

February 2020 Newsletter - True Faith

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 qal 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 it's 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 then 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 (*geber*) 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 qal 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*