children. We see this trust, even from infancy.

One that we have quoted frequently, and that the new testament has in Acts 2:25-28, is the passage found in Psalms 16:9-11, “*Therefore my heart is glad and my tongue rejoices; my body will also rest secure; because you will not abandon me to the grave, nor will you let your Holy One see decay. You have made known to me the path of life; you will fill me with joy in your presence, with eternal pleasures at your right hand.*” This is a **description of the metabolizing of God's Word by faith**. Where Christ believed the promises of God resulting in inner happiness, even when under tremendous pressure. It speaks of the inner peace and confidence that the Word of God, that has been believed, gives to the believer.

Jesus did not learn this passage of scripture on the cross. He had already known it for some time before the cross. He had read it in the Psalms; studied it; believed it; and knew that it applied to him. **By believing it, it became a part of his soul**; and was one of the things that contributed to his growth, his faith, his confidence and his forward momentum in the plan of God. It was also the thing that stabilized his soul in the midst of the most terrible suffering of his death on the cross.

He said, “*That his heart was glad and his tongue rejoiced, also that his body would rest secure*” in v.9; and then he goes on to tell us why, because the Father would not leave his soul behind in Hades, or Sheol; nor would he let his body undergo decay. He knew by faith, that God would raise his soul up out of Hades, and it would be done before the fourth day, when corruption would set in. In fact, he knew his soul would be raised up on the third day; for he states, “*For as Jonah was three days and three nights in the belly of a huge fish, so the son of man will be three days and three nights in the heart of the earth.*” Matthew 12:40. **Jesus knew what the scriptures taught on this matter; he believed them; and trusted the Father to raise him from the dead.**

We see the faith of Jesus again at the moment of his death, when he cried out to the Father, “*Father, into your hands I commit my spirit.*” Luke 23:46. The word for **commit** is *paratithemi* and is another word for faith, or trust. If one was going out of town, he might not want to leave his valuables behind, so he would take them over to someone he trusted, who had the power to safeguard them, and hand them over to him. This is the idea of *paratithemi*, and Christ handed his soul over to the Father for safekeeping. The most valuable thing about any human being is our soul or spirit. **And here the Lord is about to embark on something he had never experienced before, his own death!** And he hands his spirit over to the Father for safekeeping; obviously, a sign of trust. He even

told the thief on the cross, who had believed on him, *"I tell you the truth, today you will be with me in Paradise."* Luke 23:43. Again, a statement of profound faith.

**We could go back to the beginning, where the Father had promised the Son that he was going to do so many things for him: a people, nations, the earth, the universe; statements that Christ believed!** Psalms 2. He even covenanted with the Son over these things. Hebrews 13:20.

There were many things written in the old testament that applied to Christ; and many things in the new testament that he had said, that were all reflective of the faith that Christ had and lived by, while he was here on the earth. Even Galatians 2:20 has been translated by some as, *"I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by the faith of the Son of God, or, because of the faith of the son of God."*

But any way you look at it, **Christ lived by faith**. Before his incarnation, he believed everything that the first person of the Godhead (the Father) said. In his incarnation, he believed the old testament scriptures, and put his complete trust in the Father's plan, provision and power in regards to his life here on earth. It was his faith in the Word that took him up to the cross; and it sustained him on the cross, even when his Father had forsaken him. **And he is now seated in heaven with perfected faith.**

Did the Lord live by faith? Some say no; he was God they say, he didn't have to live by faith. Well he was God, and still is, but we still see statements of his faith in the Father. But there were statements that he had made that tell us a lot about these things. The statements that he had made about the Father point to the fact that he had a first hand knowledge about the Father. He was with his Father in glory; his Father spoke the words to him that he wanted us to hear; and many other statements that spoke of Christ's knowledge, rather than faith. Now remember, one has the knowledge of something by seeing, hearing, experiencing, etc.. The things that Christ spoke in the gospels about these things came from his first hand experience of being there with the Father prior to his incarnation. But these things all had one thing in common, they all dealt with the past! He had been with the Father, seen him, talked to him; received the words from him that he wanted him to speak.

But now he's facing a different situation in the present, in his humanity, and **regarding the future**. And, it is as he is facing the many things that he was going through at the moment, and the things that he would go through in the future; **it was those things that he would face with faith in the Father's promises. Christ lived by the very concept that he began- faith**. The *Archegos* was the one who began a project and brought it to completion; the one who originated a concept and perfected it. **And Jesus was the one who originated the concept of the faith and perfected it.**

Now it was not that faith began in the new testament, for we see it all the way through the old testament. But we see it **as the means by which the believer is perfected; and we see that it was implemented by Christ as the manner in which all believers on earth are to live their lives; faith in the Father, his promises, his plan, his provisions and his power.**

**Jesus Christ was the first of a new species of humanity, the prototype after which all other believers would be patterned.** He was the **Chief of a Tribe**; the **Prince of a Nation**; the **Founder of a School**; the **King of a Kingdom**; the **Head of the Church**; the **Originator of a concept**, thus instituting the concept of living by faith in the Father. **He participated in it himself, and brought it to completion and perfection.** Thus paving the way that he himself has established for us to follow, as members of this elite body of new humanity.

**Concerning the future, a future that Christ had not come to yet,** the Lord had faith in the Father' plan, provision, power and promises. So he could go on and face the things that he had to face, each and every day of his life; the rejection of his nation, Israel; the sneers and jeers of the crowd; the humiliation of a mock and unjust trial; his friends abandoning him; the horror of crucifixion and his own death; and Hell. He could do this because he knew, by faith, that the Father would protect him, and provide for him everything that he would need, every day of his life, so that he could accomplish his Father's plan. And he did this all the way to the cross, trusting that the Father would raise him from the dead.

But, as I've said before, the significant and interesting things that happened was his statement in Acts 2 and Psalms 16, where he said that *"His heart was glad and his tongue rejoiced"*, and that, *"His body would also rest secure"*. And note Christ was concerned about his body, as we are, showing how human he was.

**Christ experienced inner joy,** (a joy not based on circumstances); an inner happiness, where he was comforted, assured, had a deep sense of inner well being; and the basis of that, what brought that state about in him, was Christ believing that he would be raised from the dead by the Father's power and faithfulness. He knew that he would come back to life, in this life, in three days; and that his body would not decay. This gave him that moment by moment sense of well-being, security and inner joy.

**And more than this, this was the validation, the vindication, the proof, the overt demonstration to all the rest of these new creatures that God would create on the earth, that this new concept of metabolized faith in the promises of God, that he, Christ, had originated and brought to completion; that this metabolized doctrine in the soul would create a state of peace and inner happiness in the soul, that would so strengthen the soul, that the believer could endure any trial on earth; death, suffering, rejection, grief, abandonment, etc.. This is the legacy, the doctrinal system that Christ has left behind for all his new brothers created by God. That faith in the Word of God is not only sufficient enough to take us through life and it's trials, but is the concept regarding life on earth that all of us are to live by.**

**Christ had to live by faith so he could receive from the Father all that the Father had promised him.** The promises of God are believed by faith, and are appropriated by faith. We may have to go through certain trials in the process of getting them, but they still are received by faith. That is why endurance is needed in the trial, so that we can go through the trial to receive the blessing of God on the other side.

**The pattern is:** God wants to bless us; he has established a plan whereby he can bless us (established upon the principles of grace, faith and truth); he has established every provision to bring it about; he has the power to accomplish it; and he has ordained the principle of suffering that is, apparently, needed to bring it about.

Now God is the one doing it for us, all we need to do is trust him as he brings it about. This trusting is based upon: the believer's need for the Word of God, so he can have something to put his faith in; patience because of the time factor; and endurance, because of the trials and sufferings that he will have to go through.

Now we're starting to see this factor for the entire body of Christ on the earth and ourselves, **but we also need to see that this pattern was there for Christ.** The Father had promised him certain, and many things, all of them fantastic blessings; and he came to earth to get them, as well as accomplish the Father's will and plan.

Certain things happened to Christ on the earth as he was here in his humanity; certain things that he went through; and **certain things were attempted against Christ by the devil and his people, but were all thwarted by the providential power of his Father.** And all during this time he moves forward in the plan of the Father (forward momentum); utilizing the dynamic he instituted for the rest of the people of God, metabolizing the Word of God by faith. And as he was moving forward in faith, accomplishing the Father's will, he was defeating the powers of darkness, and gathering in his train, his trail, his wake, the body of people composed of those given to him by the Father; having to go through that major step that was necessary to appropriate what was given to him by the Father; atoning for the sins of the elect. Then after his death and resurrection, he was taken into heaven to be at the right hand of the Father on high.

Although there were many wonderful aspects about Jesus Christ, while he was here on earth, his forgiveness, his mercy, his patience, his love, his faithfulness, his graciousness, his commitment, his relaxed mental attitude, his love of the truth, etc.; **the single sole ingredient that stood out above the rest was his total orientation, commitment to and faith in the Father and his will.** And this is the manner in which we are to live our lives here on earth in the flesh, as Christ did. We have to start with a premise: that God saved us by his grace, and if he did, then for what purpose? Just to get us into heaven? Or did he also have something in mind for us while we're here on earth? A plan whereby he could bless us now and for all eternity? And if this is the case, and it is, then he already has an established plan for each of his children, (Christ being the first of us in the Royal family), and is seeking to see it implemented in our lives. He is the one doing it, and we are to simply move forward in it by faith.

**This concept of faith in the Father's plan was originated by Christ as its Author, and is to be the dynamic for the whole Church of Christ!** A concept that most Christians are ignorant of because it has never been taught to them. They instead, look at the Christian life as going to Church, singing songs, being entertained, being good, being involved in programs, activities of all kinds, and the rest of it.

When Christ said to take up our cross and follow him, **he was telling us to follow him by following his example of faith in the Father and his plan.** You say you don't know

what it is! **You don't have to know what it is!** All that matters is that the Father knows what it is! All you need to know is that you're to go by faith! Don't you think that the Father is capable of leading you in his plan, as he did his Son, through the leading ministry of the Holy Spirit? Faith and trust comes in, when you don't know what it is!

What we have to understand is the necessity of being oriented to, and understanding this concept. **The concept that Christ both originated and perfected, the concept of faith in the Father and his will;** the concept that he has a plan for our lives, just as he had a plan for Christ's life, his own Son. And we need to see as well how doctrine, faith and grace are all a part of this. So many Christians plan their own lives and activities; their ideas, their plans, their works, (and their own self-glorification), and then look to God in some concept of faith to have him bless them and make their works come to be. Instead of looking to the Father in faith and adjusting their lives to the concept, that the Father has his plan for our lives. Not our plan for our lives, but his plan! And be living our lives by faith in him, as he unveils his plan for our lives daily.

In Isa.50: 4, the Lord said that the Father woke him up each morning for instruction in the Word. Can we not see the Father actively working in the Son's life, leading him along in his plan? Did not the Father's spirit lead him into the wilderness to be tested by the devil? Can we not see the Father at work in our own lives? Or do we have such little faith? Do we think that the things that befall us in life are but happenstance, chance, coincidence? Or can't we see an eternal, omniscient, all-present God working all things out in accordance to the good-pleasure of his will? Faith in the Father and his plan is the legacy given by Christ to all the members of this new species of humanity; and is to be the sole and dynamic drive for all of us in our day to day living before God.

As we had mentioned, **suffering is a part of this package of the Father's will**, even though it is unpleasant for us. In Isaiah 53:10 it says, *"Yet it was Yahweh's will to crush him and cause him to suffer"*. The translation that says it was his "*good pleasure*" does not imply that *Yahweh* got some kind of perverse pleasure out of seeing his son suffer, or any of us for that matter. What it speaks of is the will of the Father, which suffering, was necessary to accomplish the objective of redeeming the lost souls of those under judgment.

In Isaiah 53:7 where it says, *"He was oppressed and afflicted, yet he did not open his mouth, he was led like a lamb to the slaughter, and as a sheep before her shearers is silent, so he did not open his mouth."* And the reason why, is that he knew by faith that all this was ordained for him in the Father's will, it was necessary to go through all this to redeem us. As he said, *"We all, like sheep, have gone astray, each of us has turned to his own why; and Yahweh has laid on him the iniquity of us all."* Isaiah 53:6.

**There is an objective that the Father is seeking to accomplish. Not something that he wants to do and is trying to do, but an overall purpose determined by him in eternity past, and to attain to that which he has purposed, certain things had and have to be done. And that is where suffering, sometimes is necessary.**

**The Lord Jesus was absolutely sold out and committed to the will and plan of his Father for he saw the wonder of his will, and the absolute wonderfulness of the**

**person of the Father.** Subjectively, he did love the Father, objectively he knew about all the wonderful things the Father had planned, and saw how delightful they were. So that, when it came down to doing the Father's will here on earth, he was 100% committed to it.

Now we come down to ourselves. **Do we have faith in the Father?** Do we have faith in his plan? His power? His provision? His promises? Do we believe that the Father is moving us along in his plan, even in ways that we do not understand, or know about? Can we see the need for faith and his Word in all this? Can we not see a parallel between the sheep of Christ and their Shepherd in all this? Are we not to have faith in the Father, as the son did? Shouldn't we have faith in his plan for our lives? Is it that we are afraid, because so much, if not all, our lives are out of our control? Or do we think that we have the illusion of control? But are they out of the Father's control?

What about Ephesians 1:11, *“In him we were also chosen, having been predestined according to the plan of him who works out everything in conformity with the purpose of his will.”* Here we see that **we have been chosen**; we did not choose him, but he chose us! As Paul wrote in 2 Timothy 1:9, **God saved according to his grace and his purpose.** And seeing that we were predestined to this election and salvation according to the plan of God; and that, God works out everything in conformity to the purpose of his will, are our lives then out of control? Well to us, they seem to be at times, but not to God! He is in control of everything in our lives, so that it will be in conformity to his will for our lives.

And from this position, can we not also begin to apply 1 Thessalonians 5:18, which tells us, *“In everything give thanks, for this is the will of God in Christ Jesus concerning you.”* If we believe that God has saved us by his grace, through faith in Jesus Christ; and that God has a plan for our lives; and that God is in control of all things; and that he works out everything in our life in conformity to what his will is for our lives, can we not begin to start thanking him for all things? This is where we really start having faith in the Father, and faith in his will for our lives, as the Lord did. **Remember, that the Father is working according to his plan, not our plan!!!**

One can thank God mechanically for all the things (circumstances) in his life, or he can thank God, because he really sees and believes that the Father is in control of all the things that come into his life, orchestrating them in accordance with his predetermined plan to bring that believer to completion of faith and maturity.

Faith in the Father means that one has confidence in the Father to not put you, or allow you, to be put in a situation without the sufficient grace provision to handle it. It means that **you have confidence in the Father's perfect plan, in his power, his provision, and his promises.** You have faith that he loves you, that his intentions towards you are the absolute good; that he has a wonderful future planned for you now, and in eternity, that he is in control of all things (circumstances).

Faith in the Father therefore **develops into submission in true humility to the Father's dealings with you, without argument or resistance.** It is truly the response of a trusting child submitting to its Father in trust. It goes back to not what we are doing, but what God has done, what God had decided. *“For he chose us in him before the creation of the*

*world to be holy and blameless in his sight,*” Ephesians 1:4. The all things (circumstances) that God has control over are designed to do that!

Faith in the Father is developed in the area of confidence in regards to his intentions towards us, and brought out by the fact, that, *“In love he predestined us to be adopted as his sons through Jesus Christ, in accordance with his pleasure and will.”* Ephesians 1:5.

Christ showed us the way that he wants us to follow. He showed us the results of it, he showed us how perfect and good the Father's plan was, how perfect his provisions were for every circumstance; how mighty his power was to protect and provide as well; and how the soul was sustained and strengthened, how the soul survived and was matured, by applying the concept of faith in the Father.

### **63. Faith towards our priesthood function.**

Not so much in our circles, but one that is often overlooked in many of the churches today, is the fact that **Christians are the priests of God**. *“But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light.”* 1 Peter 2:9. And faith in regards to this concept believes that this is really true; and that it is an effective function. That is to say, that God wants us to function as priests, and when we do function in our individual priesthood's, we have tremendous impact!

I don't know whether we have thought much about it, but when God saved us, he could have left us as his pardoned subjects and left it at that. But he didn't! **He went beyond that** and adopted us, so that we are now his children. Obviously, this was a tremendous elevation in position, from being raised from one of the subjects of a King, to being brought into his household as one of the members of the royal family. Then we could talk about the nature of the new man in the act of regeneration and the glory to be given to us. But something else was going on here, because God wanted us to be priests as well! A position and function that is totally different from all others.

We had been studying on **Melchizedek and his priesthood** and how it was perfect for us, for **it had no generalized requirements**; and race, sex, family ties, lack of nobility were also not a factor in gaining admission into it. In fact, **one gained admission by appointment**. Not like the Order of Levi, which was only open to males, and of the Tribe of Levi. God wanted us to be priests, but the problem with the majority of the people in the royal family of God, is that we were either of: the wrong sex, the wrong race, of lowly birth, or had some defect or problem about us. This would have barred us from any access to the Levitical priesthood. But God wanted us to be priests too, as well as his children, and the bride of his son. So he had to have a priesthood where these things were not a factor that could prevent us from admission into the order. (One must not confuse his position as a priest, with his position and function in his spiritual gift function in the Church.) So the Order of Melchizedek was perfect, because it had no such requirements for admission. Admission to it was by appointment only, and the Father is the one who does the appointing.

When we say that **functioning in our priesthood is an effective function**, we say that it really works, that it has impact on: our lives, on other people's lives, on our society. A priest represents (acts on behalf of) himself to God; and he also represents others to God; and he represents God to others. He also enjoys the status of being closer to God than the rest of people in the society. He offers up gifts and sacrifices; he worships and conducts worship; and speaks directly to God in prayer. One of the areas we have tremendous impact in, is in the area of representing others before God, and this is in our prayer life; especially other believers.

We know that each believer has the privilege and responsibility of representing themselves before the Lord, but so many fail to do this due to: their ignorance of the matter, their own immaturity, their involvement in the world system of Satan, their flesh nature activity, their rebellion against the Lord, their negative volition (-V) against doctrine, etc., etc.. Objectively we could say their own misery has been brought upon themselves due to their wrong choices. They made their own bed, now let them lie in it! But because our hearts are moved by compassion, love, mercy, or because they impact our lives personally, we are moved to represent them before God in prayer! We, as priests, are now performing in an area that they should be performing in, but aren't, due to various reasons. So we take up their situation before God; functioning as priests; praying along doctrinal lines. Sometimes they are so beat down, they can't even pray for themselves.

Faith in your priesthood means, that you have the confidence that when you pray and function as a priest, which entails also the giving out of divine viewpoint (DVP), doctrinal information, that it will really have an effect. You know that **God has made you a priest, not to have a meaningless title, but to function in, with dynamic results.** To have tremendous spiritual impact in your own life, in your family and home, in society, your friends, neighbors and relatives, to the glory of God and the spreading of his will and reign on earth. Operating not by anger, but by love.

As the **Apostle John** wrote, *"You have made them to be kings and priests to serve our God, and they will reign on the earth."* Revelations 5:10. And the **Apostle Peter** wrote, *"But you are a chosen people, a royal priesthood (a priesthood of kings), a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light."* 1 Peter 2:9.

We are priests; God has made us to be priests, we will have tremendous spiritual impact if we function in our priesthood. **Our priesthood stays with us all through life and eternity and cannot be taken away from us.** No one can stop us from functioning as priests, only we can fail in that area. One may not play a major role in society, he may not even play a major role in the church that he or she attends, but they can play a major role in their priesthood function. They just need to see that, believe it, and act upon it.

Some people crave to be in the limelight, to be the center of attention; others want to be at the head of political and religious movements. **But there is an invisible area, seen only by God, that all Christians are to be actively functioning in, and that's the area of their priesthood.** The Church in America has gotten off track to this degree, that the emphasis for the instrument of change has been money, politics, TV, and other similar

concepts of crowd control, rather than emphasizing the spiritual impact of the believer's priesthood.

A priest had an access to God different from all others; and so, he could pray and put his requests before God; and then it was God who made his requests come to be; instead of the believer going out in his own strength and ideas to make them come to be. The believer needs to have faith before God; and faith that his standing as a priest is not without notice and importance. For God has appointed him to that position; so that, **when that believer functions in the capacity of his priesthood, especially, say in the area of prayers, that God takes special notice of that and grants his requests.** His priesthood is his spiritual access to God, made possible by Christ the High Priest!

You don't have money? You don't have an education? You don't have political power? You don't belong to a political action group? You don't have a position in a church? People don't listen to you; they don't follow your advice, even when it's Biblical? You say, they don't even know who I am? Unimportant! All of these things matter not at all in spiritual matters. **God knows who you are! He has made you one of his priests; and you have access to him.** And what all these people are trying to do by power means, one lone believer can do in the quietness and privacy of his own life in his/her priesthood! And the believer king/priest needs to know that, and be confident in it, so he/she can boldly approach the throne of grace for grace and mercy, not only for themselves, but for those they are interceding for. But you say, "Mike, I know these people, and they'll never get straightened out. They don't deserve it." Quite true. **But since when did any of us deserve God's grace??**

**The priesthood of the brotherhood has been designed by God to have great impact in this life here on earth, (as well as eternity), against the devil and his kingdom, if we will use it!** And to use it, we have to see that we have it; believe it; and act upon it. And that's why we have to have faith concerning our priesthood and be functioning in it. We have to be able to say to ourselves, "I am a believer, and I am a priest, for God has made me to be his priest. And so, I am to function as a priest, not only representing myself before God in my prayers, but others as well; who, for whatever reason, are not representing themselves before God." See Job in his function, also, for his sons and daughters.

#### **64. Faith in tribulation, apostasy and national judgment.**

To say that believer's are insecure and fearful at times is an understatement. Most believers walk around in a state of anxiety, which is a state of fear. Fear concerning health problems, finances, our families, the government, plague us at different times. And to think that we would have to go through tribulation, or apostasy with it's declining social state, or national judgment, is something, that, well, we would rather not think about. **But this is where faith needs to be developed to the place that the believer will have the confidence that he knows that God will take care of him, regardless of what he has to go through.** He is confident that God will have a sufficient grace provision to meet whatever the believer is confronted with at the moment that he needs it. As he told Paul, "*My grace is sufficient for thee, for my strength is made complete in the area of your weakness.*" 2 Corinthians 12:9. This confidence comes about as the result of trials,

the exercising of faith in the Word of God, and from the personal experience of having watched God come through for you in the past. These experiences can be "confidence builders" for the believer. And since **God has taken care of us in the past, why then, can we not count on him to take care of us in the future?**

One of the things that is on the mind of most believers, and even many unbelievers, is the state of affairs in our own country and what is going on around the world. What with GATT; the NAFTA treaty; the economy; the currency situation; the destruction of our sovereignty and the move towards a centralized one-world government; a national ID card, health care card, bio-chip cards, a numbering system for all people; the marked increase of UN and foreign troops on our land, and a definite decrease of our own military forces, with a large number of them stranded overseas where they couldn't protect us if needed, all add up to a real concern for the believer's here in America. What's going to happen? Will I lose my home? How will I feed my family? Are we going to go through tribulation? Through the tribulation? (Maybe if I join a pre-trib church, I won't have to go through the tribulation?)

**This is where faith comes in. Faith in the Father's plan, his power, his provisions, his promises.** Has he not called us to be alive at this time in history? Has he not then also centered his plan for our lives at this time in history? However history unfolds at this time in the Church Age, he has planned for us to be here, to function, and to go through certain things. And if he has planned it, does he not also have the sufficient power, grace and provisions for us to go through it?

**Never before in history has the- all things that are necessary - for the concluding of the age been in existence.** If they are not completely in place, they are in the process of coming together right now. The worldwide economic system; a world currency, which is right around the corner; a world government; a world military force; a worldwide economic, accounting, and surveillance terminal for spying on all people in Belgium (called "the BEAST", Belgian Economic Accounting and Surveillance Terminal); a one world religion, are already in the making. The only thing that is lacking is the "finishing touch" where all the different components are brought together as a single, efficient operating entity under the control of the anti-christ.

Who will this man of lawlessness be? Is he alive today? Do we know his identity? Not for sure, but we do know some things about him. 1) He will be an Israelite, perhaps from the tribe of Dan; Judah and Benjamin could figure in as well. 2) He will be in one of the esoteric mysteries. 3) He will be allied with the Catholic Roman Church. 4) He will be able to prove his genealogy. 5) Tapped into tremendous wealth and power. 6) He will be European. 7) From one of the dynasties that have ruled Europe.

Karl von Hapsburg is one candidate. His family has ruled for many years in Europe, and carries the dual titles of Ruler of the Holy Roman Empire, and the King of Jerusalem. Another candidate is King Juan Carlos of Spain. He, as with Karl, has all these historic ties and money, and are all, as the rest of the Kings and nobility of Europe, related to one another. And he too carries the title of Ruler of the Holy Roman Empire, and the King of Jerusalem; and has been called the son of David. Some have thought it to be tied to the Royal Family of England. And then there is the Ethiopian called Maitreya, a Sufi-

Moslem. We have to understand that there are several groups, call them monarchies, dynasties, secret societies, religions, that are all vying for world domination. I imagine that the Hapsburg's think that their line is the one that should rule Europe and the World. But so does the Juan Carlos line. Then what about British Israelism and their desire to put their throne in Jerusalem, from which it came according to their tradition. And what about the Roman Catholic Church's age old desire to move the Basilica to Jerusalem? Then there is the Sufi-Muslim's man called Maitreya. We do know, though, this overall plan of what, whom, where, how all this is going to be, and see it in operation right now. The question we have is if, and/or how much, is this going to have an impact on our lives?

This is where, again, the believer has to have faith in the Father and faith in his plan. When we see the whole world being prepared for the rule of the anti-christ, can't we see that it is all necessary? That these things are all necessary for the return of Christ to earth and his rule? Don't we realize that the rise of evil around the world, including America, could not have happened, unless the Holy Spirit had been removing his restraining power, and allowing it? Where does that leaves us? We are here in the Father's plan in all this and he has a purpose for this. If we take the position that Christian's will be going through all, or some of this, and many are going through tribulation (pressure) right now because of the world system, then we have to realize that something bigger than our own personal lives is going on here and we'll have to ride out the storm. Rev. 13:10b tells us that, *"This calls for patient endurance and faithfulness on the part of the saints."*

Both of these concepts deal with faith. Faithfulness deals with the concept of staying true to faith in the Word. And patient endurance looks at abiding through the difficulty of the situation, which is only three and a half years long, and the difficulty of the way people will be during these days. **As Paul wrote, the last days will be difficult times to bear, because of the people:** selfishness, boastful, evil, violent, demon induced, etc..

We do see some things about this period of time, *"If anyone leads into captivity, into captivity he will led. If anyone kills with the sword, with the sword he will be killed."* Revelations 13:10. Which gives us somewhat of an approach concerning what are activities are not to be during this time; instead we are to be taking **more of a passive resistance against the whole thing**. We do see that many will lose their lives because of their faith in Christ. *"I saw under the altar the souls of those who had been slain because of the Word of God and the testimony they had maintained."* Revelations 6:9. But cannot we also see that this too was all part of the plan of God for them? *"They called out in a loud voice, 'How long, Sovereign Lord, holy and true, until you judge the inhabitants of the earth and avenge our blood?' Then each of them was given a white robe, and they were told to wait a little longer, until the number of their fellow servants and brothers who were to be killed as they had been was completed."* Revelations 6:10,11.

**But there is something else going on that is more important to us than all these things put together; and that is, that our names have been written down in the Book of Life belonging to the Lamb of God.** During that period of time the people of the world will be worshipping the devil, and all of them will take the economic Mark of the Beast, so they can survive economically. But there will be one group of people on earth who won't, and that's those people whose names have been written in the Book of Life

belonging to Christ. *“All inhabitants of the earth will worship the beast, all whose names have not been written in the book of life belonging to the Lamb that was slain from the creation of the world.”* Revelations 13:8.

**And this is the cause of the believer's faith and his rejoicing.** True, he will be under pressure; more than likely persecution; quite possibly martyrdom! All this, while the rest of the world is going crazy with their materialism, drugs, and demonism. Peace, safety, prosperity for those in the world system, who have taken the mark of the beast. Persecution for those who don't! But why won't they? Because Christ has written their names down in his book, and they will get saved and live forever! ***“However, do not rejoice that the spirits submit to you, but rejoice that your names are written in heaven.”*** Luke 10:20.

Pastor Mike