

PACIFIC RIM BIBLE MINISTRIES POLICY

Thank you for entering our site. The notes and any other material that may be on it are supplied to you in grace; there is no charge for them. You may download the notes from the site to your own computer; you may make copies of them for your personal use, and you may distribute them to other people, as long as it is done without charge and the entire study is kept intact. They are not for sale at any price. And, as long as you do so with the web site address on them: www.pacificrimbible.com. This is also a notice of intent to copyright.

GRACE GIVING POLICY

There is no charge for the Pacific Rim Bible Ministries on line studies, or for any other doctrinal material that Pastor Phillips teaches. Grace is not for sale at any price! Bible Doctrine, whether in its taped, printed, or on line form will be supplied to the Believer-Priest who is positive to the Word of God as long as the Lord supplies. Believers are free to give in grace toward the Tapes and Publications ministry of Pastor Phillips as the Lord leads them and may send their grace gifts to:

BEREAN BIBLE CHURCH
1725 EAST STREET
REDDING, CA 96001
USA

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 on 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](#)

Waiting For The Change

“If a man die, shall he live again? all the days of my appointed time will I wait, till my change come.”

Job 14:14: אַס־יָמוֹת גִּבֹּר הַיְחִיָּה כִּלְיָמִי צָבָאִי אֵיחָל עַד־בּוֹא חֲלִיפָתִי:

1. If a *man* die, shall he live again - גִּבֹּר – *geber*

#01 1-10-19

The word for **man** here, *geber*, is not the normal word used for man, such as *Adam*, *Enosh* or *Ish*, which all have their own significances.

Geber has in it the ideas of: power, strength, the strength of the hind legs of a horse, or the thighs of a man; excellence, superiority, to exceed in something, to be superior to others in some area; to have noteworthy characteristics that others have to a lesser degree or not at all; to have the upper hand; to be important, to have significance, to be distinguished; in the military it would refer to a mighty warrior, or a great general, one who conquers the enemy; greatness of person, character, or accomplishments; mighty acts of victory, deliverance, or salvation; one who has carried out great deeds and surpasses others in doing so; it refers to those who are strong physically, strong in battle, strong in their faith, strong in the angelic conflict and to those who have reached spiritual maturity, that is, the completion of their faith.

Hero is a frequent and proper translation of *geber*; a term that was looked up to in admiration and respect in those days, but in this perverse nation it is denigrated and ridiculed by many. There were the *heroes of David*, a special group of thirty *gibborim* who were his personal bodyguard, 2 Samuel 23:23. These men were taller, stronger and more powerful in battle than most of the Israelites, taken from the Cretans and Philistines, and also called Cherethites and Pelethites. 2 Samuel 8:18; 15:18 And were quartered in the *beth haggibborim*, or the *house of the heroes*. There were the thirty, and there were the three, who were a part of the thirty. And later on Solomon had his bodyguard of sixty heroes of the heroes of Israel, Song of Solomon 3:7

In the spiritual concept of the word, which is what we have here, for Job was neither physically strong or a mighty warrior at his age and in his poor health. *Geber* referred to a man who stood in a special relationship with the Lord, one who trusted the Lord and walked with him, one who lived his life to please the Lord.

Now he asks the question, "If a man die, a hero of the faith dies, will he live again?" Job is presenting his case in his argument with God about the whole matter that he was going through. In this he brings in the matter of a tree, that if you cut a tree down, for whatever the reason, there is the possibility that it will grow again in this life. "For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease." Job 14:7-10 But not so with man, if he is cut down he just dies. And then he also brings out that he is not just **any** man, but a **hero** of the faith! He's not just one of millions of men on the earth, but a believer who has been distinguished above the others because of his faith and love for the Lord! Job was a man of faith. Job 1:1

2. “All the days of my appointed time will I wait” - כ צבאי איחלל-ימי

The word **wait** is the piel future of the verb *yachal*, which will introduce us into a type of faith rest dynamic that many believers will have to go through in their lives.

The testing of our faith can be a long and painful process. For in it we will have to go through various types of trials: health, finances, friends, jobs, housing, etc., and for varying lengths of time, often into months and even years.

So what do we do during these times? How are we to handle them? What are we to expect or to look forward to? We try this and that; we change this and that; we seek out various remedies to our problems; we get our faith up today only to find the problem is still there tomorrow, thus dashing our hopes once again.

Is there something, is there some faith rest dynamic, some principle, something from the Word in the past that will give us a guide on how to go through certain types of trials? There is and it is found in this passage. "*All the days of my appointed time will I wait, till my change come.*" Job 14:14b This is talking about, first of all, a serious trial that the believer goes through in life and it uses the word **days, yom**. Now **days, yom**, can encompass days, weeks, months or years depending upon the context. Used with the word *kol*, **all**, it brings out the idea of the whole number of the days, all of them, without any reference to the number of them.

When you have it as *kol-yemay* it tells us that the number of days is not the issue, and that the space of time in the phrase is defined by something else, in this case it's the idea of the trial. So *kol-yemay* refers to the period of time that the believer can be going through a particular trial without any reference as to how many days long it will be. And **that during this entire period of time the believer, like Job, will have to wait in faith.**

The word for **my appointed time** is *tsaba*, **צָבָא**. In a military context *tsaba* would refer to go to war, to do battle, that sort of idea. In a religious context it was used of the cultic service of the Levites. It was also used of the hard work of a laborer and compulsory labor of a slave. And of the military conscript who was finally released from service. Hard work, struggle, battle, having to endure something are all found in it.

***Yachal* meant 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; something good from the hand of God.

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

- 1) One, is that it is **object oriented**. That is, the believer is waiting for something, for the object of his faith, or prayer; the deliverance of the Lord, the thing desired, etc..
- 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. But in this passage we know what Job was waiting for; he was waiting for **his change**.

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, which is what we have here with Job, generally looks at the **believer intensely waiting for his change**, 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.

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. **Job has to wait for his change; he knows that he will change, but he does not know when this change will take place.**

So with the piel stem of *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. Some where along the way Job realized that what was happening to him was going to change him in some way, so he decided that he was going to have to wait patiently in faith for this change to take place. The piel also brings out the idea of the intensity of the action. Job is in great pain and distress because of the trial and he's going to have to meet that level of intensity of suffering with an equal intensity of trusting God and waiting for him to come through.

3. "Till my change come." - עד־בוא חליפתי:

Ad, translated as **until**, brings in the aspect of time, that something is going to happen at a point in time and we have to wait until that time. The word *bo* brings in the idea of motion toward a certain goal in time.

Now we know that God was using Job to demonstrate a point in the angelic conflict, but he was also going to do something wonderful for Job! He was going to change Job and bring him up into another level of spirituality and joy that he had not known before. So everything that Job was going through was bringing him up to this place. And the only thing Job could do is wait in faith for God to do his work.

Sometimes in life that's all we can do; we who are so impatient, who want it all now. God is doing his work in us **and we must wait for him patiently**. And it will come; maybe not today; maybe not when we want it, but it will come.

The word for **change**, *chaliyphah*, meant to change and was usually used for the changing of one's clothes. In a military context it could look at the changing of the watch at night. But it also had the ideas in it of: to exchange, to replace, to substitute, to succeed, to replace something better for what you had. So it could look at change in general, a change for the better.

But because the first person singular suffix is used with it we don't have, 'I will wait until **a** change takes place', but, "*I will wait until **my** change takes place*". The change that was taking place here was the change in Job's soul. Job knew that something was going on; he knew that God was doing something for him in his soul. Was it unpleasant? Yes. Was it painful? Yes. Did he want to go through it? No. But he knew God and what God was doing and he knew that God was doing something wonderful for him and in him and so he just had to wait. And not wait looking at the clock, but wait until the change came.

So how long does one have to **wait**? *Ad-bo* tells us that we have to wait until the change takes place. How long will we have to go through this **trial**? *Ad-bo* tells us that we will have to go through it until our change in the soul takes place. So, then, what are we supposed to be doing during this time? *Yachal*, to wait patiently, tells us that we are to utilize the faith rest dynamic of living in the filling of the Holy Spirit, praying to God each day asking him for the wisdom that he wants us to have and that we need, incorporating our faith in his promises and his doctrines. It tells us that the whole process will be intensive and that we will have to keep doing it, not for just a period of time, but to keep on doing it until the change takes place in our souls that God wants for us.

We must keep in mind that Job not only lost his fortune; he lost his business empire, his health, all his children, his respect in the community, his friends and acquaintances, and some say even his marriage to his first wife, and even his plans and desires for life. Everything was taken from him, but he was still alive. Something was going on. Job was being changed in his soul and taken to a higher spiritual level in his life and an higher level of faith and blessing, and now he just had to wait for God to do it all.

#02 1-24-19 #03

Changing

"But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." Isaiah 40:31

A. Intro: #01

Invariably in life many believers will get to the place where they simply cannot go on any more. Some may **want** to go on, but can't, while others not only cannot go on any more, but have **even lost the desire** to go on! Even highly motivated people, who have been able to drive themselves on through many great adversities, can get to the place where they can no longer push themselves forward. They not only don't have the strength, they have lost the desire and the will to do so.

Although there are many who go through life with a few bumps in the road, a few setbacks and disappointments and seem to have everything work out for them, there are many who don't. There are those who have been hit with so many things that they just can't carry on any more. And even though

they may want to carry on, they, for one reason or another, can't. But then there are those who not only can't go on any more, they, as noted, have lost the desire to do so.

Why does this happen? Psychological exhaustion, mental exhaustion, never ending stress, feeling trapped by circumstances, crushing disappointments, trapped by responsibilities that never end and never seem to have an end in sight, trial after trial, the loss of loved ones, being subjected to things that one can never seem to get on top of, serious health problems, old age, ongoing pain, severe trauma, burn out, a broken heart, a crushed spirit, all these things and more can leave a person at a point in their life where they feel like they can't go on any more – **but they must and God wants them to!**

#03 1-31-19 #04

But what do they do? What spiritual provision has God supplied to us to take us through these catastrophic turning points in our lives? The spiritual provision that God has supplied to us, as noted in this passage, is **waiting on the Lord**. *“He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.”* Isaiah 40:29-31

Now this begins to be a problem for many as we go into our forties and fifties, and certainly will become a problem as we get into our sixties and beyond. But let not the youths become lifted up in pride in this matter, for they will have to deal with it when they get older, and they can even have to deal with it in their youths, as noted here!

Solomon, who had much wisdom, noted this about life so he admonished us to remember God in our youths before the evil days draw nigh. So we will know what to do when we have to go through these things in life. *“Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;”* Ecclesiastes 12:1

Now this idea of waiting on the Lord can and is to be used whenever we are going through any serious trial in our lives, but more specifically it is being used in this passage for going through a major change in life! It could be a financial crisis, health problem, serious injury, death, divorce, loss of friends or social status, change of life, or, as in this passage, coming to a turning-point in our lives where we simply cannot go on any more and can't even make ourselves go on!

B. Definition:

The word for **waiting** is the qal participle of *qavah*. Now *qavah* has the idea of twisting, binding, or stretching, then the idea of tension in waiting on someone. You have to endure a situation while you are waiting on someone; it is translated by the Greek *hupomone*, which means to endure a bad situation. But as we have seen with *hupomone*, which we simply refer to as abiding under a trial, or perseverance; 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. But even though the ideas of waiting, faith, endurance and expectation are all in *qavah*, there are several other characteristics to *qavah* and we need to note all seven of them.

The Seven Characteristics of *qavah*: #04 2-07-19 #05

1) The believer is in any sort of a trial or bad situation that poses a threat to him or his lifestyle. Some sort of pain, or discomfort of body or soul is involved. It could be finances, health, family issues, old age, or going through some change in life. Whatever the cause is it puts the believer in a bind

causing them tension and stress, which can affect their body and challenge their faith as well.

2) He can't get out of it and he can't solve it! He's probably tried everything he knows to do and still can't figure out what to do, it won't go away and he can't run away from it. It's simply something he has to go through; he doesn't want to go through it; and he's afraid of what it's going to do to him. Changes can be the scariest of things because the old which may not be that good, but is familiar, is going away, and something new is coming, but it's unfamiliar. Fear is definitely involved.

3) The believer now turns to God in faith and prayer petitioning the throne of God to make the crisis or problem go away, or to get him out of it. And if that isn't the solution that God has in store for him, then to supply him the doctrine, the faith, the answers, the strength, the wisdom on what to do, the healing, the help, the guidance and so on.

4) Now he must wait upon the Lord to come through for us! He has tried to handle it in his own strength, as we all do, and failed, as we all do, and finally has done what God wants him to do – to put the matter in his hands. Now we must wait upon the Lord. Which entails two things. 1) There will always be a time factor involved, which we need to be prepared to take into account. And 2) there is another person involved that we will be dependent upon for answers – God!

5) This waiting phase is what distinguishes *qavah*. And while you are waiting on *Yahweh* to come through for you, you will have to endure the unpleasant situation. Remember, because of the time factor involved, there will always be the idea of waiting. And this waiting can be for days, weeks, months, or even years.

6) While you are in the waiting phase of *qavah*, the believer will have to learn to utilize the various grace provisions that he has supplied to us all to sustain us: occupation with Christ through his Word, spending time with God through prayer, faith in the promises of God, the filling of the Holy Spirit, living in Christ's peace, fellowshiping with like-minded believers, BD, etc..

7) And finally expectation, which is the confidence that the believer has that God will answer his prayers, help him, deliver him, bring him through the trial, working to change him for the better, etc.. **Expectation** is that concept of **hope** where an individual is fully confident that something good is going to happen to him in the future.

C. All age groups can be open to exhaustion.

“Even the youths shall faint and be weary, and the young men shall utterly fall:” Isaiah 40:30

וַיַּעֲפוּ נְעָרִים, וַיִּגְעוּ; וּבְחֹרִים, כָּשׁוּל יִכָּשְׁלוּ.

The word for **youths** here is the masculine plural of *na'ar*. It covered the ages from infancy to adolescence and could refer to both boys and girls, but the passage has it referring to male youths. While the word for **young men** is the masculine plural of *bachur* and it refers to young men who are in their physical prime.

Now it says that the youths shall **faint** and be **weary**. To **faint** is the qal future of *ya'aph* and it meant to be weary, to be extremely tired, fatigued, to be worn out due to lack of water, lack of food, or being put to strenuous physical demands to the place of exhaustion.

To be **weary** is the qal future of *yaga* and it meant to labor, or to play, as with young boys, to the place of being extremely tired or worn out. So what this tells us is that even **young boys**, who are full of boundless energy and enthusiasm, and who can go outdoors and play all day long, even they can get to the place where they are so tired that they can't go on any more.

The next category is **young men**, who are in their physical prime; over the years their muscles have developed, they have learned many skill sets, they can run over mountains and fight in many battles, and that they too can get to this place. The words used for **utterly fall** in the Hebrew are the doubling of the verb *kashal* with the qal infinitive and the niphal future.

Kashal covered a variety of concepts, but they are all linked together. It had the idea that one is walking and while they are **walking** they stumble or fall. It also had the idea of staggering, or a tottering gait due to fatigue. Usually they stumbled and fell because of striking an obstacle. The niphal brings out the passive sense of the verb telling us that it was some one, or some thing, that caused the individual to stumble and fall. It could be used figuratively as well.

Now when we think of young men in their prime, we think of men who are able to march all day, go over mountain ranges, fight battles and demonstrate amazing physical abilities. We could understand if that had to go on in any of these concepts and get tired to the place of falling down in exhaustion, but *kashal* brings out the setting of just **walking!** These young men are only walking and are so exhausted that they are staggering along and then stumble and fall!

Now the niphal tells us, the passive sense of the verb, that there is something that has acted upon them in such a way to cause them to stagger and fall. And that would be them **being subjected to prolonged physical stress and weariness that they have come to the place of total exhaustion!** Their strength has been weakened due to being out on the battlefield, or having to force march under harsh conditions with little or no food or water, or sickness, or injury and has left them exhausted and they fall by the wayside. **Now if this can happen to youths and to young men, how much more as we get older!**

D. Usages of waiting on the Lord while we wait for the changes to come.

In Psalm 25:1-3 David was in a bad situation and he uses the participial form of *qavah* to show that it was a continual daily practice for him. David had to wait every day, every hour, until God solved the situation for him, with David applying the seven points of *qavah*. “*Yea, let none that wait on thee be ashamed: let them be ashamed which transgress without cause.*” 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.

In Psalm 25:3 David uses the piel participle of *qavah* to bring out the idea of the intensity involved each day of him waiting in faith on the Lord. During this time he occupied himself completely with the Word of God and prayer. “*Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day.*” #05 2-24-19 #06

In Psalm 25, 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.

Again, David addresses Psalm 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..”* Psalm 37:10a. *“Evil men will be cut off, but those who **hope** in Yahweh will inherit the land (grace prosperity of God).”* Psalm 37:9. Here, the word for **hope** is *qavah* again, and it means that they must **wait** upon the Lord. And in the participial form showing that this idea of **waiting must be done on a daily basis as a practice**.

In Psalm 40:1 we see David not only praying to the Lord during a bad time, but also that he was waiting, *qavah*, on the Lord to answer his prayer and help him. And found in the piel stem it emphasizes, once again, the idea of intensity in waiting. *“To the chief Musician, A Psalm of David. I waited patiently for the LORD; and he inclined unto me, and heard my cry.”*

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** with the idea of *qavah*, as a practice in life; waiting for God to bring him through his trial, to change him, to come through with the answers or deliverance that he is needing and seeking, whether it is health, finances, job, change in life, or whatever.

In Psalm 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. *“Let not them that wait on thee, O Lord GOD of hosts, be ashamed for my sake: let not those that seek thee be confounded for my sake, O God of Israel.”* Psalm 69:6. The qal participle showed that their lives were characterized by waiting on *Yahweh*. Remember, though, waiting on the Lord describes the manner in which we receive strength from the Lord. *“But those who wait 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.”* Isaiah 40:31 **But remember what waiting entails, the seven points of *qavah*! #02 1-08-17 #03**

This passage describes all believers at some point in time in their lives on earth in changing. 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 mature 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 on him will not be disappointed.** Isaiah 49:23

Jeremiah wrote that, *“Yahweh is good to those who wait 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.

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, [not the things the world seeks after] 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. And again, we have *qavah* in the qal participle, showing that **waiting was something that they were going to have to continue to do for a very long time**. The remnant of believers had been waiting: 1) on *Yahweh* **during the time of the apostasy**; 2) they had been waiting on *Yahweh* **during the time of judgment and destruction**; they were spared; 3) and now they would be waiting on *Yahweh* **to once again bless their lives!**

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. The piel stem is used here to denote how intense this waiting on God was.

Again, in Psalm 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.

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.*” Psalm 40:1. In this passage David uses the piel preterite **and the piel infinitive** of *qavah*, *I waited and waited for the Lord*, which tells us how intensive this matter of waiting on God was. Waiting on the Lord to answer our prayers and finally come through for us in a trial, with the idea of *qavah*, can be very intensive. **The level of intensity of the trial, problem, or situation determines the level of intensity our waiting faith has to be.** #06 03-03-19 #07

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 Psalm 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, Doctrine 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.”

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**, the waiting concept of faith.

In Psalm 27 David is talking about the enemies he has, the threat against his throne and life that come with that, how his heart was completely given over to the Lord, about his father and mother forsaking him, about how his heart would have fainted unless he made himself trust in the Lord so that he would see the goodness of God in the land of the living. So he gives us all a command in the piel stem to trust, wait and hope in the Lord. “**Wait on the LORD: be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD.**” Psalm 27:14 And in so doing our hearts will be strengthened.

In Psalm 37:34 we have the piel imperative of command used again with *qavah* to show not only are we commanded to exercise the faith rest life using all seven points that characterize qavah, but also the intensity of the whole concept is involved. “**Wait on the LORD, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it.**” The intensity of the idea of faith is needed because of the situation of living in a nation that is full of, and being run by, wicked people!

Proverbs 20:22 tells us not to get into operation revenge tactics, or bitterness and anger, but put matters of hurt and injustice in the hands of God and his justice, and then to wait patiently for him. “**Say not thou, I will recompense evil; but wait on the LORD, and he shall save thee.**”

E. Renewing our strength. #07 3-07-19 #08

1. “**But they that wait upon the LORD shall renew their strength; they shall mount up with wings as (like) eagles; they shall run, and not be weary; and they shall walk, and not faint.**” Isaiah 40:31

וְקוֹי יְהוָה יְחַלִּיפוּ כַחַּ, יַעֲלוּ אֶבֶר פְּנֵשָׁרִים; יָרוּצוּ וְלֹא יִגְעוּ, יֵלְכוּ וְלֹא יִעֲפוּ

Now the English word, **renew**, is used in different places, such as, Psalm 103:5, “**Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle’s.**” The Hebrew word used here for **renew** is *chasad*, which had the idea of being restored to its former condition. It had the idea of taking an old, dull sword sharpening it, perhaps polishing it, and it was as good as new. To be sure the handle was probably frayed a little, and there were some nicks in the blade from former battles, but now that it had been sharpened and polished it could be effectively used for a long period of time. So it was with the eagle, who had gone through this molting process.

But the Hebrew word used here in Isaiah 40:31 is **chalaph** in the hiphil stem. Now when the translators

of the Septuagint translated this word into the Greek, they didn't use the word *anakainoo*, or *ananeo*, but *allasso*. And *allasso* had the idea of altering, changing, but really had the idea of **exchanging!** So what this is saying is that **when the believer waits on the Lord with the seven ideas found in *qavah*, he will exchange his frail strength for God's strength!** [Have to wait for the battery to recharge].

But the Septuagint writers used the Greek word *ischuo* to translate the Hebrew word *koach* used for **strength**. Now the significance of *ischuo* is not the personal strength or power of the individual as to "how strong " he is, but in that he has enough "strength", power, or inner strength, to prevail over the situation victoriously. Whether it is a personal trial one is going through, being on the battlefield, or a major change in life, **the goal and desire of the believer is to come through that thing victoriously and to do that he has to have "strength", that is, the power needed to do so. This is *ischuo*.**

When one goes through such things, their strength, their faith, their will to go on can take such a beating that the believer can want to give up. One needs to have the strength, the desire, the will to go on and anything else that you can think of, not only just to survive major trials and changes in life, but even more so if we want to come out the other side of them victoriously! And that's what *ischuo* brings out here. **God will exchange his strength for our human strength (weakness)** and that will give us everything we need to not only survive and endure, but to come out the other side **victoriously!**

The thing that the believer is going through could be suffering from a **major injury** from some sort of **accident**, or having a series of **health problems** one after another that wear the believer down both physically and spiritually, or it could be from going through a **divorce**, or a severe **financial setback** where you **lose your job and home**, or having your **plans in life shattered** and your dreams disappear with them, or going through some sort of **major life change!**

Any of these and more are very serious situations that believers, in time, and in life, often will find themselves going through. They may be able to handle some of them, maybe most of them, but there will come a place in all this where they can't! Oftentimes believers will find that they simply cannot go on any more! Yet they must go on! But what do they do? It's obvious that what they need to go through these life-changing situations and to come out the other side of them victoriously is **power, but they lack that power!** And here is where waiting on the Lord comes in. For it is as we wait on the Lord with the seven ideas found in *qavah* we will **exchange our strength for God's!** And in so doing, he will give us the strength that we need to go through this thing and come out the other side victoriously!

Believers can easily be brought down to the end of their own personal strength, and the older one gets the easier that becomes. But also the more difficult the trial is that we have to go through, the same thing also. We come to the end of our own personal strength. So what we need is God's strength, not ours! And this is what *chalaph* is about in this passage; we exchange our strength for God's strength as we wait on the Lord and his strength will give us victory over our situation. "And he said unto me, My grace is sufficient for thee: for **my strength** is made perfect in **weakness**. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." 2 Corinthians 12:9 [Paul's]

And he does this through the filling of the Holy Spirit. Paul stated in Philippians 4:13, "I can do all things through Christ which strengtheneth me." Or, I am strong for all things (*ischuo*) through Christ, which strengthens me. And in Romans 15:13, "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost." Which tells us that the power of the Holy Spirit comes to us in the sphere of faith in the Word. #08 3-14-19 #09

People so organize their lives so as to have complete control over them, or so they think; money, social

contacts, retirement, insurance, government assistance, optimizing their health, etc.. It is their strength, their ideas by which they try to control any adversity that may come their way in life so as to have a sense of security from any and all threat. But there is no way that puny man can protect himself from everything; life, adversity, trials, and suffering are all a part of life to one degree or another. And there will always be something over which we have no control. Whether the death of loved ones, major health problems, accidents, major life changes, or even our own death. So what do we do now?

This is where waiting on the Lord comes in with the seven aspects of *qavah*! 1) The believer is in any sort of a trial or bad situation that poses a threat to him. 2) He can't get out of it and he can't solve it! 3) The believer now turns to God in faith and prayer. 4) Now he must wait upon the Lord to come through for him. This waiting phase is what distinguishes *qavah*. 5) And while you are waiting on *Yahweh* to come through for you, you will have to endure the unpleasant situation. 6) While you are in the waiting phase of *qavah*, the believer will have to learn to utilize the various spiritual grace provisions that he has supplied to all of us to sustain us. And finally 7) expectation, which is the confidence that the believer has that God will answer his prayers, help him, deliver him, bring him through the trial, working to change him for the better, have victory over the situation etc. Expectation is that concept where an individual is fully confident that something good is going to happen in the future.

Qavah can and is to be used as a daily practice when we go through any kind of **threat** to us, our family, business, home, or nation as seen in Psalm 25:3. It is to be used on a daily basis, when dealing with, or having to live around **negative people** as seen in Psalm 37:9. For exchanging our strength for God's when going through **major life changing concepts** in Isaiah 40:31. It will have to be exercised on a daily basis when going through **national deterioration and destruction** from the judgments of God. Lamentations 3:25 **Changing** is to get us to the place of trusting the Lord.

Qavah faith is so important that God **commands** us to be exercising it, both on a normal basis in our everyday lives, and kicked up to the intensive mode whenever we are going through something very difficult! "**Wait on the LORD: be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD.**" Psalm 27:14 And when we do, we must be certain that **our faith is on the Lord**, not on what we are looking for. 'el is used here with *Yahweh*, 'el-*Yahweh*, with the maqeph connecting them, to show the direction of our faith, in that, our faith is to be directed toward *Yahweh* and not on what we want. We are to be **waiting on the Lord!**

2. "Like eagles" - כְּנִשְׂרָיִם

Ki is prefixed to *neshar*, the word for **eagles**, to bring out a **comparison**. So we have the believer in Christ going through something similar to what eagles go through in their life spans here on earth. The seven points of *qavah* faith can and are to be used whenever going through the trials and crises in life that we all will, sooner or later, go through. But here in this passage we have the idea of going through some major change in one's life... a change like the eagles go through.

Once in the life of every eagle, when they have lived for around 30-40 years, this proud great bird will go through a "wilderness experience" involving their age where they can no longer soar like they used to, or even capture its prey for food. During this time you will find them on some ridge, or valley, walking around like turkeys, unable to fly, feathers all matted and thick and failing vision.

Calcium builds up on their **beaks** where they can no longer hold their heads up as they once did and their beaks continue to grow curving downward where they no longer can tear the flesh off their prey to

eat. In addition to the growing beak their **talons** keep growing as well to the place where they can no longer grasp their prey in their talons. Another problem they have is that their **feathers** are old, matted and heavy and they can no longer fly like they used to! Wings, talons, beak = their strength.

Eagles eat only fresh meat, but now they've lost their desire to eat, their ability to grasp their prey, their strength to hunt and their ability to fly. It is this last stage where a new phenomenon takes place, these older eagles now gather together in a central place and start to peck at each other. It is then they choose some area where the sun can shine directly on them and they lay on the rocks to **soak up the sun's rays**.

But something else takes place as well in this life-changing molting process the older eagles go through. They first knock their beaks off on a rock and wait for new ones to grow out. Then they pluck their talons out one by one and wait for new ones to grow in and take their place. And then the other molting eagles start pecking at each other plucking out the old feathers so new feathers can grow and take their place. **(Getting rid of the old worthless things in our lives).**

This whole process takes around 150 days, but how do they survive it? They need **food** to eat, but they are no longer able to hunt for it themselves and if they don't get food they will die! It is during this time that other eagles will fly over them dropping fresh meat down to them so they can survive. But it is not the younger eagles who do this, **but only the older eagles who have gone through this and know what the molting eagles are going through**. As **the older eagles drop their fresh meat down** to them, they scream at them as if to encourage them to hang on, as if they're saying "Eat the meat, hang on, don't give up, you'll make it through this". If they eat the meat, they'll live, if not, they'll roll over and die.

This "**pecking**" at each other is an interesting phenomenon. We all know what the action of birds pecking at each other is; it's taking their sharp little beaks and poking with them. But here it serves a two-fold purpose: 1) to pluck out the old feathers, and 2) **to serve as an irritant designed to stimulate the other bird!** **(Motivating each other to BD and faith).**

Why would they want to stimulate the other bird? When the eagle goes through this change, it becomes really easy for them to give up, roll over and die, but by the birds constantly pecking at each other, they become irritated and start to fight back. It's easy for us to become complacent, to give up, to not want to go on, and sometimes we have to be **prodded** into going on.

This **soaking up the sun's rays** is vitally important for the eagle going through this change in their lives, not only for the need of healing, growth and change, but also it becomes the cue for the older eagles, who have gone through this themselves, to bring them food. When they look down and see a group of eagles staying in one spot with their wings outstretched all day long, they know that they are going through the same change they went through! **(Looking to God each day in prayer).**

Here we have a picture of the Christian who is going through a **major life change**. As one gets older in life **their life forces start to leave them**. They no longer have the energy, the drive, the will, even the desire, or anything else to go on. They're there, but that's about it. It's a difficult time and it can hit us going through the mid-life crisis, or entering into old age, or as the result of having suffered severe loss, financial, personal, or a crippling injury. We always come out the other side!

So what do we have to do to survive this change and come out the other side? The first thing we see is that we are to **wait** upon the Lord using the **seven points of qavah faith**, but we also see some helpful tips here. 1) In that we will be getting **morsels of food, Bible doctrine**, and these will be just morsels of food dropped down to us, but they will be enough to keep us going. 2) We will get these morsels of

doctrine from believers who have gone through this change themselves. 3) We will have to learn to start getting rid of the old things in our life that have “weighed us down”, even if it will be painful or uncomfortable, and that may even include old relationships. 4) There may be a certain amount of pecking that will go on from spouse to spouse, or friend to friend, to stimulate each other to not give up, but keep moving forward. 5) We will need to start exposing our souls, opening our souls up to, the life giving rays of daily fellowship with God day after day as we go through this. 6) This will probably be all we can do all day long, day after day, for we’re really not in a position any more to do anything for ourselves or our situation, we want to, but can’t. We now are really dependent on the grace of God to provide for us. 7) We must wait for our change to come, just like the eagle had to wait!

This is where waiting on the Lord comes in with the seven aspects of *qavah*! 1) The believer is in any sort of a trial or bad situation that poses a threat to him. 2) He can’t get out of it and he can’t solve it! 3) The believer now turns to God in faith and prayer. 4) Now he must wait upon the Lord to come through for him. This waiting phase is what distinguishes *qavah*. 5) And while you are waiting on *Yahweh* to come through for you, you will have to endure the unpleasant situation. 6) While you are in the waiting phase of *qavah*, the believer will have to learn to utilize the various spiritual grace provisions that he has supplied to us all to sustain us. And finally 7) expectation, which is the confidence that the believer has that God will answer his prayers, help him, deliver him, bring him through the trial, working to change him for the better, have victory over the situation etc.. Expectation is that concept where an individual is fully confident that something positive is going to happen in the future.

For the Christian going through a trial, or a major change in life, we must expose ourselves each day, (sometimes all day), to the life-giving, healing rays of **fellowship** with God through prayer and the **filling** of the Holy Spirit; to **communion** with him over his Word; to the application of **meditation** on his Word day and night; to **feeding** on the doctrines that he provides for us, whether they be a morsel or a full course meal; to **“pecking at each other”**, which gets into the idea of **encouraging, or exhorting**, one another to go on in the plan of God to stay with the Word and faith; and to **applying** the seven points of *qavah* as we wait on the Lord. And as we do so, we will receive the **strength** that we need to not only be able to survive the trial or the change, but to come out the other side victoriously. We must always remember that God is fulfilling his will for our lives and that is to make each and everyone of us like his Son, the Lord Jesus Christ, and this is the process he chooses to do so.

3. *“They shall run, and not be weary;”* Isaiah 40:31

To be **weary** here is the qal future of *yaga'* the same word as we had in v.30 and it meant to labor, or to play, as with young boys, to the place of being extremely tired or worn out. So what this tells us is that even **young boys**, who are full of boundless energy and enthusiasm and who can go outdoors and play all day long, even they can get to the place where they are so tired that they can’t go on any more.

Now we have the idea of running being brought in here, not that this is something that the average older man or woman can do, or want to do, but it’s being brought in here to bring out the idea of being under tremendous pressure and stress because of one’s responsibilities. (Mental exhaustion)

4. *“And they shall walk, and not faint.”* #09 3-21-19 #10

To be **faint** here is the qal future of *ya'aph* and it meant to be weary, to be extremely tired, fatigued, to be worn out due to lack of water, lack of food, or being put to strenuous physical demands to the place of exhaustion.

Now we know with the ancient Israelites neither their sandals, nor their clothes wore out, when they were out in the wilderness for those forty years. “*And I have led you forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot.*” Deuteronomy 29:5 And during those years God gave them the strength to carry on mile after mile.

We all, or most of us, have responsibilities in life and those responsibilities carry with them pressure; more pressure for some believers, less for others. And the burden of responsibility can weigh the believer in Christ down to the place where they get weary of going on. Just **walking** for them, which would speak of our going about of our daily responsibilities, is a wearying chore.

But what this passage tells us is that the Lord will exchange his strength for our puny strength, so that we will not only be able to carry on under the normal pressure that comes with our lives, but be able to carry on under times of great pressure! As the Lord told us, who have to carry the various burdens of responsibility and other things in our lives, “*Come unto me, all ye that labour and are heavy laden, and I will give you rest.*” Matthew 11:28

But here we see the idea of going through a major change in the life of a believer. And when we go through changes the experience can be very traumatic for the individual; changing physically, whether through physical trauma, or through biological changes of aging are bad enough all by themselves. The graying of hair, the loss of hair, scars on the body, wrinkles, sagging skin, etc., all these changes are hard to adjust to. But changing psychologically because of the aging process, or the loss of family, friends, death, divorce, these are even harder, in some cases, to adjust to. **But the most difficult of all changes to go through is the changing of the soul!**

And there is a word for that in the Greek and it's *metamorphomai* and it's found in “*And be not conformed to this world: but be ye **transformed** by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.*” Romans 12:2 And in, “*But we all, with open face beholding as in a glass the glory of the Lord, are **changed** into the same image from glory to glory, even as by the Spirit of the Lord.*” 2 Corinthians 3:18 The other word is *summorpoomai*, “*That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made **conformable** unto his death;*” Philippians 3:10 And *summorphos*, “*For whom he did foreknow, he also did predestinate to be **conformed** to the image of his Son, that he might be the firstborn among many brethren.*” Romans 8:29 *

There are a couple of reasons why this is so difficult for us: **1)** is that the flesh nature fights this transformation with everything that it has. And **2)** whenever there is a change at this level, where the individual believer is being changed into something that he is not, where he is being changed more and more into the image of Christ, not to mention being conformed unto his death, the whole prospect becomes, at times, something psychologically terrifying in the flesh to the place where one not only fights it with all that they have, but they want to run away from it at the same time. He actually is going from death unto life, from the old unto the new. And this going from the old unto the new is scary because the old is familiar to us.

So what he needs is something that is not going to change in his life. Sometimes changes are neat, but other times they are scary. Biological changes from puberty to young adulthood can be exciting, but also scary because of responsibility. Getting married and having kids can be exciting, but also scary because of the added responsibility. Maturing and getting older have their upsides, but they can be scary as well not only because of the physical changes and the problems that come with aging, but also the psychological changes.

People come into our lives then they leave for whatever the reason, but all this leaves us disoriented and fearful. What will happen to me now? How will I handle the change? But to be changed at the very core of our existence, and remember this is what we have been trying to protect from day one, now becomes the crisis of our life!

So how do we handle all the changes in life that are going on around us? How do we handle the changes taking place inside of us? To do this we will need to have our faith dependence and orientation to something, or someone, who does not change. Because of the disorientation that change brings to our life, we need to have someone whom we can look to each day who does not change and that's the Lord Jesus Christ. *"Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."* Hebrews 12:2 *"God, who is enthroned from of old, **who does not change**— he will hear them and humble them, because they have no fear of God."* Psalm 55:19

Job went through a major crisis in his life, which was about several concepts. One was we know that he was being used as **evidence** in a legal matter going on between God and Satan. *"And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?"* Job 1:8 But another one was that there was going to be a **major change** in his life, and that for the better. *"If a man dies, will he live again? All the days of my struggle I will wait Until **my change comes**."* Job 14:14 The word for **change** here is **chaliyphah**. It spoke of a change where one would be better, different, but better. #07 2-19-16

Because we all have insecurity, one of the things that we try to do is make everything around us stable – unchanging. But when everything in our lives starts to change, when we begin to see that a change is taking place inside of us, we become afraid! Insecurity leads to fear and fear to mental torment. When the old familiar places and the old familiar faces start to fade away, when we see ourselves changing, when we see the perspective we had of ourselves, who we are, who we thought we were, beginning to change, we become afraid. We now have an identity crisis! So what do we do? We have to look to God using the seven points of qavah faith to trust God through the process and apply the doctrines that we know. We know that God is working in our lives to conform us into the image of Christ. We know that he is a perfect, loving God who is making us into something wonderful. God is bringing our core identity, our core personality to the surface and we are going to be who we have been all along – the new man. #10 3-28-19 #11

In Job 14:14, *"If a man dies, will he live again? All the days of my struggle I will wait Until **my change comes**."* We saw that Job had realized something about his situation. He saw that God was doing something with his life because life for him was not over for yet. He did not die along with his employees; he did not die along with his children; and he did not die because of the terrible disease he was going through, even though he wanted to.

He was still alive in spite of all that, so the doctrine he had in his soul led him to believe that God was working to change him on the inside, or make some changes. Even though he did not know why all of this had befallen him, he knew that God was working to change him in his soul by the sufferings he was going through. But how so? And in what way? It had to be something that he was lacking. Perhaps something in his character, or something he didn't know.

And this is where we find out what it was in Job 42:2, *"I know that thou canst do every thing, and that no thought can be withholden from thee."* - NIV *"I know that you can do all things; no purpose of yours can be thwarted."*

יָדַעַת (יָדַעְתִּי), כִּי-כֹל תּוּכָל; וְלֹא-יִבְצָר מִמֶּנּוּ מְזִמָּה.

And he came to this knowledge as the result of God personally appearing to him going over all the things that God had been doing, things he couldn't even dream about. Job 38-41 Job had arrived at a new level of knowledge, faith and confidence in the Lord. When *Yahweh* appeared to him he instructed him in what he had done using new knowledge mixed with some sarcasm.

When God laid the foundations of the world, he asked Job, "Were you there?"

Were you there when I told the waves to go no further?

Have you walked on the bottom of the sea? I have!

Have you seen the gates of Hades? I have!

Do you know the breadth of the earth? *Yahweh* says, I do!

Can you bind the influences of the constellations Pleiades and Orion? I can!

Do you control all the animals of the earth? I do!

Can you deck yourself with majesty, excellence, glory and beauty? I can, he says.

Can you bring down the proud and destroy all the wicked? I can!

He then goes into Leviathan and Behemoth on how he can deal with him, but can you?

Leviathan and Behemoth have been thought to refer to the crocodile, which got up to over 35 feet long, and Behemoth was thought to refer to the hippopotamus.

There has been some really strong evidence that Leviathan referred to the T-Rex, or flying dragons, and Behemoth referred to the brontosaurus.

Leviathan also referred metaphorically to Satan. He's saying can you handle Satan? I can!

Chapters 38-41 go into detail of all the things that *Yahweh* had done, things that existed long before Job was ever born, things that Job did not know even existed, let alone couldn't do. So *Yahweh* is telling Job, which is giving him Bible Doctrine, on all these works of power and intelligence, which gave Job a full and profound confidence on the power and wisdom of God, which led Job coming to a new place of faith and awareness concerning God wherein he could finally fully trust him.

To get through a trial, to bring about the inner change in our souls that God desires, it takes faith and it takes Bible Doctrine. Job had faith and he had a tremendous background in doctrinal truth, but these were things that Job did not know. That's why God said in Job 38:2, "*Who is this that darkeneth counsel by words without knowledge (da'ath)?*" You really don't know all the facts.

And that's where we get to our passage in Job 42:2, "*I know that you can do all things; no purpose of yours can be thwarted.*" -

יָדַעַת (יָדַעְתִּי), כִּי-כֹל תּוּכָל; וְלֹא-יִבְצָר מִמֶּנּוּ מְזִמָּה.

After all the things that *Yahweh* told Job about himself he came to a new realization; he realized that God was perfectly capable of handling him and his situation. He finally saw that God had the power and wisdom to take care of him the rest of his life, so he stopped worrying and stopped being afraid. He had arrived at that place of faith/confidence in the Lord that God desired for him.

It is this same place of faith/confidence that God desires for all of us, but to get to that place we have to go through things to bring about the intended inner change. Even though Job was the most mature, doctrinal man on earth there were some things that obviously bothered him, such as, having an inner fear, which shows that his faith was not yet completed. Job 3:25, "*For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me.*"

The word **know** is the qal preterite of *yâda'*. It's equivalent in the Greek is *oida*, which has the idea of having a full and completed knowledge on a subject. It denotes the idea that one begins to learn things about a subject and as he keeps learning he understands it more and more. And this gets to the place where his knowledge is completed that's *yada* knowledge.

You see there were many things that Job knew about God and life, but there were things he didn't know as brought out in Job 38:2, "*Who is this that darkeneth counsel by words **without knowledge (da'ath)**?*" When Christ used the word *da'ath* here for **knowledge**, the noun, he was saying that his knowledge was incomplete. *Da'ath* meant to have complete knowledge on a subject, which Job was lacking. Christ detailed some of the things he does in Job 38-41 thereby filling in his lack of knowledge.

Now there were many things about *Yahweh* that Job had learned over the course of his lifetime, but obviously there were things about God he did not know. He had knowledge about how powerful and wise *Yahweh* was, but he had never dreamed that he was this powerful and smart way beyond anything he would have thought. But after *Yahweh* finished talking to him, now he realized that! You could almost translate this as, "Now I know that you can do all things", or today we could say, "Now I realize that you can do all things!" *Yahweh*, the Creator, is still creating and changing people's lives.

Job finally saw *Yahweh* as the Creator of all things. He knew he was the Creator, but now he really sees him as one who not only created all things, but works intimately with all things he has created from the running of the universe to the smallest of life here on earth. Therefore he could relax about his life and what he was going through because the Creator was working with him. As the Creator *Yahweh* creates and that's what we see here in that *Yahweh* is creating a new life for Job after his change.

#11 4-04-19 #12

And that's why I believe that the next word in the text, **that**, *kiy*, should be translated as **because**. It goes to explain the reason for the conclusion Job makes in the second clause. **"I know, because you can do all things, no purpose of yours can be thwarted."**

You can do is the qal future of *yâkôl*. *Yakol* is translated by the Greek *dunamoo*, which brings out the idea of power; it denotes the **omnipotence** of *Yahweh* in that he has all the power in the universe, which was created by him, and these passages in Job 38-41 detail some of the areas in which we see his power in operation. Now Job knew that God was all-powerful, but after God's personal appearance to him where he brought out areas of his power in operation, he now had a new found knowledge of his power.

All things is *kôl*, which simply wraps up everything that one can think of concerning the created order. From the vastness of the universe down to the smallest object of matter contained therein. From the smallest of biological life to man, whom God has created. There is nothing that God cannot do and because of the use of the word *kol* and *yakol* we come up with the term **all-powerful**.

The word **thought** is *mezimmâh*. *Mezimmâh* is a word of thinking, planning, reflection, etc.. It looks at the cognitive processes of the mind where there is a object, or goal, that one is desiring, then one sets out on a plan to achieve that goal. From that idea we come up with the word **purpose**. That's why it's translated in some texts as, "*no **purpose** of yours can be thwarted*".

The word **thwarted** is the niphal future of *bâtsar*. *Batsar* in the passive voice meant to hinder, to stop, to cut off, or to thwart as we have in the NIV. Because *Yahweh* is all-powerful, and because he has his own purposes and plans in mind, there is no one on earth, or in heaven, that can stop him, nor thwart his plans and purposes.

And this is what Job realized when his knowledge was completed. Job knew many things about God, just like many Christians today, and Job was even mature in his faith, but his *yada* knowledge of God was incomplete. This is where God personally intervened in Job 38-41 and instructed him in just some of the things he was doing and had been doing even before Job was in existence. Job 38:3, "*Brace yourself like a man; I will question you, and you shall answer me.*"

What Job needed to complete what was lacking in his understanding was Biblical knowledge, or Bible Doctrine, which God gave to him personally. If you look at all what God was telling him much, if not most of what God was saying is not to be found elsewhere in the Bible. You say, how can he know this if it was not revealed before?

The answer is through Jesus Christ, in Job's case, by a personal visit. But how about us today? Christ still speaks to us today through his Word and through the body of Christ, which is Christ here on earth. It is through the dissemination of Bible Doctrine through the faithful teaching of Pastor-Teachers that the doctrines that Christians need are disseminated. And it's not just from these men personally, but it can come through the countless numbers of believers who are learning the Word from them.

We know the back story on this of how Job was singled out for the purpose of evidentiary testing that was used between God and Satan. But there is more to this, there is also the elements of Job's personal life and soul that were also taken care of in the process.

Job was having a problem with his children living a life displeasing to the Lord. He offered up burnt offerings everyday, just in case they were. He did this because he was reasonably sure that they were, otherwise why would he do it. Job 1:5, "*And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.*" #12 4-11-19 #13

God in his sovereignty and justice handled this with the wind of judgment that struck the house they were living in and all his children died. Job 1:19, "*And, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.*" As painful as it was, God did intervene in the matter and dealt with Job's children that were in rebellion. Job had been interceding for them for years, but there came a time that they needed to stop, but they didn't.

Bildad the Shuhite came right out and said it in Job 8:4, "*When your children sinned against him, he gave them over to the penalty of their sin.*" NIV To which Job replied that he knew it was true. Job 9:2, "*Indeed, I know that this is true. But how can mere mortals prove their innocence before God?*" Job understood God's righteousness and justice and he did not react emotionally and subjectively even when it affected him personally, like so many would do today.

In the process of Job's suffering is God dealt with some deep seated fears and anxiety that he personally had, one in point is his fear and deep-seated anxiety. Showing that a believer can be relatively perfect without being absolutely perfected. Job 3:25, "*For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me.*"

Greatly feared is the doubling of the verb *pâchad* in the qal preterite to show how greatly afraid of this type of situation that Job was. The word **afraid of** is the qal preterite of *yâgôr*, which meant to dread, or be gripped with fear. It was they type of dread that people had of falling under the judgment of God, or the gripping fear that one would have if the enemy overtook them!

It could very well be that these things would serve as a motivator to walk with the Lord. It is not uncommon for believers to straighten their lives out and walk righteously before the Lord to prevent these terrible type of things from happening to them in their lives. Yet in Job's case they did, not because of anything he had done, but because of this trial in heaven, and also in the process God finally dealt with Job's rebellious children. So God dealt with his children and his fear.

But there is something else that God was going to do, in addition to these things, and that was to change him on the inside, thus **propelling him to a new level of existence here on earth**. A place of peace, confidence, enlightenment and stability, a place where he would no longer have fear of the future and what could take place in it. Job was going to go from being a super-grace believer, to being an **ultra super-grace believer!**

There is another thought concerning the nature of Job's great fear, as to what he was afraid of, and that was concerning his children! Job 1:4, "*And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.*"

Job knew about the holiness and justice of God and about how God dealt with those who were involved in a life of sinning. This is why he continually offered burnt offerings for each one of his children. His love for his children motivated him to apply doctrinal principles for his kids and in so doing was acting as their intercessor before the Lord.

But, as we all know, each one of us are responsible to live our lives before the Lord and there can come a day when they have to stand on their own feet and live a righteous life. The parents cannot do this for their children. Job was concerned their lascivious lifestyle would bring down God's judicial wrath on them, that is why he offered up burnt offerings to appease his wrath. But, as we know how the story goes, all ten of his children died. And this is the thing that Job was greatly afraid of.

So when Bildad the Shuhite brought this up, which could be considered insensitive, Job said he knew it was right. Bildad came right out and said it in Job 8:4, "*When your children sinned against him, he gave them over to the penalty of their sin.*" NIV To which Job replied that he knew it was true. Job 9:2, "*Indeed, I know that this is true. But how can mere mortals prove their innocence before God?*"

We see something else at work in the life of Job that was instrumental in this inner change taking place in him and that was a profound change of mental attitude. Job 42:6, "*Wherefore I abhor myself, and repent in dust and ashes.*" Job 40:3-8, "*Then Job answered the LORD, and said, Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth. Once have I spoken; but I will not answer: yea, twice; but I will proceed no further. Then answered the LORD unto Job out of the whirlwind, and said, Gird up thy loins now like a man: I will demand of thee, and declare thou unto me. Wilt thou also **disannul** my judgment? wilt thou condemn me, that thou mayest be righteous?"*

To **disannul** is the hiphil stem of *pârar* and it meant to make legally null and void, to set aside as having no importance. God is telling Job that he has made a judgment in this matter, but Job is trying to set it aside. For what reason? That Job might prove himself to be right in the matter, not only concerning his children and everything else that happened to Job in his life, but also in God's dealings with Job on a personal level. 1 Peter 4:19, "*Therefore, those also who suffer according to the will of God shall **entrust their souls to a faithful Creator** in doing what is right.*" **#13 4-18-19** #14

The Creator

Ecclesiastes 12:1, "Remember now thy **Creator** (*bârâ'*) in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;"

Isaiah 40:28, "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the **Creator** (*bârâ'*) of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding."

Isaiah 43:15, "I am the Lord, your Holy One, the **creator** (*bârâ'*) of Israel, your King. "I am Yahweh, your Holy One, the creator of Israel, your king."

Romans 1:25, "Who changed the truth of God into a lie, and worshipped and served the creature more than the **Creator** (*ktistēs*), who is blessed for ever. Amen."

1 Peter 4:19, "Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful **Creator** (*ktistēs*)."

The use of the word **bara** for **creating** does have its own significance. It is used almost exclusively for the act of creating and is usually translated as created. The apparent significance of *bara* is that **something was created that was not there before**, and that it was **created out of things not in existence**. God created, *bara*, the heavens, the earth, the man, the woman, the blacksmith, the waster to destroy, a clean heart, the whales, the wind, new heavens and earth, and a new people. Its significance is that nothing was there and then God brought it into existence. **Nothing is said as to the mechanics of how it is done, only that it is done**. Nothing is said as to how he did it, only that he did it. One could say that it is done out of nothing, but to be more accurate one would have to say that **nothing was there and then he created something**. As to whether he created it out of nothing or out of something is a secondary matter.

Yahweh is the only God; he is all-powerful; he is omniscient; he is pure, righteous, holy, just and true; he is the creator of all things, all that exists does so because he made it; he is patient, kind and merciful; he governs the universe out of his justice; he affects judgment in the lives of men and angels. Therefore when he deals with all of us, we can be sure his judgments are true and fair.

This was the issue before Job in what he was going through. Yes there many things that Job did not know, especially concerning what was going on in heaven between *Yahweh* and the devil. And yes there were many things about *Yahweh* that Job did not know. But Job did know that *Yahweh* was God and that he was the Creator. Job 33:4, "The spirit of God **hath made me**, and the breath of the Almighty **hath given me life**."

As such, because *Yahweh* was God and the Creator, and because he was always right, fair and just in his judgments, the doctrine he should have trusted in was the Creator-hood of God. Job 1:21, "And said, Naked came I out of my mother's womb, and naked shall I return thither: **the Lord** (*y^ehōvâh*) gave, and **the Lord** (*y^ehōvâh*) hath taken away; blessed be the name of **the Lord** (*y^ehōvâh*)."
And we today can still trust in the fact that our God is the creator of all things and is working in our lives for our good, even if we're going through a difficult time. #14 4-25-19 #15

Transitions

“The world and its lusts are passing away, but the man who does the will of God lives forever.”

1 John 2:17

One thing that is certain about life is change. People and the planet we live on are changing every second of the day. Sometimes the change is growth; sometimes the change is decay; sometimes the change is for good, sometimes the change is toward evil.

As we observe America, its people, laws and institutions, as we observe Christianity in America, we can see that a change is taking place, but it's not just change but something else. The word that comes to mind is transition. **Transition is the passing from one state into the next; it speaks of an event that results in transformation.** It would describe something that has so changed that it is no longer the thing that it was before. It may be external and observable, and it can be internal where something has changed inside, but looks the same on the outside.

Physical life can be marked by transition: birth to infancy, then somewhere along the line a transition takes place and they become toddlers; and then another transition and they become boys and girls; and another transition and they become adolescents, then still another transition and they're young men and women, then another one and they're, hopefully, productive middle aged men and women, then they change into senior citizens, then the elderly, then, because of the curse, they die. Going from being single to being married is a transition; becoming a parent is another transition, and so is becoming a grandparent.

A major transition is going from being an unbeliever to becoming a believer in Jesus Christ! One has now passed from death into life, from Hell to Heaven, from an enemy of God to a child of God, from being under God's wrath to now being under God's grace!

Presently the world is in transition, America included, as it has left the Biblical position of sovereign nations answerable only to God, to international rule answerable to the UN and the world ruler. Christianity has also gone through a transition. It has passed from its position in prophecy as the Philadelphian Church to its new existence as the Laodicean Church!

One of the things about a **transition** is that there is basically a total change where the thing or person is no longer like it was and **that there is no going back!** And that's the one thing I think that needs to settle down into our thinking as God's people who are still staying with the Word - there's no going back! America has changed having evolved into its present form and there is no going back to the country that it once was. The same can be said of Christianity and its churches in America; they have become Laodicean, arrogant and negative to Bible doctrine and there's no going back for them. So what do the remnant elect do? How do we handle this? What are we to make of all this? Do we keep fighting a losing battle, sort of like “kicking a dead horse”, or do we channel our efforts and faith into more constructive and productive areas? #15 5-02-19 #16

The one thing that we need is perspective and 1 John 2:17 gives us that. It says that the world and its lusts are passing away, the present passive indicative of *parago*. **Parago** – to go by, had more the idea of passing by rather than passing away. It was used of someone standing alongside a road watching the processional of the mother goddess religion as it went by, as John was familiar with in his day, similar to the idea of standing on the sidewalk as one watches a parade go by.

This describes the Christian in this present life on earth and gives us perspective. We are here watching the parade of life go by; we see the floats, the themes, the people of the 40's go by, followed by the floats, themes and people of the 50's, then the 60's, the 70's, 80's, 90's and now in the new millennium. We watched as the floats of the Constitution and the Republic went by being replaced by all the hoopla of the New World Order; and one day soon we will be watching the anti-christ and the false prophet go by on their floats with all the people cheering and dancing in the street. And we will be standing there watching them go by and after the parade is over we will be there with the Lord. **The parade of the people of this earth are passing by us and then they're gone, and all we will hear is the quietness of the wind blowing leaves down the street.**

Each float or theme in the parade marks a transition in the life of the country, in the lives of people and in the chronology of the world as a whole, but it also marks a transition in our lives because as the world changes we will change too! There will be a transition in our life, but it will not be like the one they are undergoing. For us it will be more like saying, "Goodbye", to all of it as it passes by, and at the same time, we will be looking for and to the world to come with Christ in eternity.

The believer is to change; he is not to conform to this world, but to be transformed by the renewing of his mind through Bible doctrine metabolized by faith, and usually external circumstances work on us in such a way to bring about internal change. And we will not just change, but go through transitions ourselves, and sometimes the transitions are painful, where we are no longer the same person we were before

The Apostle John wrote, "*Dear friends, now we are children of God, and what we will be has not yet been made known. But we know that when he appears, we shall be like him, for we shall see him as he is.*" 1 John 3:2 John tells us that we do not know what our final transition will be into our new bodies, but that it will be OK because they will be like Christ's body. Our fears need to be comforted and change is one of the things that threaten our security. So that by knowing that our future bodies will be like Christ's body, then we will be OK.

Changing our inner essence to be like Christ's inner essence is also change and a transition is a major change, but if we know that we're becoming like Christ, that a metamorphosis is taking place inside of us and that we will end up being like Jesus Christ the God-Man, then that's OK too!

People may say that they like change, but they really don't. Oh they like a little change for variety, but most of the things in life they like to stay pretty much the same so they can have emotional stability. We truly are creatures of habit. Do they really want to live in a different house each day, and drive a different car each day, to have our furniture rearranged everyday, or their clothes in different places each day, or their tools in different areas, or to have to change friends every day, or eat totally different food everyday? You get the point.

So when we're standing at the side of the road watching the world pass by us seeing it in transition we can get quite fearful because it's changing so much and we wonder why we're not changing with it! The change is disconcerting because we wonder where will it all lead and what will become of us?

That's when there needs to be self-awareness and perception; we need to be more aware of who we are and where we are. Where are we? We are the one's standing alongside the road watching the world and its people pass by us. We are not in the parade, but are merely onlookers.

The Word of God gives us spiritual awareness. Believers stand there in this life watching the people of the world in their own generation, with their floats and themes marching by with their costumes, their accomplishments, blowing their horns, making their noise in their day, to be followed by the next generation, etc.

They pass by in the parade in life and then they go away, to be followed by others who do the same thing, and then one day they're gone too! Then one day the antichrist and the false prophet will be in the parade with their float, costumes, pomp and ceremony, and they too will be gone forever. And there we will be with the other believers listening to the quiet, like the quiet of an autumn day when all the workers have gone home after work and all that you have left are the sounds of nature and the rustling of leaves as they go down the street.

We need perspective. We need to see that not only is the world in transition, but so are we. We need to see that we are no longer a part of this world; it is not just that we are on separate paths, but that the world is going away and we will remain. And as the world is changing into something different, so are we! The external changes going on around us, with doctrine and faith, are creating for us and in us an internal transition where we are becoming like Christ. Let the world pass by; we do not belong to it! And when it is all gone it will be us with the Lord in the quietness as we reflect on what we have seen and go on into the eternal state.

As Christians we should be changing all the time. We should be changing our minds on how we handle our problems going from handling them with HVP to applying BD to them. We should be going from our self reliance to trusting in the Lord. From legalism to grace, from OSN ling to new nature living. We should be changing each day in our lives.

"If a man die, shall he live again? all the days of my appointed time will I wait, till my change come."

Job 14:14: אַם־יָמוּת גַּבֵּר הַיְחִיָּה כָּל־יְמֵי צַבָּאִי אֵיחָל עַד־בּוֹא חֲלִיפָתִי:

The Seven Characteristics of *qavah*: #04 2-07-19 #05

- 1) The believer is in any sort of a trial or bad situation that poses a threat to him or his lifestyle.** Some sort of pain, or discomfort of body or soul is involved. It could be finances, health, family issues, old age, or going through some change in life. Whatever the cause is it puts the believer in a bind causing them tension and stress, which can affect their body and challenge their faith as well.
- 2) He can't get out of it and he can't solve it!** He's probably tried everything he knows to do and still can't figure out what to do, it won't go away and he can't run away from it. It's simply something he has to go through; he doesn't want to go through it; and he's afraid of what it's going to do to him. Changes can be the scariest of things because the old which may not be that good, but is familiar, is going away, and something new is coming, but it's unfamiliar. Fear is definitely involved.
- 3) The believer now turns to God in faith and prayer** petitioning the throne of God to make the crisis or problem go away, or to get him out of it. And if that isn't the solution that God has in store for him, then to supply him the doctrine, the faith, the answers, the strength, the wisdom on what to do, the healing, the help, the guidance and so on.
- 4) Now he must wait upon the Lord to come through for us!** He has tried to handle it in his own

strength, as we all do, and failed, as we all do, and finally has done what God wants him to do – to put the matter in his hands. Now we must wait upon the Lord. Which entails two things. 1) There will always be a time factor involved, which we need to be prepared to take into account. And 2) there is another person involved that we will be dependent upon for answers – God!

5) This waiting phase is what distinguishes *qavah*. And while you are waiting on *Yahweh* to come through for you, you will have to endure the unpleasant situation. Remember, because of the time factor involved, there will always be the idea of waiting. And this waiting can be for days, weeks, months, or even years.

6) While you are in the waiting phase of *qavah*, the believer will have to learn to utilize the various grace provisions that he has supplied to us all to sustain us: occupation with Christ through his Word, spending time with God through prayer, faith in the promises of God, the filling of the Holy Spirit, living in Christ's peace, fellowshiping with like-minded believers, BD, etc..

7) And finally expectation, which is the confidence that the believer has that God will answer his prayers, help him, deliver him, bring him through the trial, working to change him for the better, etc.. **Expectation** is that concept of **hope** where an individual is fully confident that something good is going to happen to him in the future.

“But they that wait upon the LORD shall renew their strength; they shall mount up with wings as (like) eagles; they shall run, and not be weary; and they shall walk, and not faint.” Isaiah 40:31

Job 14:14, *“If a man dies, will he live again? All the days of my struggle I will wait Until **my change comes.**”*

Job 42:2, *“I know that you can do all things; no purpose of yours can be thwarted.” -*

1 Peter 4:19, *“Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful **Creator** (*ktistēs*).” #16 5-09-19*

Pastor Mike