

## Sense Of Security

*“There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.” 1 John 4:18*

Intro:

I've mentioned this idea many times over the years, and I'm still convinced of it, and that is one of the greatest human needs that we all have from our perspective is the need of security. **We need to know that we are safe; and we need to feel that we are safe!** Because we live in frail bodies of flesh and are surrounded by so many things that can hurt us, that creates in us a sense of being vulnerable. What we need is a sense of feeling secure, to know that we're safe from harm.

Most are familiar with this passage as the passage that deals with love, which it is. But it also deals with the problem of fear, where it comes from and what it produces in us, with love being both the prevention and cure for fear.

Fear is one of the seven emotional complexes of the flesh and exists whenever faith isn't present. It normally is the first emotion that comes on the scene and is generally followed by the anger complex. But fear is aroused out of the sense of not feeling secure or safe! Whenever we sense, or feel, that we are vulnerable in some way to some threat, (real or imagined), to our souls or bodies, then the flesh automatically becomes afraid. And when fear is present in the conscious mind, then torment comes into play. That's right, mental torment.

The progression goes like this: feeling insecure in the soul, or feeling vulnerable in some way, the absence of faith in the Word of God, then the natural arousal of fear in the soul, and then from that fear every kind of mental torment to the place that the believer is totally miserable. So it goes from a sense in the soul of insecurity or vulnerability > a real or imagined threat to one's security > the absence of faith in the soul > the automatic arousal of fear in the soul > to mental torment.

To understand this better we need to look at the situation from the perspective of the flesh first, then from the perspective of the spiritual life dynamic of faith that God has supplied to his people. And it begins with the context of our environment. It is our surrounding environment that produces the setting whereby people, according to the flesh, can live in a sense of security and protection.

Think of it as concentric circles of protection that surround us. These different concepts surround us thereby affording us protection, which give us the sense that we are protected from harm, thereby we are safe and secure. From **being** safe and secure, we **feel** safe and secure. But if any of those are taken from us, or just changed in the slightest way, then we feel vulnerable and we become afraid. And we need to see that fear doesn't have to be conscious, overt panic. It can be a nagging, even subconscious fear that eats away at us on the inside all the time.

The outer ring of the circles, and not due to any lack of force or power, is the **nation** in which we live. It is put as the outer ring, because of its emotional distance from the heart. It offers us protection, this is true, but it doesn't have the same sense of touching the heart that the other concepts do. Living in a nation that affords us protection from those things inside and out that would harm us is very important, but it isn't as *close to home* as the others are.

The next ring in the concentric circles is the **town** we grew up in as children. Sad to say, many children living today have not had a good experience from the towns or cities they were raised in, others were moved from place to place, but for many children growing up their towns were their own private oyster. They could run, and play, and get into all kinds of mischief and feel safe and secure. The towns were small, the people were kind and decent, the cops were understanding and life moved at a slower pace. And when they went out the front door of their house they felt totally secure and were happy. So their towns provided an environmental context of security.

And the next ring in is the **neighborhood** we were raised in. Now the neighborhood could have been on Elm Street, Any town, USA, or it could have been just a block or two in some large city, but it was **their** neighborhood! And this neighborhood provided for them an immediate context of security. The same streets and sidewalks that you walked and played on, the same buildings, the familiar faces, the little mom and pop shop around the corner, all those things provided a protected environment where the soul could feel both free to play and explore and feel safe and secure at the same time.

The next ring in is the **home or family**. The family made up of brothers, sisters, father, mothers, grandpa and grandma, aunts, uncles, cousins, sometimes all under the same roof! Yes there could be discipline from the parents, bickering with your siblings, chores and the rest of it, but home was where you could be yourself, because regardless of how irritating we all could be at times to others, they had to love you and accept you, those were the rules. And it didn't make a difference if you were rich or poor, or had a little or a lot, home was where the heart was because that was where you felt loved, protected and secure. But, tragically, not for all.

The next ring in is **mom and dad**. We came from our moms and dads; they brought us into this life; mom worked in the kitchen and dad worked outside the home to bring in the money. And we knew that our moms or dads would protect us from anything that might hurt us, so we felt totally safe and secure. Or maybe you didn't have a dad and you were raised by your grandma, or some other relative. We still knew that they were there for us and would protect us, so we felt totally safe and secure.

It is this feeling, or sense, of security provided by these concentric circles of the protection of the environment of our nation, town, neighborhood, home and family, mom and dad, that gave stability to our souls, which security kept gnawing fear out of our guts. But if there was a breakdown in any one of these areas, and there generally is, then we left home fearful and insecure.

The last ring in the circle, and the one that is closest to us, is our **mothers**. Our mothers carried us in their wombs for all those months, and as soon as we came out, we were placed on their breasts. Our mothers provided for us the greatest sense of intimacy, affection, closeness, comfort and protection.

And it wasn't because they were stronger than everyone out there, or had the ability to protect us from every threat; it was just because with our mothers **we felt** totally safe, secure and protected from everything in life! **All of us** have this same thing in common of feeling safe because of our mothers, even though some men may want to deny it, so they can appear *manly*, but it's true for all of us.

This is one of the reasons why it is so traumatic when people's mothers die, because the main **human** source for their sense of security has been taken away from them. It's also one of the reasons why, as people get older, they yearn for their home and childhood, for it was the only time in their lives when they felt safe, protected and secure. So what we need to do is look at the divine provision for this feeling of security and the Lord's relationship in this area with his mother.

## Batach - בטח

1. "But thou art he that took me out of the womb: thou didst make me **hope** (batach) when I was upon my mother's breasts." Psalm 22:9 כִּי-אַתָּה גִּזְתָּ יְמִי מִבְּטֶן; מִבְּטֶן יְחִי, עַל-לֶשׁ דֵּי אִמִּי

It can't be emphasized enough how important it is for the soul's well being to have a sense of security. We have to know that there is freedom from danger, risk, harm, from things that would hurt us. If we don't, then there will always be fear and the mental torment it brings.

And there is a Hebrew word in the OT that deals with this very phenomenon; a word that talks about the believer having this sense of protection and safety, about the believer having the inner confidence that he or she will be alright, that we are protected and therefore safe; a word that describes a state of mind of peace, calmness, serenity and well being, and that word is *batach*.

*Batach* is one of the words for faith in the OT, but it emphasizes the sense or feeling of security that the believer has in their soul that comes about as the result of exercising their faith in the Lord. It describes a carefree state of mind, no fears, no worries, where they know they are protected from all harm. It speaks of having a deep sense of peace in the soul and that they're secure.

So what we want to do is look at the many places that *batach* is exercised and we'll begin with the Lord Jesus Christ and his *batach* trust. And the first place we see it is when he was an infant on his mother's breasts! And, as we have seen, the first place we ever had a sense of being safe and secure in this life was on our mother's breast. There we felt protected from all harm and had this inner sense of being secure. From there it developed into having a sense of peace from being around our mothers and fathers in the home.

But we notice that the Lord did not trust in his mother when he was on her bosom and thereby have that sense of being secure in life from his relationship with her as his human mother, he trusted in the Father! The Lord recognized that it was the Father who took him out of the womb, and he stated that his trust was in the Father! The Lord's inner peace and sense of being secure, (which we all need), came from having this total trust in his heavenly Father, which all of us are to do.

The KJV translates *mibtach* as hope, but it's the word for faith or trust. It is found in the hiphil participle, which tells us that this is one who didn't trust off and on like we do, but this is the One who trusted the Father completely and perfectly every moment of his life here on earth from birth to death, from death through Hades, and from Hades into heaven.

But the hiphil stem is interesting for it's the causative stem in the Hebrew, which means that an action has been caused to happen by someone else. Because the Father's eternal plan called for the incarnation of Christ into humanity, and because he was going to have to live by faith himself as the Author and Finisher of the faith, because of this Christ was caused to trust the Father for everything.

The sense of being safe and secure in life comes from the dynamic of trusting, and the first time we had that was when we were young with our parents, usually more so with the mother. This is what the idea of *batach* is about. The dynamic of trusting and the sense of safety and peace as the result. But what we have here with our parents, family, etc., is flesh trusting in the flesh. It may have worked, somewhat, when we were children, but it won't work as adults. We have to have a spiritual dynamic.

And this is where we get into the idea of trusting in the Lord; we have to learn to trust the Father for everything, as the Lord did. We have to trust in his perfect plan for our lives, in his perfect daily provisions for us in life, in his perfect protection, that his grace is sufficient for us in everything and that he does love us and wants the best for us.

But in getting to the place where we trust the Father implicitly in our lives here on earth and be free from fear; we will have to trust him from the heart. But to trust him from the heart, **we will have to replace what or whom our heart is trusting in with *batach* in the Father and his Word.**

If our *batach* (faith) is in our money, or our strength, or our education, or some government program (community idea), or someone presently close to us, or if someone deeply embedded into the soul from childhood, such as a father or mother, then that will have to come to the surface, identified, confessed and then replaced with faith in the Father. And this is what spiritual growth is all about.

What happens to our inner peace and stability when the money goes? If we have been trusting in it in our hearts, we will start to become worried and fearful. What happens when we get old and our strength goes? If we have been relying on it subconsciously, then we will worry about the future. What happens when the nation starts to go down hill? If we have had it as a background basis for trust, as we did as children, then we will become fearful and unsettled. And what happens when one or both of our parents die? Again, nagging fears about the future will set in.

The Bible instructs us to trust God, and only God, implicitly for all things in all times. Our faith, our trust is only to be in him. In fact, there is a curse attached to those who trust in the flesh. *“Thus saith the LORD; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD.”* Jeremiah 17:5

So what we've got to do is disattach the person or thing that our heart is trusting in, the present object of our faith, and take that same inner trust and put it directly and solely on the Lord. Remember, there is the subjective side of faith, that is, the dynamic of trusting, and there is the objective side of faith, the object of our faith. **We have to make God the object of our faith; anything else is an idol. And when we exercise faith in the Lord, then all his grace benefits flow to us!**

2. *“He trusted in the LORD God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him.”* 2 Kings 18:5

Hezekiah was one of the kings of Israel; he began his reign at the young age of twenty five and reigned for twenty nine years. And there are several notable things that stood out about Hezekiah. One is that his absolute trust, *batach*, was in the Lord. It wasn't in his army, or his knowledge and training, or his advisors; it was in the Lord. Two, he destroyed the worship of the mother goddess cult in Israel; he tore down their altars, their obelisks and even destroyed the bronze serpent because the Israelites were worshiping it.

He trusted in *Yahweh*; he kept his commandments; and he acted in his faith and was given courage and power because of his faith in the Lord. His faith motivated him to doctrinal application in his life and times and the Lord was not only with him, but prospered him in his life. This teaches us that we're not only to live by faith ourselves, but when we do, **we will have the boldness and confidence to move forward in life to accomplish the Father's will for our lives**, and when we do, we will find that God is with us, blessing us and giving us the victory!

3. “*And they were helped against them, and the Hagarites were delivered into their hand, and all that were with them: for they cried to God in the battle, and he was intreated of them; because they put their **trust** in him.*” 1 Chronicles 5:20

The sons of Reuben, Gad and a half tribe of Manasseh went to war against the Hagarites and were in the middle of fighting them, when they exercised faith, *batach*, in the Lord and called out to him for help. Apparently it wasn't going as easy as they thought it would, so they turned to the Lord for help, he heard their cry and gave them the victory.

How many of us have thought that we were sufficient in our own strength to handle a problem or situation before we got into it, but once we got in the middle of it found out that it wasn't as easy as we thought! How many of us have thought that our strengths or abilities were enough to carry the day, only to find out they aren't. The lesson is that we should be trusting the Lord before we embark on something, but if we haven't, then don't forget to exercise faith and call on him while in the middle of being defeated. But I wouldn't wait too long!

4. “*But I have **trusted** in thy mercy; my heart shall rejoice in thy salvation.*” Psalm 13:5

וַאֲנִי בִּטְחוֹתֶיךָ יְיָ

The word used for mercy here is *chesed* which speaks of the grace of God. The grace of God is the unmerited, undeserved favor of God that springs forth out of his great love for us. And David says that he is going to trust, *batach*, in the grace of God.

For David to be able to do this meant that he had an understanding of God and how God operated with him in his life. He knew that God loved him, and that God chose him, and that God had delivered him before in his life, and he knew that it all proceeded out of God dealing with him on the basis of grace. So it is this grace of God that he was trusting in.

We also want to note that David was not trusting in his military abilities, nor any alliances that he might have, but his trust was in the Lord and only in the Lord. Again pointing us to the fact that if we want to have an inner security and peace in our souls, and if we want to have deliverance from a bad situation, then we are going to have to turn to the Lord in faith.

5. “*Our fathers trusted in thee: they **trusted**, and thou didst deliver them. They cried unto thee, and were delivered: they trusted in thee, and were not confounded. But I am a worm, and no man; a reproach of men, and despised of the people.*” Psalm 22:4-6

This Psalm records the thoughts and prayer of the Lord Jesus Christ as he was hanging on the cross paying the penalty for our sins. Even though he was God incarnate, we fully see his humanity here as he was talking to the Father in his great anguish of soul.

He mentions that the fathers trusted, *batach*, in him and he delivered them. They cried out to him in anguish, and he delivered them, but he was still there hanging on the cross enduring the greatest pain that any man had ever suffered.

Yet Christ still trusted the Father through all this. His trust was in him when he was on his mother's breast; he trusted him all through his life as he grew up; and here he was still trusting him in the midst of the greatest trial and crisis that he had ever gone through.

6. “O my God, I **trust** in thee: let me not be ashamed, let not mine enemies triumph over me.” Psalm 25:2

The entire chapter should be read here to put things in perspective. David is besought, once again, by problems and those who would do him harm. So it is a prayer of deliverance and comfort, but the tone is set by his declaration that he trusts, *batach*, in *Yahweh*. It was *Yahweh* that gave his soul the sense of peace and safety that he so desperately needed, and so he looked to him.

7. “<A Psalm of David.> Judge me, O LORD; for I have walked in mine integrity: I have **trusted** also in the LORD; therefore I shall not slide.” Psalm 26:1

This chapter is a fantastic doctrinal insight into the character, integrity and spiritual life of David. Grace was the focal point of David's life; he walked in God's truth; he refused to associate with anyone who walked in evil in their life; he absolutely hated the assembly of evil doers; he loved *Yahweh* and everything about him; and he didn't want to be taken out in judgment along with the wicked. And all this began from a true, not hypocritical, love that he had for God, and this simple, childlike trust that he had in Him. He loved God and trusted him and from this everything else followed.

8. “The LORD is my strength and my shield; my heart **trusted** in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him.” Psalm 28:7

David says that his *batach* in the Lord was from the heart. If we want to trust God completely in our hearts; we are going to have to replace what, or whom, our hearts are presently trusting in with him. This is what growth in grace, the Word of God and faith combined with our trials are all about. They are designed to get us to the place where our entire faith is in the Lord and only in him.

9. “For our heart shall rejoice in him, because we have **trusted** in his holy name.” Psalm 33:21

For the believer in Christ, it is sufficient just to trust in the name of God, for the name is put for the person. Even in the matter of salvation, it is only necessary to call upon the name of Jesus Christ in faith to be forgiven and receive eternal life. “For whosoever shall call upon the name of the Lord shall be saved.” Romans 10:13

We also want to note that when the believer does finally put his trust in the Lord from the heart, then the result of that will be joy. But if there is something in the heart that is blocking that faith, whether it is that secure type of trust that one would have in an institution, or the government, a spouse, or one's money, or the original trust that we had in our mother, then that will need to be acknowledged to God and replaced with a trust in the Father as the Lord did.

I think we need to recognize that the very first trust we had ever experienced in this life was in our mothers. With them we felt safe, secure and protected from everything. It is that kind of feeling that *batach* is all about, except the Lord wants us to have that with him not our mothers as we get older and grow in the Lord. It could be a biological/psychological thing that all infants are programmed to experience in this life when they are born and something we hang on to as we grow up, but still is there subconsciously as we go out into life on our own. There's nothing wrong with it, per se, but what God wants us to do is trust him from the heart, which will give us a more stable and superior spiritual experience for our souls. Which was the Lord's experience.

10. “But I am like a green olive tree in the house of God: I **trust** in the mercy of God for ever and ever.”  
Psalm 52:8

To trust in the *mercy* of God, *chesed*, his grace, reveals that David had a tremendous insight into the nature of God and how he dealt with those who walked in his ways. He knew that *Yahweh* was a God of justice, but he also knew that he was a God of tremendous love and grace and dealt with those believers, who walked in his ways, according to his grace.

This passage also tells us that it is perfectly Biblical to look to God's grace, as one of the attributes of God, and depend on it in his dealings with us. This nature of God's love and loving kindness in his dealings with us becomes the basis for the *batach* trusting type of faith, that gives our souls a sense of security and well being.

But we also need to remember that grace, faith and truth (Bible Doctrine) are all linked together. It is as we walk in faith in the Word of God in our life, believing the promises and its teachings, and apply those doctrines to our life, that we become recipients of God's grace. Which means that we need to be taught the doctrines of God's Word, which means that we need to be aligned with and sitting under the doctrinal ministry of a Pastor-Teacher in a local church.

11. “Because they believed not in God, and trusted not in his salvation:” Psalm 78:22

כִּי לֹא הֵאֱמַן יִשְׂרָאֵל בְּאֵלֵי הַיָּם; וְלֹא בָטְחוּ, בְּיִשׁוּעַתוֹ

Chapter seventy eight is a discourse by *Asaph* on God's dealing with Israel and how they incurred his justice and wrath **because they would not believe him**; they would not trust him; and they would not follow his ways. He brings out all the things that God had done for them in the past as proof of his grace and power, but in spite of all that, they still refused to believe him and trust him.

He brings out that they were prideful, stubborn, rebellious, broke his covenant, refused to walk in his Law, how they put him to the test, provoked him, continually sinned against him and **at the heart of it all was that they refused to believe him!** They did not obey God, because they did not believe him. And to make matters worse, they weren't even **willing** to be **persuaded** to **believe** him! They, indeed, had evil hearts of unbelief.

Psalm seventy eight begins with *kiy*, because, which gives us the reason why all these hateful, evil things came about in the nation of Israel; and it all goes back to **they would not believe God!** The spiritual life dynamic for the Old Covenant people of God, and the New Covenant people of God begins the same way; it begins with faith and is lived by faith.

But we see in this passage they **would not** believe God! The word used here is *amen*, which has the idea of leaning on someone or relying on them. How simple is that? God isn't asking them to do anything! **All he was asking them to do was lean on him!** And to trust, *batach*, in his deliverance. God is going to deliver them from any situation, all they had to do is trust him.

The spiritual life dynamic today for NT Christians begins with faith; faith in his Word, his promises and his doctrines. For it is when we operate in the sphere of faith, in the filling of the Holy Spirit, it is then that we are empowered by the Holy Spirit. When we are empowered by the Holy Spirit, we not only are no longer under the control of the flesh nature, but we experience God's peace and joy.

12. "So shall I have wherewith to answer him that reproacheth me: for I **trust** in thy word." Psalm 119:42

The believer in Christ can trust in God; he can trust in his name; he can trust in his mercy; he can trust in his deliverance; he can trust in his Word; and he can trust in what it teaches, which is what we refer to as Bible Doctrine. For all these things are from him.

Which emphasizes, once again, the importance of ministries that teach the Word of God! How can we trust in Bible Doctrine, if we aren't getting it? How can we have the doctrines that our souls need, if we are not being taught them? What can the people of God do, what do we have to put our faith in, if there aren't churches teaching the Word of God? **Faith comes from hearing the Word of God taught!**

How does singing, music, entertainment, programs, etc., edify our souls? They don't! The only thing that edifies our souls is the teaching of the Word of God that we metabolize by faith. Trusting, *batach*, has to have Bible Doctrine and a lot of it in many categories. It is only when we are able to exercise *batach* that our souls will have that sense of security, protection and well being. But to be able to have *batach*, we have to have the object for it, which is the Word of God.

13. "It is better to trust in the LORD than to put confidence in man. It is better to **trust** in the LORD than to put confidence in princes." Psalm 118:8,9

Both verses use the word *chasah* when it says to *trust the Lord*. ***Chasah*** meant to flee for 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: such as, the government, government programs, community programs, the military, etc..

***Chasah* 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 or that person will protect him. And trust comes in where you are trusting in, relying upon that thing or person to protect you. So it is a synonym for faith, but here it's telling us, that instead of running to our rulers, the government, or other people for refuge, we should be running to the Lord for refuge making him our security.

People can and do draw a sense of feeling safe and secure inwardly because of police protection, their military, the programs their government has for food, health, retirement, etc.. It is for this reason why those living in the time of the Tribulation will take the Mark of the Beast on their body. They don't want to be outside the system that provides their security! Remember, insecurity, whether real or perceived, leads to fear and fear to mental torment.

14. "Offer the sacrifices of righteousness, and put your **trust** in the LORD." Psalm 4:5

Making the Lord our security is commanded in the Bible. There are the concepts of obedience to God, confession when we fail, prayer, worship etc., but always there is the concept of trusting in the Lord and making him our security. When we trust the Lord from the heart, then our hearts will be at ease and our souls will have the rest that they need.



15. “**Trust** in the LORD, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.”  
“Commit thy way unto the LORD; **trust** also in him; and he shall bring it to pass.” Psalm 37:3,5

This chapter deals with the believer being under the teaching of the Word of God in their right geographical location and being occupied with the person of Jesus Christ through the teaching of his Word and being blessed there by God.

But it also deals with the problems of fear and worry, all insecurity concepts that arise out of the absence of faith; and it deals with the reaction concepts of being angry at the wickedness going on around them. So there are a couple of commands. One, to stop being angry at the wicked that live around you in the land. Two, the command to trust the Lord. To have the spiritual blessings God provides for us we have to trust him.

16. “**Trust** in him at all times; ye people, pour out your heart before him: God is a refuge for us. Selah.”  
Psalm 62:8

Trusting in the Lord is something that not only needs to be exercised even when we are living in the right geographical location, working in the right vocation, and sitting under the teaching of Bible Doctrine, but it needs to be exercised every day **and in every situation** we come across.

Times can and do change! The people change. And because things going on around us change, and often for the worse as the wicked go from bad to worse, then the believer will have to keep on trusting the Lord. Our security comes from our God who does not change! And when our hearts trust in him, then we will have that inner peace and joy, even in a time of national judgment.

17. “O Israel, **trust** thou in the LORD: he is their help and their shield.” O house of Aaron, **trust** in the LORD: he is their help and their shield. Ye that fear the LORD, **trust** in the LORD: he is their help and their shield.” Psalm 115:9-11

The entire nation of Israel was commanded to put their trust in the Lord, just like the Church today is commanded to put their trust in the Lord. Although the idea of believers living by faith is not emphasized like it should be. All too often the emphasis is put on personal habits, dress and other non issue concepts, instead of on living by faith. The word shield is used to denote that God was their protection, just as he is our shield today. We are covered by the perfect plan, power and protection of the Father; he has every facet of our lives under control. The word for help, *azar*, tells us that God was their Helper and he is our Helper.

The NT word for helper is *boethos*, and it, like its OT counterpart *azar*, brings out the idea that a covenant exists between God and his people. God bound himself to his OT people, Israel, and his NT people, the bride of Christ, by a covenant; the Old Covenant and the New Covenant. And one of the aspects of this covenant relationship is that God took on the role of being a Covenant-Helper, in that whenever we need help, all we have to do is call on the Lord for help and he will help us. **And we have the right to call on him because he is in covenant with us!**

Now, if we could have that inner feeling of security and well being from trusting in our mothers or fathers when we were children growing up in the home because we knew that they would always be there to help us, then why can't we do the same thing with the Lord who is much stronger! **But we need to start trusting him from the heart and stop trusting who or what our hearts are presently trusting in!**

18. “**Trust** in the LORD with all thine heart; and lean not unto thine own understanding.” Proverbs 3:5

This passage contrasts the two concepts of **faith** and **human rationalism**. Human rationalism deals with the idea of being able to solve your problems, or handle situations, through the mental process of reasoning. It's like we say today, 'I just got to figure things out'.

But what this passage tells us is that we're commanded to stop leaning on our own ability, (or so we think), to figure things out in our own minds, and to start trusting the Lord! **Pisticism**, the exercising of faith, is the means of perception and problem solving that God has ordained, not **rationalism**!

There is nothing wrong with thinking, as long as it is doctrinal rationale. That is, **thinking based upon what the Bible teaches**. But when you have thinking without faith, then you end up with worry! What this verse teaches us to do is not rely on our ability to think our way through a problem, but instead to totally trust the Lord in the matter.

19. “**Trust** ye in the LORD for ever: for in the LORD JEHOVAH is everlasting strength.” Isaiah 26:4

All of us need strength to live our lives here on earth in the various things we have to go through. Here we find that the Lord will provide for us all the strength we need and it comes to us in the sphere of faith. As Paul wrote also in Philippians 4:13, “I can do all things through Christ which **strengtheneth me**.” And again in 2 Corinthians 12:8, “And he said unto me, My grace is sufficient for thee: for my **strength** is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.”

20. “How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy **trust** on Egypt for chariots and for horsemen?” 2 Kings 18:24

Israel's history was one of not trusting the Lord to protect them and provide for them, and it was always looking to other nations to assist them in a time of trouble, even entering into alliances with them, which was forbidden by God. As a nation, and as people of God, we are never to put our trust in other nations to protect us, but to look only to the Almighty God.

21. “The LORD also will be a refuge for the oppressed, a refuge in times of trouble. And they that know thy name will put their **trust** in thee: for thou, LORD, hast not forsaken them that seek thee.” Psa 9:9,10

The Lord is not only a refuge that we can go to in a time of trouble, but he will never forsake us; he will never stop sustaining us and he will never abandon us in this life or the next. Therefore, we can trust him in everything and make him our security.

22. “And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall **trust** in the LORD. Blessed is that man that maketh the LORD his **trust**, and respecteth not the proud, nor such as turn aside to lies.” Psalms 40:3,4

In verse three David is writing a song of praise over what the Lord had done for him. He's not only talking about his own personal experience of exercising *batach* in the Lord, but he's also doing it for the purpose that he might encourage other believers in Christ to do the same. In verse four he relates to us what this experience of making the Lord the object of his faith has done for him, *mibtach*; it has filled him with perfect happiness, asher. Joy awaits us in the sphere of trusting in the Lord.

23. “For I will not **trust** in my bow, neither shall my sword save me.” Psalm 44:6

Today David would be saying that he would not put his trust in his rifle, nor his handgun. We are not to put our trust in our leaders, nor our nation, nor that nation's military, nor the police force, nor **our own ability to deliver ourselves**. Instead, we are to trust only in the Lord. And when we do trust the Lord, then we will have that inner peace and sense of well being.

24. “Surely I have behaved and quieted myself, as a child that is weaned of his mother: my soul is even as a weaned child.” Psalm 131:2

This passage doesn't have the word for faith in it, *batach*, but it does give us some insight into the dynamic going on that we have been discussing; and it deals with the mother-child relationship that every human has had at least for a certain period of time in their life. This relationship that the child has toward its mother is one of faith, *batach*.

The child is taken from the security of its mother's womb and then placed upon its mother's breast, where now it enters into a trusting secure relationship with its mother. In fact, it is the child's first experience of trusting that it will have in this life and it is a very strong one. With one exception in humanity; the Lord trusted in his heavenly Father when he was on Mary's breast.

**David tells us that he had weaned his inner child from its natural instinct of trusting in his mother and placed that faith in the Lord instead. He describes this process of weaning his inner child as a very intense process that he had to go through.**

Yes it's true that all a person has to do to be saved is just believe on the Lord Jesus Christ and call upon his name. “For whosoever shall call upon the name of the Lord shall be saved.” Romans 10:13 But there's a process of growth that Christians go through that takes us from just calling upon the name of the Lord, all the way through to the place that your trust is in him, and only in him, from the heart!

It becomes quite traumatic for the child in the process of weaning it from its mother, for you are taking it from its object of trust that provides its safety, security and provision. And so it is in the soul for the believer as one is “weaned” from whomever or whatever they have their *batach* trust in and to place that *batach* trust in the Lord and his Word. It is imperative that the believer has a consistent faith walk with the Lord each day in his Word as they go through this process of growth.

25. “Lo, this is the man that made not God his strength; but **trusted** in the abundance of his riches, and strengthened himself in his wickedness.” Psalm 52:7

David is warning us in this passage not to put our trust in our wealth, to not feel secure in life because we have accumulated money in our bank accounts and retirement packages. This concept is the driving force behind the unsaved, but sad to say, it has also become the driving force for so many Christians today. God is to be our strength and our shield.

26. “What time I am afraid, I will **trust** in thee.” Psalm 56:3

A passage that we're all familiar with instructing us that, regardless of the situation that we're in that poses a threat to our well being, to our security, at any time in our lives here on earth; God wants us to put our entire trust and faith in him.

The sense of security is very important to all human life, Christians included. If we feel insecure, if we feel vulnerable in any way, our souls will start to feel troubled, (stress), and the emotion of fear will be activated in our souls, (we obviously are not in the spiritual life dynamic), and then that fear will create mental torment in our souls.

In understanding this better we need to see that there are two concepts connected with the idea of security. There is the subjective side of it, where **you feel secure**; and then there is the objective side of it where **you are secure**. The feeling aspect of it doesn't always follow the objective reality. One can feel totally insecure, vulnerable and at risk, with all the fears, etc., connected to it, but be totally secure! And on the other hand one can feel totally secure and confident about life because of your money, retirement, health, etc., but objectively be insecure.

How many people out there *feel* totally secure about their life because they have their homes paid for, money in the bank, fantastic retirements and a great health insurance policy that covers everything? Yet their days may be numbered and close to an end, or a health problem is right around the corner? They *feel* secure, but in truth they aren't!

Or how many Christians are out there who are afraid of everything. What shall we eat? What shall we wear? How are we going to pay the bills? What's going to happen to us when we get older? So many fears; so many phobias, so much apprehension about what might happen! Yet they are totally secure in the Father's hands and his grace provisions! They just need to believe it.

You see, you can feel secure because of what you've done in your own works. And you can feel insecure because you were never able to do anything about your lot in life. The key is getting to the place where you feel secure and safe in your soul because you trust in what the Father has done and is doing and **this kind of faith is what *batach* is all about!**

27. *"I will say of the LORD, He is my refuge and my fortress: my God; in him will I **trust**."* Psalm 91:2

Once again the Psalmist tells us that God, (not man), is his refuge, the one he runs to in times of trouble. He says that *Yahweh* is the one who will protect him, therefore *Yahweh* is the one in whom he trusts. And the same should be said of all God's children.

28. *"And they that know thy name will put their **trust** in thee: for thou, LORD, hast not forsaken them that seek thee."* Psalm 9:10

David said that all we needed to know is the name of God, *Yahweh*, and to call upon him in faith in time of trouble. And he also said, (under the divine inspiration of the Holy Spirit), that God will never forsake us! And because God will never forsake us, we can trust him completely!

It may sound repetitious to keep going over the various passages in the OT that use the word *batach*. But repetition is exactly what we need because this idea of exercising the *batach* type of faith is exactly what we all need and it needs to be emphasized over and over!

Remember, when we were children we, to one degree or another, had a sense of being carefree and happy. This was because we felt safe and secure, and that was because we trusted our parents would take care of us. In other words, it was by the exercise of *batach* in our parents we felt secure! Now what God wants us to do is exercise *batach* trust in him!

29. *“But thou, O God, shalt bring them down into the pit of destruction: bloody and deceitful men shall not live out half their days; but I will **trust** in thee.” Psalm 55:23*

David is talking about the attacks that were directed against him by wicked men who hated him. In their wrath they attacked him seeking to harm him and it got so bad that he came to the place that he just wanted to run away, literally, fly away and go some place into the desert. (I wonder how many of us have felt like that at times). *“And I said, Oh that I had wings like a dove! for then would I fly away, and be at rest.” Psalm 55:6*

He was totally stressed out emotionally, chest pains in his heart; death seemed near and he was overcome with fear and trembling. Which is a pretty accurate picture of what happens when God's people are in a trial and trying to handle it in their own strength, instead of relying upon the strength of Christ! This was made even worse by apparently a close friend who was involved in the matter.

But David recovered the spiritual life dynamic when he said that he would call upon the Lord. *“As for me, I will call upon God; and the LORD shall save me.” Psalm 55:16* The longer David waited to avail himself of the Lord's help the worse it became for his soul, until he finally decided to turn to the Lord in faith, batach, and when he did the Lord delivered him. And we notice that God delivered him from the battle raging against him in **peace!** *“He hath delivered my soul in peace from the battle that was against me: for there were many with me.” Psalm 55:18*

30. *“Behold, God is my salvation; I will **trust**, and not be afraid: for the LORD JEHOVAH is my strength and my song; he also is become my salvation.” Isaiah 12:2*

The prophet Isaiah states that faith is the cure for fear in our lives as well when he says that God is the one who delivers us in this life and that he will trust him, and that this faith in God is the key to overcoming and being delivered from fear.

31. *“**Trust** ye not in lying words, saying, The temple of the LORD, The temple of the LORD, The temple of the LORD, are these.” Jeremiah 7:4*

The prophet Jeremiah had ministered to Israel for years about the coming judgment of God on their land. They had rejected the concepts of grace, faith and the doctrines of God's Word and over the years they had deteriorated into both moral and immoral degeneracy covering every category of human good and human sin.

The prophet Jeremiah had warned them for years, but they refused to listen to him. Instead they listened to the false prophets who had been giving them a false comfort and a false hope because of the temple of the Lord. To paraphrase their false teaching they would say something like, *'God isn't going to destroy the land! Why his temple is here!'*

But God's answer to them is that these were lying words. And the problem was they were believing them! Their exercise of *batach* gave them a sense of peace and safety, but because their faith was not in sound doctrine, but in false doctrine, it resulted in a false sense of security because it was based on lies! Which brings out the point that as believers in Christ our faith is to be based upon the truth of Bible Doctrine. If it isn't, then we have our faith in the wrong thing. Today there are many false teachers teaching a false prosperity gospel to Christians who are believing it. Why? Because they did not receive a love for the truth. They may feel cozy and secure, but they have put their faith in false teachings.

32. "Take ye heed every one of his neighbour, and **trust** ye not in any brother: for every brother will utterly supplant, and every neighbour will walk with slanders." Jeremiah 9:4

At one time or another, most believers will find out that a brother in Christ is not as stable or loyal as you thought or hoped they were. It's a painful thing to experience it, but it drives home the point once more that our trust is to be in the Lord and only in the Lord. We are to love our brothers in Christ, but not to have that trust in them. That trust element belongs to God.

33. "This is thy lot, the portion of thy measures from me, saith the LORD; because thou hast forgotten me, and **trusted** in falsehood." Jeremiah 13:25

One can put their trust in something that is false, just like they can put their trust in something that is true. So how does one tell the difference so that they don't err? The difference lies in learning what the Bible teaches and placing our faith in it, versus trusting in the words and opinions of men.

34. "Thus saith the LORD; **Cursed** be the man that **trusteth** in man, and maketh flesh his arm, and whose heart departeth from the LORD. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited. **Blessed** is the man that trusteth in the LORD, and whose hope the LORD is." Jer. 17:5-7

Most believers are familiar with this passage about not trusting in man, but what it's referring to is a blessing and cursing formula. If you do this, then you will be cursed. But if you do this other thing, then you will be blessed! If you put your *batach* trust in man, then you will be cursed. But if you put your *batach* trust in God, then you will be blessed!

Another point that needs to be brought out is that there are two types of man in view here. The first one refers to the believer and the word used here is *geber*, a strong man, a doctrinal man, a man strong in his faith and the Word. The second word used for man is *adam*, which denotes any and all descendants of Adam's race.

There is a third word used for man, although not used here, and that is *enosh*. *Enosh* refers to sinful man, evil men, wicked men, etc.. The significance is that one can understand not putting their trust in wicked people, because... they're wicked! But by using the word *adam*, it's telling us not to put our trust in any man regardless of their moral character whether good or bad!

35. "**Trust** ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy bosom." Micah 7:5

There is a certain level of confidence that we have in our friends, but a nation can become so evil, and the people so apostate, that no one can be trusted. The judges are looking for bribes and people are turning each other in for a reward. And when a nation gets to that place, it's better to keep your mouth shut and trust no one. The only one to safely trust is the Lord.

36. "For the king **trusteth** in the LORD, and through the mercy of the most High he shall not be moved." Psalms 21:7

Once again we see the thing that made David stand out from all the rulers that have lived on the earth and that was his trust in the Lord. The participial form tells us that trusting in *Yahweh* was a daily way of life for him.

37. "Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident." Psalm 27:3

The word confident here is the poel participle of batach, which not only is an intensive use, but something practiced as a way of life. It not only tells us that David's way of life was one of trusting in God, but **by trusting in God it delivered him from inner fears and gave him a sense of confidence**. And this even in the face of an enemy army!

38. "Many sorrows shall be to the wicked: but he that trusteth in the LORD, mercy shall compass him about." Psalm 32:10

The wicked are put as those who don't trust the Lord in their life, and to them many sorrows are their lot in life. But to those who do trust the Lord as a way of life, they will be **surrounded by the grace of God**, or as some translations have it, the lovingkindness of God.

38. "O LORD of hosts, blessed is the man that trusteth in thee." Psalm 84:12

Once again batach is found in the poel participle, which not only denotes an action that is ongoing in one's life, but also that there is an intensive aspect to it as well. Which gives us some more insight into this matter of living by faith.

The word blessed here is not referring to being under the blessing of God, although as we have seen that is true for the believer living by faith, but it's the word for happiness, asher. **Happinesses to the believer who lives by faith in life**. As we have seen the spiritual blessings of love, joy and peace come to us in the sphere of faith, that is, when we exercise faith in the Lord and his Word.

39. "Preserve my soul; for I am holy: O thou my God, save thy servant that trusteth in thee." Psalm 86:12

Chapter eighty six reveals that David is in a bad way; he's under some intense trial in his life. But we also see the use of the poel participle used once again which tells us that David is not only trusting the Lord, which summarizes his life, but there is the intensive use of his faith, which motivates him to call out to God in prayer for deliverance.

All of us at times can be thrown into a very difficult time in our lives, even those who walk close to the Lord each day of their lives. But we need to remember that God is always there with his grace, so we need to take that faith and have it motivate us to pray to God for relief. The principle is: the greater the trial, the greater the faith; the more intense the trial, the more intense the faith.

40. "<A Song of degrees.> They that trust in the LORD shall be as mount Zion, which cannot be removed, but abideth for ever." Psalm 125:1

The exercising of batach faith in the Lord provides the believer with a mental stability of soul that cannot be moved by anyone or anything. Whenever a believer steps outside the faith dynamic, he will be soon swept up by the maelstrom of the angelic conflict going on around him and he will be unstable. But as soon as he recovers spiritually and gets his faith eyes back on the Lord and his Word, then **his soul will settle down and be as unmovable as God's holy mountain in heaven!**

41. “He that **trusteth** in his riches shall fall: but the righteous shall flourish as a branch.” Proverbs 11:28

The participial form tells us that they are trusting in some thing, (in this case their money), to take care of them in life and as they get older in life. Or as we would say, they are depending on their bank account, retirement program, equity in their homes, the money they've saved for a rainy day.

The word *batach* refers to the idea of trusting in something and the feeling of security that one has in their soul as the result of it. But as always, there is the **subjective** concept of the exercising of faith and then there is the **objective** side of it of what you are putting your faith in. It can be explained by the **dynamic of leaning against a wall**, or resting upon a bed.

These people, then and now, have put their trust in their money and that has made them feel secure, but they will fall. And they can fall two ways, spiritually and financially. Spiritually because we only derive the spiritual phenomenon of peace and joy as we our trust in the Lord. And financially, (as well as emotionally), we will fall because money goes up and it goes down.

Many Christians in the last twenty or thirty years have followed the unsaved of the world, went after money and have invested themselves in the stock market and in real estate. And for a long time they saw their bank accounts, home equity and retirement programs grow like crazy. Many of them were able to retire at a younger age than originally planned, buy a house in a nice area, along with their good retirement income and benefits. Life was good to them and getting better all the time.

At least until the dot com crash, the shrinking value of the dollar, health care costs spiraling out of control, escalating food costs and the cost of gasoline going through the roof. Now many of them have had to go back to work just to supplement their retirement income, if they can find a job. All those years they went after money to put it into their purses, only to find that their purses had holes in them! **But the believer who lives by faith will continue to flourish!**

42. “He that handleth a matter wisely shall find good: and whoso **trusteth** in the LORD, happy is he.” Proverbs 16:20

Once again we see that if you want to be truly happy in life, then it only comes through the exercise of trust in the Lord. And happy is not the best choice of words, because happiness is a dynamic of the flesh that comes from pleasant external circumstances. Our “happiness” is actually **the spiritual phenomenon of joy that comes from a consistent exercising of faith in the Lord!**

43. “He that is of a proud heart stirred up strife: but he that putteth his **trust** in the LORD shall be made fat.” Proverbs 28:25

No, this is not saying that the faith rest life will make us fat. We don't need any help in that department. Being fat is a figure of speech for prosperity and that is not to be defined in financial terms. If you want to define prosperity in financial terms, because that's the way so many people think, then prosperity means being out of debt and having a dollar to your name. How's that!

Prosperity covers areas such as, having good doctrinal friends, being in good health, having mental stability, having a soul full of Bible Doctrine, being used by the Lord in your life, being spiritually productive in your life, eating healthy food and so many other blessings from the Lord.



44. “He that **trusteth** in his own heart is a fool: but whoso walketh wisely, he shall be delivered.”  
Proverbs 28:26

There are those who will say, “well, you gotta trust your heart”, but that's not what God says. He says that **if we do, we're a fool!** The heart is desperately wicked and deceitful. Why would anyone want to trust it? Nor are we to lean on our own understanding. What we are to go by is what the Bible teaches and to put our trust in the Lord!

45. “Lo, thou **trustest** in the staff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt to all that **trust** in him.” Isaiah 36:6

God commands us not to depend upon our government and what it can do for us, nor our leaders and what they promise to do for us, nor any alliance that we might have with another nation that has committed itself to be there for us. We are to lean upon, depend upon, him and him alone.

A staff, then and now, was used for support as one walked through the countryside. It was even more important when the terrain was rough, (trials of life). It provided a “third leg” for support; something that one could lean upon, (there's that idea of *batach* faith once again), to steady oneself, or for rest. But here, Egypt was put as a broken reed, something that when you did lean on it for the promised support, it would fail to come through for you and pierce you, that is, end up tragically for you.

46. “And they shall eat up thine harvest, and thy bread, which thy sons and thy daughters should eat: they shall eat up thy flocks and thine herds: they shall eat up thy vines and thy fig trees: they shall impoverish thy fenced cities, wherein thou **trustedst**, with the sword.” Jeremiah 5:17

In those days cities erected massive stone walls around them to give them a line of defense, not only from invading armies, but also from predators that could come in at night. The taller and thicker the walls the better they were. The problem is that people put their trust, *batach*, in those walls; their walls gave them a feeling of security. Their *batach* trust was in their lines of defense, or their money, or their armies, when it should have been in the Lord!

And in time, because the people felt secure, they became lifted up in their pride and became cocky. Their hearts turned away from God and the spiritual life, and they soon started to go down into moral and immoral degeneracy. And when that happened, God's judgment came down on them and those stone walls, that they had their trust in and made them feel secure, weren't going to protect them.

47. “**Trust** ye not in lying words, saying, The temple of the LORD, The temple of the LORD, The temple of the LORD, are these. Behold, ye **trust** in lying words, that cannot profit.” Jeremiah 7:4,8

Ancient Israel did not walk by faith, nor were they willing to even be persuaded to believe the doctrines of God, nor did they obey God. Instead, they went the other route and became immersed in the mother-goddess religion, burning incense to Baal and adoring the queen of heaven and observing its rituals.

The prophets of Baal and the false prophets of Israel had plenty things to say, all untrue, and the Israelites listened to them. They would not listen to the doctrinal truths of God's Word, believe them and apply them to their lives, but they would sure listen to any untruth that came down the road. And, as the result of believing and trusting in false doctrine, they would come under judgment. Ancient Israel had gone into apostasy, just as the church in America today has gone into apostasy.

48. “Therefore will I do unto *this house*, which is called by my name, wherein ye **trust**, and unto the place which I gave to you and to your fathers, as I have done to Shiloh.” Jeremiah 7:14

As mentioned before, the Jews held to the strong conviction that because the Temple of the Lord was there in their land that God wouldn't allow anything to happen to them. They believed that God wasn't going to do anything to them, or allow anybody else to do anything to them because of the Temple! But this was a false belief.

I don't know who the first one was to come up with that idea, but it sure spread to everybody else. **The problem is that they had their *batach* faith in a building and not the Lord!** It is so easy for believers, who have gone negative to the doctrinal teaching of God's Word, to put their faith in just about everything under the sun, everything except God himself!

49. “He shall not be afraid of evil tidings: his heart is fixed, **trusting** in the LORD.” Psalm 112:7

Psalm 112 is describing the characteristics of a doctrinal believer. He has a tremendous respect for the Lord; he delights in his commandments and doctrines; his children are blessed; he is prospered by God, his heart is stabilized, he is not afraid; he gives to the poor, and that above his giving to the Lord's work, and not miserly either, and he has spiritual joy.

And we see they key idea once again that summarizes the doctrinal believer's life and it is one of trusting in the Lord. *Batach* is found here in the kal participle showing that the doctrinal believer lives each day trusting in the Lord. We're saved by faith in the Lord; we walk by faith in this life; our entire lives are to be one of trust in the Lord each and every day!

50. “Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.” Isaiah 26:3

This is a very well known verse used by many believers and one that is often quoted. It deals with three things: peace, the mind focused on God and his Word, and trusting God. The kal participle of *batach* is used to show that for this to work out for the believer as the Scripture says, **it must be a constant daily practice for the believer of trusting in the Lord.**

All too often believers only exercise faith when they have exhausted every other work that the flesh can come up with. Only when they have hit the bottom do they finally turn to the Lord in faith, and when they do, the Lord comes through for them. So their use of faith is periodic at best. And we might also add, **so is their experiencing the peace of God!** The experience of enjoying God's peace comes to us in the sphere of faith! **The more we exercise faith, the more peace we have!**

If we want to enjoy God's peace on a consistent basis, then we are going to have to keep our minds focused consistently on the doctrines and promises of God everyday of our lives! We are going to have to live our lives constantly by faith each and every day looking to him for all our needs. And if and when we do we will have the peace of God on a consistent basis!

We also want to avoid focusing our minds on the peace of God; a mistake that we often make. We want the peace; we need God's peace, so we focus our minds on trying to have his peace. What we have to do, instead, is **focus our minds on the Word of God!** When we do that, then the peace of God will be found. It is God who keeps us in perfect peace, when our minds are stayed on him in faith.

51. "Then said the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah; The LORD hath not sent thee; but thou makest this people to **trust** in a lie." Jeremiah 28:15

Chapter twenty eight is the story about the prophet Jeremiah's confrontation with the false prophet Hananiah. Jeremiah rebukes him with the statement that Hananiah is **causing**, the hiphil stem of batach, the people of Israel **to trust in a lie**; the lie being his false prophecy that God is going to remove the yoke of Nebuchadnezzar's rule over Israel.

How Hananiah caused the Israelites to believe his false prophecy was by his force of passionate speech, a little showmanship and by **telling the Israelites something they disparately wanted to hear**. They wanted to hear that they would be through with Nebuchadnezzar. It's no different than the false teachers today telling believers what they want to hear; the itching ears syndrome.

Israel had been put under Nebuchadnezzar's yoke due to their sin and rebellion against their God. All the prophets of God had said this, and they also told the Israelites that they were to submit to Nebuchadnezzar's rule. So when the prophet Hananiah came along and said that it was going to end; it was just what they wanted to hear!

But Hananiah wasn't a prophet of God. He may have called himself that; the people may have thought he was a prophet, but he had never been commissioned by God as a prophet! Just like today there are many men, (and some women), who call themselves Pastors, but they do not have the spiritual gift of Pastor-Teacher, nor have they been called by God to the pulpit! Remember, it is *the **gifts and calling** of God* concerning men in the ministry.

When Jeremiah heard what Hananiah said, he replied that he'd like to see that. After all, he wanted the best for his country too! But then he went on to say that the real test for a prophet and his prophecy is if it came to pass. He reminded Hananiah of the prophets who had come along before both of them and what they had prophesied over Israel and how all their prophecies came true.

Hananiah's arrogant reply to Jeremiah's doctrinal remark was to physically take the yoke off Jeremiah's neck, (a visual imagery to illustrate a truth), and throw it on the ground breaking it. Jeremiah left the scene and later the Word of the Lord came to him and God told him what he was going to do. Jeremiah confronted Hananiah and told him that **the Lord had not sent him and that he was causing the people of Israel to be trusting in, relying upon a lie!**

52. "But thou art he that took me out of the womb: thou didst make me hope (**trust**) when I was upon my mother's breasts." Psalms 22:9

We had already studied this word concerning the Lord's trusting in his heavenly Father, but we want to bring out that it's not only in the hiphil stem, which shows a causative action, but also that it's a participle denoting that this was not a periodic thing for the Lord, but that **he trusted in the Father completely and continually every day of his life in every area.**

"What Would Jesus Do" is a very popular cliché used today among Christians, (cliches take the place of Bible Doctrine when Christians become apostate), but if you really wanted to know what Jesus **did do** is that he lived by faith in the Father, his plan, his power and his provisions, as he accomplished the Father's will for his life! This is what he did by faith, and it is this faith that he has handed down to us as the Author and Finisher of the faith!

*Mibtach* - while *batach* looks at the action of believing, trusting, depending upon some one or some thing, and the sense of security that one has in their soul as the result of that faith; *mibtach* denotes not only the faith of the person and the inner confidence that they have, but the object of their faith. That is, it brings into view the faith of the person and the object upon which they are trusting.

1. "Whose hope shall be cut off, and whose **trust** shall be a spider's web." Job 8:14 -

אֶשֶׁר-יִקְוֶה כְּסִלּוֹ; וְיֵית עֲכָב יֵשׁ, מִבְּטָחוֹ

When Bildad was speaking to Job, he developed the theme of how things go from bad to worse for those who forsake God. He sums it up in verse fourteen that if they thought they had a hope left in this life, if they were counting upon living out their days, then that hope was like leaning on a spider's web.

The spider's web, one of the most fragile things found in nature, was used to illustrate a spiritual point. It works fine for the spider, but a man cannot lean on it, nor put his weight upon it and expect it to hold him up. And so it is for those believers who are confident about their future, but leave God out of it.

2. "If I have made gold my hope, or have said to the fine gold, Thou art my **confidence**;" Job 31:24

אֵלֶּי מִתִּי זֶהָב כְּסִלְיִנְלִפְתָּם, אֶמְרֵתִי מִבְּטָחוֹי

Job's defense of himself, which he certainly didn't need to do, continues on covering the subject of his wealth. Job was extremely wealthy; one of the wealthiest men on the earth in those days. So he brings up the matter of his attitude toward his money. Was his confidence in his money? Did his personal fortune give him a sense of security? Had he directed his faith and trust over the years away from the Lord and made his money the object of his faith? **No!**

Many believers in Christ, after God has blessed them in area after area, have failed the prosperity test. The shift of attitude toward Bible Doctrine and living by faith making God their confidence was gradual and imperceptible at first, but in time they changed. Their skills, or their education, or their ability to make money, or their business ability, (that God gave them in grace), now became the object of their faith, their *mibtach*, instead of God being their *mibtach*!

3. "Blessed is that man that maketh the LORD his **trust**, and respecteth not the proud, nor such as turn aside to lies." Psalm 40:4

אֲשֶׁר־יֵאֱמֹר-שֵׁם יְהוָה, מִבְּטָחוֹ; וְלֹא-פִנָּה אֶל-רֵהָבִים, וְשֵׁ טִי כָזָב

'Happy is the strong man of faith and doctrine that makes *Yahweh* his *mibtach*, his object of trust.' Or, happiness to the hero, the believer who is strong in the Word and in their faith, who makes *Yahweh*, the living God, the one in whom they trust.

We have already seen that out of a sense of personal insecurity the soul will become fearful, and out of that fear, the soul will become tormented. The solution for that is *batach*, where the believer exercises faith in the Lord, which gives them the sense of security and safety, and out of that, the believer will be carefree, without a care in the world, just like when we were children.

When we exercise faith in the Lord the spiritual life dynamic inside of us will become activated and one of the spiritual blessings we will have, along with love and peace, is joy, *asheray*. **But this only comes about when we make, (sum), God the object of our trust!**

4. “By terrible things in righteousness wilt thou answer us, O God of our salvation; who art the **confidence** of all the ends of the earth, and of them that are afar off upon the sea:” Psalm 65:5

בְּפִצְחוֹתַי תַּעֲנֵנוּ--אֵלֵּי ה' יִשְׂעֵנוּ; מִבְּטַח כָּל-קְצוֹי-אָרֶץ, וַיִּם רַחֲקִים

The word for *confidence* is *mibtach* once again, showing that **God alone is to be the object of our faith and trust**. But David is also saying that he just wasn't the God of the Jews, but Jews and Gentiles as well, who were living outside the land of Israel.

And how sad and tragic it was when the Lord Jesus Christ was walking in the flesh among his own people and they rejected him. The nation and city that he had created rejected him, even murdering him on the cross! And yet, at the same time, there were those all over the world that embraced him in faith with open arms and are still doing so to this day!

5. “For thou art my hope, O Lord GOD: thou art my **trust** from my youth.” Psalm 71:5

פֶּאֶתָהּ תִקְוֹתִי; אֲדֹנָי יְהוִה, מִבְּטַחִי מִנְעוּרָי

The writer of this Psalm is talking about deliverance, confidence, etc., and then he uses the word *kiy*, *because*, in verse five. By the use of this word he is telling us the reason why he is looking to God in prayer for deliverance, because God is his hope and has been the object of his faith from his youth. “For you are my hope, Lord Yahweh, you are my object of trust from my youth.”

The idea behind the word for *hope* in this passage is the same as the Greek; it denotes one who has a **positive and confident mental attitude that good things are awaiting him in the future**. The mental attitude of hope is in itself a very powerful dynamic. In fact, for believers in Christ, it is a spiritual dynamic that comes about as the result of exercising faith in the promises and doctrines of the Word of God! “Now the God of hope fill you with all joy and peace in believing, that ye may abound in **hope**, through the power of the Holy Ghost.” Romans 15:13

We have seen those who are discouraged, despondent, depressed, and even having given up on life! People who have no hope in their souls. Even we ourselves have at one time been in that place, and that's not a very good place to be. Despair is a powerful soul dynamic, but it's a destructive dynamic! And hope is a very powerful dynamic, but what a difference!

There are two aspects of hope. The subjective side, where it looks at the dynamic going on inside the soul. And there is the objective side of what God is doing for them outwardly. One can have hope objectively speaking, but not have hope in the soul. But the believer, whose trust is in the Lord, has hope in this life because he knows that God is going to cause all things to work out for his good!

**We have the experience of subjective hope in our souls, when we are exercising faith in the Lord.** When we don't, then we go downhill. Romans 15:13 tells us that joy, peace and hope come to us **in the sphere of faith**, or when we are exercising faith in the Lord. So what we have to do is get back to the place of exercising faith in the Word.

And one of the things that the Word teaches us is that **God causes** all things to work together for our good! Not all things that we go through in life are good, but God will cause them to work together for our good! “And we know that all things work together for good to them that love God, to them who are the called according to his purpose.” Romans 8:28

6. “*In the fear of the LORD is strong **confidence**: and his children shall have a place of refuge.*”  
Proverbs 14:26

בְּיִרְאַת יְהוָה טֹחַת-עֹז; וּלְבָנָיו, יְהִי מָחֶסֶה

The idea of having a *fear* of God is not that aspect of a servile cringing fear, but a respect for the Lord and his person. It comes from having a basic understanding that he is both a righteous God of justice and a God of grace and mercy. And in his dealings with man he gives them the choice of being dealt with out of his grace, or out of his justice. The respect aspect comes in knowing that God, even though he is patient and kind, is going to deal with you, so one needs to order their life accordingly.

The NIV has it as, “*He who fears the Lord has a secure fortress, and for his children it will be a refuge.*” Proverbs 14:26 The Lord is our *mibtach*, the object of our trust, but the writer puts him as a strong fortress. Now a fortress in those days was the epitome of protection and security. Regardless of the wild beasts, or invading armies, one could run back inside the walls and be safe.

So when the idea of fortress was brought up, it conveyed those ideas of being protected, safe, secure, free from harm or danger, then from that concept it included the idea of having a sense of security in the soul and freedom from fear. For us, just knowing that God is there and will take care of us is all we need to have that inner sense of security. **And for the children that God has given us in the home**, we are leaving for them a legacy of God being over our household and whenever we need help, they are to turn to the Lord as their refuge!

7. “***Confidence** in an unfaithful man in time of trouble is like a broken tooth, and a foot out of joint.*”  
Proverbs 25:19

נִשְׂן רַעְתָּהּ גֵּל מוֹעֵצָת--מִבְּטָח בּוֹגֵד, בְּיּוֹם צָרָה.

Here we have misplaced trust when we make an unfaithful man the object of our faith. It's telling us ultimately that only our trust is to be in the Lord, not man, and certainly not in an unreliable man. There are some people out there that you just can't count on. They say they can do it, but they can't. They say they'll show up at a certain time, but they don't. They give their word, but never back it up. They make promises, but never come through. And a lot of our life's lessons are learned by these experiences.

A broken tooth, or a foot out of joint, is used to denote that when any pressure is put on them, they just crumble. They're like “fair weather” friends; they're there when the going is good, but when things get rough, they're gone. You count on your teeth to do their job when you're eating. You certainly don't want to break one when you're biting down. And you count on your foot when you put your weight on it, you don't want it giving way either.

But **we can always count on the Lord!** No matter how many times we come to him with our problems, he's always there and he never gets tired. And no matter how big the load that our problems are that we drop on him, he handles them all in his omnipotence! Therefore, *Yahweh* is a reliable *mibtach*, object of our trust. We can lean on him and depend upon him because he's always there for us!

And this due to the unchanging nature of the Father; **our God changes not!** We can have full confidence in the Father's plan, his power, his provisions, his protection, his promises and his Word. Why? He cannot lie; he is immutable; he is eternal; he is omnipresent; he is omnipotent; he is righteous; and he is faithful to his Word and covenant. Therefore, *Yahweh* is the perfect *mibtach* for all of us. He is the only one that we can safely place our trust in.

8. “Blessed is the man that trusteth in the LORD, and whose **hope** the LORD is.” Jeremiah 17:7

בְּרוּךְ הַאֲדָמָה שֶׁ יָבִטָה בַּיהוָה; וְהָיָה יְהוָה, מִבְּטְחוֹ

The word for blessed here is *baruk*, which is the word used in blessing statements. For example, if someone did something nice for you, then you would say, 'May you be blessed'. It takes into account that only God can bless someone, so it's saying that your desire is that God would bless them because of the nice things they did for you.

The idea of blessings and cursings is found all the way through the Bible and to generalize the concept blessings would encompass all the good things happening to you in life, while cursings would take in the idea of bad things happening to you. In the NT we find that God has called us and saved us **for the purpose of blessing us**, not only in eternity, but time as well.

But under the Old Covenant there were conditions laid down that determined if one was blessed or cursed. Deuteronomy twenty seven and twenty eight specified what the Israelites had to do to be blessed by God, they had to God, and their curses for disobedience. Here in Jeremiah it tells us that the believer in Christ would be blessed because he was trusting, (*batach*), in the Lord. If he made the Lord the object of his trust. His confidence came from making *Yahweh* his *mibtach*.

So how are we blessed by God?

God prospers those who trust in him.

God promotes those who trust in him.

God helps those who trust in him.

God delivers those who trust in him.

The believer experiences joy when trusting in the Father.

We avoid the inner sense of shame when trusting in God.

We avoid reversionism by trusting in the Father.

Through the dynamic of the faith rest life we can stand up to those who “put us down”.

Trusting in God propels our spiritual growth and production.

God directs the paths of those who trust in him.

God strengthens those who trust in him.

In time of trial our faith in God is always a refuge that we can depend upon.

We are delivered from the emotion of fear by trusting in God.

Our lives will be longer and blessed by trusting in the Father.

Trusting in the Lord and his Word prevents us from being influenced or controlled by other people.

We are surrounded by grace when we trust in the Lord.

Trusting in the Lord gives us the inner sense of security.

Our minds and hearts are stabilized when we are trusting in the Lord.

We have inner peace when we are trusting in the Lord.

We are delivered from the legalism and works that pride produces.

Trusting in God in this life is the basis for rewards in the next.

Pastor Mike

