

January 2020 Newsletter - True Faith

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