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

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

Hebrew Words For Faith

Intro:

Christians go through so many trials in this life; trials that differ completely from each other often times. And because we have to exercise faith and trust in the Lord, and because of the variety of these pressure situations, we often will need a variety of faith concepts to get us through them. The Hebrew words for **faith** give us that.

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

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

The **Israelites** in the wilderness did not believe God, neither did they **depend** on him (*amen*), or lean on him to provide their needs. Psalms 78:22. And it was the same thing with their descendants, who would not listen to God's Word, nor trust him to take care of them. Instead, they rejected his covenant with them and went into idolatry; imitating the nations around them in their idolatry. 2 Kings 17:14. Remember, ***amen* did not just mean that something was true, but had the idea of relying upon it, depending on it, counting on it, putting your trust and confidence in it.**

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

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

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

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

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

When the qal participle is used with *amen*, it denotes those believers in Christ who live life on the sole principle of trusting in God depending upon him for their every need. *“Help, Lord, for the godly are no more; the faithful (amen) have vanished from among men.”* Psalms 12:1 *“Love the Lord all his saints! The Lord **preserves** the faithful (amen), but the proud he pays back in full.”* Psalms 31:23

41. The Hebrew word *batach* for faith.

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

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

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

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

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

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

#02

We are not to put our trust or confidence in ourselves or other people, "*Cursed is the one who trusts in man, (or the flesh), who depends on flesh for his strength and whose heart turns away from Yahweh. But blessed is the man who trusts in Yahweh, whose confidence is in him.*" Jeremiah 17:5,7.

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

We are not only to not put our trust in other nations for security, provision, protection, etc.; but we are **not to put our trust in our leaders**. "*It is better to take refuge in Yahweh than to trust in man. It is better to take refuge in Yahweh than to trust in Princes.*" Psalms 118:8,9. That's why in America our

Founding Fathers tied down our elected and appointed officials with the chain of the Constitution. Man cannot be trusted, and it is insanity to do so.

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

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

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

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

The participial form shows that there are those who trust in the Lord everyday as a way of life with the *batach* kind of trust and derive a great sense of security from doing so. *“Many are the woes of the wicked, but the Lord’s unfailing love (grace) surrounds the man who trusts (*batach – participle*) in him.”* Psalms 32:10 *“O Lord Almighty, blessed is the man who trusts (*batach – participle*) in you.”* Psalms 84:1

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

42. The Hebrew word *qavah* for faith.

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

The ideas of waiting, faith, endurance and expectation are all in *qavah*. And is **usually translated as waiting for the Lord.** But it also has the ideas of: **1)** that the believer is in a bad situation that causes him pain, discomfort, fear, threat, or some other pressure; **2)** he can't get out of it, or resolve it in his own strength; **3)** he looks to God, or goes to God in prayer asking him to solve the problem, or get him

out of it; **4)** he now must **wait** upon the Lord to do it, which, obviously, introduces a **time factor**; **5)** while he is waiting, he must **endure** the unpleasant situation; **6)** in the meantime, he must learn and utilize, all the many grace provisions that God has supplied to him (and all believers) to sustain him while he is waiting on the Lord: faith in the promises, prayer, the Word, fellowship with God, with other believers, confessing his sins to God, going to Church, the filling of the Holy Spirit, etc.; and, **7) expectation**, which is the confidence that the believer has that God will answer his prayers, help him, deliver him, etc.. **The seven points of *qavah*.**

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

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

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

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

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

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

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

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

So here we have Jeremiah walking around in the city observing all the carnage, the dead bodies, the crying and wailing, the smoldering ruins of the houses; and then he goes on to make some amazing statements, “*Because of Yahweh's great love we are not consumed, for his compassion's never fail. They are new every morning; great is your faithfulness. I say to myself, Yahweh is your portion, therefore I will wait for him.*” Lamentations 3:22, 24. And that, “*Yahweh is good to those who wait for him.*” Lamentations 3:25.

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

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

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

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

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

During the time of Israel's apostasy and judgment, *Yahweh* was hiding his face from them. But even if this was so in how he was dealing with the Nation of Israel as a whole, Isaiah was one of those who were still walking in *Yahweh's* grace, because he loved and walked in *Yahweh's* Word. So he has confidence in God and says, "*I will wait (patiently) for Yahweh, who is hiding his face from the House of Jacob, (I wonder if he's doing that with America today). I will put my trust in him.*" Isaiah 8:17.

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

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

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

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

In Psalms 52:1-7, **David** is contrasting himself with Doeg the Edomite, and is representative of the contrast between the godly and the ungodly. In 1 Samuel 22: 8-22, Doeg had gone to Saul and told him that David had been with the Priest Ahimelech. When Saul heard this he called for Ahimelech and his family, then ordered his guards to kill them all. The guards refused to do it, so he had Doeg kill them; eighty-five in all. Then Doeg went to Nob the town of the Priests and killed its men, women, children, infants, cattle, donkeys and sheep. But Abiathar escaped and went to David and told him of all that had happened and joined his group. Now David writes of himself and Doeg, the evil one, and contrasts their individual fate. He says of Doeg, that God will bring him down to everlasting ruin, but that **he** will stand triumphantly. This was a terrible injustice; and **one can only imagine how David's righteous anger burned over it. But he did not take the matter into his own hands.** David said, *"I trust in God's unfailing love (grace) for ever and ever."* Psalms 52:8. And in verse 9, *"I will praise you forever for what you have done; in your name I will wait, for your name is good."* (The name equaled the person). What David was saying was that God was going to handle this beast of a man and that he was just going to wait on God to do it.

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

43. The Hebrew word *chakah* for faith.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

44. The Hebrew word *sabar* for faith.

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

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

The writer of Psalms 119 wrote that he was being persecuted and he said, “*I wait (look for) your salvation O Yahweh, and I follow your commands.*” Psalms 119:166. He was waiting for God to deliver him. Again, *sabar* tells us of faith, of trusting God, of waiting on him, but he gives us a different perspective, “*Yahweh is faithful to all his promises and loving towards all he has made. Yahweh upholds all who fall and lifts up all who are bowed down. The eyes of all look to you (sabar), and you give them their food at the proper time. You open your hand and satisfy the desires of every living thing.*” Psalms 145:13b-16.

45. The Hebrew word *damam* for faith.

The basic meaning of *damam* is to close the mouth, to not speak, to be silent, to be still, to be quiet. It basically has the idea of being quiet, of refraining from speaking. Its usage in a passage determines its

meaning, but it does have the idea of **silence** in it. It has the idea of **a quiet expectation that a change of things is coming**. It could be a calamity or judgment that is going to come, and deliverance by *Yahweh*.

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

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

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

Now David deals with their mental attitude problems by telling them to refrain from anger; turn from wrath; do not fret, etc.; so that they're not reacting emotionally and negatively out of their flesh natures to the wicked in their society. And he also tells them not to worry about the whole situation, for *Yahweh* is going to handle it, "***Be still before Yahweh and wait patiently for him, do not fret when men succeed in their ways, when they carry out their wicked schemes.***" Psalms 37:7. Something we need to apply today.

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

alone; my hope comes from him." Psalms 62:5. David knew that the rest that his soul needed could only come from God; so he commands his soul to find rest in God, the gal imperative of *damam*.

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

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

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

46. The Hebrew word *yachal* for faith.

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

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

There are three emphases of *yachal* faith:

1) One, is that it is **object oriented**. That is, the believer is waiting for the object of his faith, or prayer; the deliverance of the Lord, the thing desired and prayed for.

2) If there is **no object mentioned** with *yachal* of who or what you are waiting for, then the emphasis is to be on how long you must wait!

3) If there is **no mention of an object** of who or what you are specifically waiting for, and if there is **no mention of a time duration** that you must wait; then, the idea of waiting becomes the issue. Bill was waiting on the Lord; Bill waited ten years; Bill waited. Here we see the emphasis shifts from waiting on the Lord, to how long he had to wait, to just waiting.

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

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

All waiting expects as its object something good, and obviously, faith and trust are inherent in it. This concept of future good is the **basis for hope!** But in waiting, sometimes the emphasis is on the **object, God**; sometimes on the **thing desired**; sometimes it is on waiting for a certain period of **time**, known or unknown; and sometimes the emphasis is just **on waiting**. The waiting can be **intensive**; and can be **commanded**. And the waiting can be **causative**, where the believer is caused to wait, or causes himself to wait, where he has to adopt a waiting mental attitude.

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

Again the **Psalmist** looks to *Yahweh* to take care of him, "*May your unfailing love (grace) rest upon us Yahweh, even as we wait upon you.*" Psalms 33:22. Here, the emphasis is on waiting for God to come through. "*Do not snatch the Word of trust (doctrine) from my mouth, for I have put my hope (yachal) in your laws (judgment -shaphat).*" Psalms 119:43. Judgment looks at the exercise of the divine will. As king, God rules over his people; his decisions and judgments were to be based upon justice, that which

is right and fair. And so it is with this young man; he realized what was happening to him was a part of God's divine judgments on the Nation of Israel. But he also knew he had a hope, because he was still alive and God had a plan for his life, even though he was in a pretty miserable situation. So he had **hope** (*yachal*) in his judgments. He was waiting for the conclusion of the whole matter. He knew it was not going to go on forever, but that God was going to bring it to an end. Therefore he was waiting in hope for that end. In [Psalms 119:49](#) he tells us that it was the Word of God, doctrinal teaching, that had given him this hope. *"Remember your Word to your servant, for you have given me hope."* Again he tells us that he had put his faith and hope in God's Word, *"May they who fear you rejoice when they see me, for I have put my hope in your Word."* [Psalms 119:74](#). Again he tells us this and how his soul faints with longing for *Yahweh's* deliverance; that one day he would be out of this situation and on to a good life. *"My soul faints with longing for your salvation (deliverance), but I have put my faith in your Word."* [Psalms 119:81](#).

He was one of the thousands of deportees, the young, the bright people of Israel, who were taken off to Babylon as captives. **The young were suffering because of the sins and rebellion of the older generation.** But God was sustaining them, the positive believers, by Doctrine; and he had a life of blessing for them. **But they would have to endure this hardship by faith in the doctrine that they had received, until they got through to the good life waiting for them on the other side.** Much like the young people who are suffering in America today, because of the sinfulness, selfishness and idolatry of the older generation. They too, one day, may have to go through some ordeal of hardship like that young generation in Israel, but God's Word will sustain them too. Again his faith and hope were in God's Word, *"You are my refuge and my shield; I have put my **hope** in your Word."* [Psalms 119:114](#). And again, *"I rise before dawn and cry for help; I have put my **hope** in your Word."* [Psalms 119:147](#).

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

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

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

will praise you more and more.” Psalms 71:14. **One develops the concept of faith>hope>waiting by believing God's Word.**

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

Here we have **the believer waiting for an attribute of God, his grace**; and God's eyes are on that believer! The believer who is exposed to God's grace and learns about his grace begins to look for, count on, hope for, expect God's grace to help them in their time of need. They are waiting on it so much that it comes a pattern in their life. They are **waiters on God**. David said that he waited on God, “*I am worn out calling for help; my throat is parched. My eyes fail, looking for (**waiting**) on my God.*” Psalms 69:3. And something else we're going to learn about this matter of: learning to wait upon God, being oriented to his grace, loving his grace, waiting on his grace through faith; and that is, **he delights in those believers who wait on, trust in, hope for his grace!** “*Yahweh delights in those who fear him, who put their **hope** in, (or wait upon), his grace!*” Psalms 147:11.

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

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

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

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

38:22. Even though David knows that he will still have to wait upon the Lord, he still wants out of all this as fast as he can get!

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

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

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

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

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

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

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

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

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

blessing then all again. Therefore, he had hope; and he was going to wait upon the Lord for these blessings.

Micah, (a shortened version of Michayah, "*Who is like unto Yah*"; as Michael is, "*Who is like unto El*"), was one of the prophets to the northern kingdom of the House of Israel, before it was destroyed by the Assyrians in 722BC. Micah makes a statement of faith in his book, "*But as for me, I watch in hope for Yahweh, I wait for Elohim my savior; my God will hear me, (take care of me).*" Micah 7:7. To understand what was going on we need to see that Israel and Judah had risen to the heights of economic prosperity (like America today), but had fallen to the depths of spiritual decadence (like America today also), having departed from the Word of *Yahweh*. Money, materialism, lust, power and greed were the driving forces of the day. There was a burgeoning wealthy class, who had become rich at the expense of the poor and by the compromising of principles. Children lost their inheritances; women lost their places in the home; truth, justice, mercy, loving- good and hating evil were not in their vocabularies. All of these things were a violation of the Covenant they had with *Yahweh*. Micah 7:3 gives an insight into what was going on, "*Both hands are skilled in doing evil, the ruler demands gifts, the judge accepts bribes, the powerful dictate what they desire- they all conspire together.*"

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

47. The Hebrew word *tsaphah* for faith.

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

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

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

48. The Hebrew word *mibtach* for faith.

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

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

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

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

Another one of the concepts about *mibtach*, is that **it not only speaks about the object of one's trust or confidence, but the thing by which the believer gets his stability!** So these things, money, insurance, retirement, etc., are all things that people use to have stability in. But another one is male-female relationships. Many believers are looking for some kind of love relationship, or feeling, with someone of the opposite sex. The reason for this, even though they may not be aware of it, **is that they think, or hope, that their souls will have stability, if they can just find someone who will love them, and this love will provide for them in their souls what they are lacking and will give them stability of soul.** But when they do this, **they are making another person their *mibhtach*, their security, instead of making the Lord their security.**

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

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

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

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

Israel had a political alliance with Egypt, whom they trusted in to help them out militarily if they were attacked, although they were forbidden to do so by God. They made Egypt their security (*mibtach*), not the Lord. God would never fail them, but Egypt would; and did. *“You will also leave that place with your hands on your head, for Yahweh has rejected those you trust; you will not be helped by them.”* Jeremiah 2:37. Israel's continual problem was a refusal to trust *Yahweh* and believe his Word; to make him their security. Instead, they turned to others. The prophet Ezekiel wrote of Israel's folly in turning to Egypt for help, instead of turning to God. *“Egypt will no longer be a source of confidence for the people of Israel, but will be a reminder of their sin in turning to her for help. Then they will know that I am the Sovereign Lord.”* Ezekiel 29:16. Again the idea of *mibtach* looks at the exercising of faith, where one trusts in something or someone. And it refers to the person or thing that one is trusting in. From that it has the idea that one has derived a sense of security, providing stability for them.

Romantic love can also be a source of security and stability for believers also. In the intoxicating rush of emotions, that are so pleasant, the believer can be led astray by the pleasantness of them, because they give his soul a sense of security and stability, (a false security), as long as the emotional love is sustained, which is not too long. Emotions are sustaining his soul, and the emotional relationship

becomes his security. Where instead, doctrine and faith should be sustaining his soul. Unbeknownst to them, they are using that kind of a relationship as a substitute for a relationship with the Lord. The Lord is to be the one that they trust in; he is to be their security; he is to be the one that stabilizes their souls.

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

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

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

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

After the death of King Solomon, the kingdom split into two parts; the northern kingdom headed by Jereboam, and the southern kingdom headed by Rehoboam. Jereboam rejected *Yahweh* and his priests; and in their place he set up the mother goddess worship with its high places and goat and calf idols. Because of the great apostasy, the Levites had to abandon their pasture lands and property to go down to Jerusalem in the southern kingdom; which was the only place that the true worship of God was being conducted and the communication of doctrinal truth. Following after them were the positive believers, who had set their hearts on seeking *Yahweh*. 2 Chronicles 11:13-17. **The positive volition headed south where the doctrine was.**

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

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

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

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

In **Ezekiel** we also have **the idea of leaning on some person or nation for support**, so profoundly brought out, *"You, (the Pharaoh of Egypt), have been a staff of reed for the House of Israel. (A staff not of oak or some hard wood, but a marsh plant, or fibrous bamboo-like plant). When they grasped you with their hands, you splintered and you tore open their shoulders; when they leaned on you (sha'an),*

you broke and their backs were wrenched.” Ezekiel 29:6b,7. Here we have the picture of one grabbing a fibrous, brittle reed for support, and as he does, he gets splinters in his hand. And then when he puts it under his arm and leans on it, it breaks ripping his shoulder open wrenching his back. And so it is, and so it will be, for all believers, who lean on other people in life and not the Lord. **God is to be our *mibtach*.**

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

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

Proverbs 3:5,6 tell us, *“Trust in *Yahweh* (*batach*) with all your heart and **lean** not (*sha'an*) on your own understanding; in all your ways acknowledge him, and he will make your paths straight.”* Here is a problem that all men have, especially those raised and educated in the western world. From the time that we were very young academic learning, knowledge, facts, statistics have been put forth to us, almost like a god. Knowledge has been the “queen” that all of us were to strive for. For in knowledge, is one's ability to think, to reason, to understand, to gain facts and correlate them, one would be able to solve every problem that he may come up against in life! So the believer in Christ goes out with all his knowledge and understanding to do this very thing, to solve his problems in life. **He is leaning on his own understanding. He is doing what he has been trained to do from childhood.** But God tell him not to lean on his own understanding, but to trust him with all his heart. Obviously, he's going to have to adjust to facing life from another perspective, to living life and solving problems, not by his own intellectual abilities, but by faith in the Lord.

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

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

50. The Hebrew word *panah* for faith.

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

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

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

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

Prosperity without capacity and commitment can also cause the believer to turn away from, look away from the Lord. *"When I brought them (act of sovereign grace) into the land flowing with milk and honey (divine prosperity in grace) the land I promised on oath to their forefathers, (established by an*

oath and a covenant), and when they eat their fill and thrive, (occupation with the gift instead of the giver), they will turn to other gods, (involvement in the world system) and worship them, rejecting me and breaking my covenant.” Deuteronomy 31:20.

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

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

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

51. The Hebrew word *galal* for faith.

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

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

So when it comes to this idea of faith or trust, or committing oneself to the Lord, using *galal*, there is **this idea of rolling one's burden on the Lord; and, there is also the idea of the direct consequences that will come about as the result of it.** That is to say, that as one makes decisions and choices in life, some good, some bad; that there will be consequences, some good, some bad; that will come about as the direct result of these decisions and acts. **There is a line that connects them**, as there was a furrow, or track left in the ground as the result of rolling the stone from one place to another. And the same

parallel follows in one's life before God. As the believer goes through life, he is faced with many decisions. If he decides to handle a problem in his own strength, using his own ideas and resources, or if he makes a decision excluding God from the process, then his decisions and acts will have certain consequences, usually, not too good. But if he decides to bring God into the process, asking him what to do, trusting in him to do it, he then too will have certain consequences, always good!

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

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

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

52. The Hebrew word *yahab* for faith.

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

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

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

53. The Hebrew word *chasah* for faith.

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

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

A wrong application of this was to run to other gods, (who do not exist), for protection. “*He will say, 'Now where are their gods, the rock they took refuge in.'*” Deuteronomy 32:37. A rock was a common

concept for protection. When pursued by wild animals, it gave the individual protection from their grasp. And if being attacked by men, one could climb a good-sized rock and it would give them a superior advantage for defending themselves. **But Yahweh is to be "the rock" that we flee to for protection.** This is what David did when attacked by men, "*Yahweh my God, I take refuge in you; save and deliver me from all who pursue me, or they will take me like a lion and rip me to pieces with no one to rescue me.*" Psalms 7:1,2. And remember, attacks against believers can be, verbal, physical, financial, legal and emotional. **So when attacked by anyone, in any way, one is not to attack back, but to flee to God for protection.**

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

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

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

In Psalms 31, we have **the recurring theme of David being set against by his enemies.** And we notice that his enemies are those in Israel, who had gotten involved in the mother goddess cult of Babylon. The Babylonian cult always persecuted, intimidated, threatened, harassed and tried to murder the doctrinal believers in Israel. And why not! The Being behind Babylon was and is Satan! "*In you Yahweh, I have taken my refuge; let me never be put to shame; deliver me in your righteousness. Turn your ear to me, come quickly to my rescue; be my rock of refuge, a strong fortress to save me.*" Psalms 31:1,2. We see the protection ideas of a rock and a fort being used here by David, and that *Yahweh* was his rock and fortress. "*Since you are my rock and fortress, for the sake of your name, lead me and guide me.*" v.3. David also said that *Yahweh* was his shelter for protection who protected him from the tongues of men and their wicked schemes. "*How great is your goodness, which you have stored up for those who fear you, which you bestow in the sight of men on those who take refuge (qal participle – chasah) in you. In the shelter of your presence you hide them from the intrigues of men; in your dwelling you keep them safe from the strife of tongues.*" Psalms 31:19,20.

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

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

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

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

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

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

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

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

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

"I love you Yahweh, my strength. Yahweh is my rock, my fortress and my deliverer; my God is my rock, in whom I take refuge..." Psalms 18:1,2a. The word for **love** here is *racham* and means to be soft; it refers to a gentle emotion of the mind. We've experienced it as a softness of the mind towards an individual. Sometimes we make fun of an individual, who loves someone, saying that he's gone soft in the head. David also said that Yahweh was his **strength**, *chazek*. Most all men think they're strong, but inside (even though we won't admit it), we're weak. This especially comes out when facing overwhelming opposition. We need money, manpower, firepower, whatever might be called for, when faced with a threat. These things represent strength. But for David, Yahweh was his strength; and he went to him for rescue, protection, help, or whatever he needed.

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

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

have been my refuge, a strong tower against the foe. I long to dwell in your tent forever and take refuge in the shelter of your wings." Psalms 61:3,4.

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

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

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

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

Again David petitions the Lord for his protection, he has come to him as a shelter in a time of adversity. "Show the wonder of your great love, you who save by your right hand, those who take refuge in you from their foes." Psalms 17:7. And we need to note again, that all these are in the participial form, showing that they may do this, come to *Yahweh* for help and protection, as a way of

life. And we note the beneficial results in Psalms 5:12. We are surrounded by the grace benefits of God. We noticed in Psalms 18:2, that David had made God his shelter and protection; and in Psalms 18:30 he said that, *“He is a shield for all who take refuge in him.”* We need a shield to protect us from Satan in this life, and God is our shield. And we're to do it as a way of life. And notice the power of God as he came down to help David in Psalms 18:6-19.

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

Psalms 34:22, *“Yahweh redeems his servants; no one who takes refuge in him will be condemned.”* The word **redeemed** is *padah*, and means to preserve, to deliver from danger. And in the qal participle padah tells us that **Yahweh is continually, as a practice, delivering his servants from danger**, (actually the **soul - nephesh**). And taking refuge in him is in the qal participle, showing that these believers also did this as a practice; they were always going to the Lord to deliver them. How similar this is in scope and practice to Isaiah 54:17, *“No weapon formed against you will prevail, and you will refute every tongue that accuses you. This is the heritage of the servants of Yahweh, and this is their vindication from me”, declares Yahweh.”*

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

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

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

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

Pastor Mike