

December 2019 Newsletter - True Faith

30. Faith as a sight metaphor.

“For we walk by faith not by sight.” 2 Corinthians 5:7. Although faith and sight are entirely different concepts, they do hold one thing in common; and that is, **they are both modes of perception by which one is able to perceive reality.** But while sight is limited to the immediate physical world, faith is limitless. By the use of the eyes, one is able to see what is around him, he is able to see, perceive, physical reality, along with his other senses. But here is where the beauty and genius of faith comes in. When the Christian exercise faith in God's Word, he is able to see reality, not only in this world, but is able to reach beyond all this into the spiritual world. He is able to see the world of God and his Son Jesus Christ; he sees into the world of angels, both fallen and unfallen; into the many wonderful things of Heaven and eternity. And because he is able to perceive (see) these things, he will be able to order his steps in life along these lines.

Walking refers to the decisions one makes in life; the steps he takes; the direction he heads in; the manner in which he lives his life; the re-structuring of his priorities. People see things, read things, hear things, smell things, think about things, all concepts connected with normal human nature. **But the Christian sees things by faith!** And because he does see things differently, he sees more things, he sees into a different world, he sees those things that are truly important. And because he does, he orders his steps in life differently; he makes decision in his life based on faith. The Christian is able to do this, **because he has organs of perception that unbelievers do not have.** Unbelievers are limited to their physical and intellectual capabilities, (which they are obsessed with and glorify), which are all a part of their fleshly nature. But the Christian has been given a new nature that is not only capable of perceiving and comprehending the divine nature of God, but spiritual phenomenon as well. He is not only able to exercise faith, but a regenerated will as well, so he can walk in life according to his new found faith in Christ.

31. Faith as a pioneering metaphor.

“Let us fix our eyes (faith) on Jesus, the Author and Perfector of our faith..”, Hebrews 12:2a. The **author**, *archegos*, had a variety of meanings. It usually referred to the one who was first in something; its beginner, originator, or author. It was also used of **trailblazers, pioneers**, the first ones to go into an uncharted area or country. And after him, would be those who followed in his path. The history of the West was a history of the trailblazers and the pioneers, who followed in their path. Hunters, trappers, fur-traders, the Lewis and Clark expedition all tell of this story.

And the Lord was a trailblazer for us. He did something for us, and then went to a place that no man had ever gone before; and he did it by faith! By faith, he left his throne in glory; came to earth; was born of a virgin; lived life; followed God's plan; died on a cross for our sins; went to Hell; was raised up out of Hell; received a resurrection body; ascended back into Heaven; was exalted to God's throne; and glorified. And **he did all this by faith in God's promises!** He not only walked by faith, but brought faith to its perfect, completed state. Blazing a trail for all the other pioneers of faith to follow. **By faith in Christ, we are following the path that he has blazed, that leads us to the Throne of God where he is.**

You see, to us, our own individual lives are uncharted territories. Oh we try to build roads, bridges and highways to have some type of control, so we can know where we're going; but the future is all

unknown to us. But instead of living our lives by sight, we are to go out into this uncharted land by faith, faith in God's plan and will for our lives. And there in that land, God has all kinds of experiences for us; new things to do, new things to see, new things to learn and places to live. And by faith, we walk as pioneers, as the Lord did.

32. Faith as a nautical metaphor.

“Holding on to faith and a good conscience. Some have rejected these and so have shipwrecked their faith.” 1 Timothy 1:9. Here we see Paul using the nautical metaphor concerning the believer and his soul. Both, **shipwrecking**, and the **soul being destroyed** in Hebrews 10:39 speak of **the destruction of the soul's well being**. Which is accomplished as the believer rejects the filling of the Holy Spirit and the life of metabolized doctrine in the new man. Without the stabilizing influences of God's Word, and the Holy Spirit, the old sin nature caves in on the soul and brings it down to a state of disintegration and misery.

We can look at the believer and his soul from the perspective of a sailing ship to help us understand some spiritual concepts and the world around us. All ships, large and small, have one thing in common, and that's a **rudder**. As small as it may be, in comparison to the rest of the ship, it's **the thing that controls the direction of the ship**.

All ship's rudders are controlled by the **helm; a large spoked-wheel that one turns**. Which is controlled, turned, by the helmsman, in the direction that he wills. **So the rudder and helm, speak of the will of the believer; the decisions he makes in life**.

The **charts**, are maps of the area in which one will be sailing, and will enable the individual to determine the course he must follow to get where he is going. They represent the Word of God and it's teachings. **The destination and course we are following are the will and plan of God for our lives**.

The **compass**, which gives us our heading, keeps us on course, as we continually steer the ship in line with the compass heading. **The compass is our constant orientation to grace, faith, truth, and the leading of the Holy Spirit**. The compass is always able to do that, because it is always oriented to the North Pole. And the Christian will always be able to steer his ship accurately in the plan of God for his life, if he follows his compass, because it is always **oriented to Yahweh, the God who dwells in the North**.

The **sextant** was a part of the navigating equipment, and enabled the mariner to determine his location on the sea, and on his charts, by shooting either the **sun** during the day, or the **stars** at night. By shooting the angle of them in relation to his ship, he could **determine what his location was on the chart, and tell if he was on course**, off course, by how much, and what new heading he had to steer to get back on his original course. It also allowed for him to check his progress at sea, the distance he had traveled, etc..

Many things help us in this matter: looking to God, his Son, the Word, both day and night; where do we stand in relation to his truth, his grace, to faith; the reality check of sitting under doctrinal teaching under a Pastor-Teacher: all these help us keep our bearing. And if we get off course, we know the corrections that we have to make to get back on course.

The **sails** are what **propelled the ship**. Actually, **the wind propelled the ship**, the sails only trap the wind and transmit the energy to the mast, which transfers it to the hull. And **the sails are analogous to**

our faith! Without the exercising of faith, there is no movement in the Christian life. And as we exercise our faith in the Word of God, then we are empowered by the Holy Spirit (Romans 15:13). And as we are empowered by the Holy Spirit, we start to move forward in the plan of God for our lives! **The power of the Holy Spirit is transmitted to us by faith**, as the power of the wind is transmitted to the ship by the sails. And the Holy Spirit is always blowing us in the direction of what God's will for our lives is. (See study on Striking the Sails).

So often the Christian becomes afraid; he doesn't know where he is; these are uncharted waters; he doesn't know what it's like where he's supposed to be going in this life; he has only heard of his final destination, Heaven; he's afraid of the enemies he will encounter; he's afraid his little ship won't be able to stand the storms of the sea; he wonders who's in charge. But if he can see that the Captain of his fleet has already sailed these uncharted waters before him, and has arrived at his destination; and that his following a perfect plan; in a perfect sailing vessel that can handle any storm at sea; and that the Holy Spirit is "blowing" him in the right direction; he can keep his "**sails of faith**" up and enjoy the ride! We're heading to the "**North Star**"!

33. Faith and the gold analogy.

"These have come so that your faith-of greater worth than gold which perishes even though refined by fire-may be proved genuine and may result in praise, glory and honor when Jesus Christ is revealed." 1 Peter 1:7. The Apostle Peter has been talking about the trials and sufferings that believers go through in this life, and now he tells us why - for the refinement of our faith.

Gold is found as placer gold in the streams, (where nature does the refining), or in hard rock mining, where it is found intermingled in rock, usually quartz. To free it of the ore, it is usually crushed, and then today, chemicals are often used. The process of melting is still used today, as it was thousands of years ago. Through the process of crushing, the bulk of the ore is done away with, leaving small amounts of ore and the gold. Then it is heated up and the gold sinks to the bottom, and the dross floats on top, where it can be skimmed off leaving only the gold in the crucible.

The rock looks at the unbelief of the Christian, while the gold speaks of his faith. The crushing process looks at the hammering we take in life, while the smelting process looks at the fiery trials we go through. The purpose for all this is to get at the gold, to get at the faith of the Christian, ridding him of all unbelief, and leaving only pure faith behind. The **trials** that come our way in life are not designed to punish us! Neither are they designed to crush us! **They are designed to make us believe God's Word!** To trust Him! To bring out the faith that is already there. The purpose of mining is not to just crush rock, but to get the gold that is in it. And so are our trials! So, in our trials, we are to exercise faith in God's Word, claim His promises, and move on through them; being rid of the dross of unbelief, leaving only faith behind.

34. Faith, the basis of a covenant relationship.

When two individuals, a man and a woman; or two nations, enter into a covenant relationship with each other; **the basic underlying structure of that relationship is faith.** Both parties believe what the other party says; both parties trust that the other party will do as they have said. There may be certain and many conditions and stipulations laid out in the covenant relationship, but faith is the foundation of it. It may be a covenant between a man and a woman, for marriage; it may be a covenant between friends, (not practiced that often in the Western world, but was common in the Eastern world); it may be the

covenant of a business contract; or a covenant between nations, a peace treaty; but the underlying foundation of the covenant relationship was trust. If it was a bi-lateral covenant, then there was to be bi-lateral trust. If it was a unilateral covenant, as God has with us, then it is unilateral trust; that is, we are the ones who trust Him.

The covenant relationship assumes a state of peace between the parties; and if one does not exist, it creates one. It also creates a state of trust. The legally binding nature of the covenant, the public oath and testimonies, the ceremonies and witnesses, the committing of the individual's will and life to the covenant relationship creates a state of trust, (after all, that was the purpose of it), where you can trust the other party. **Betrayed trust was a serious matter!** The two underlying factors in the covenant, were the **individual's commitment** to it, (a wholly volitional matter), and the **individual's integrity**. Character, integrity, and the personal commitment to keep the covenant relationship unviolated at all costs were the keys to maintaining the covenant relationship. What this enabled the covenant parties to do was live in a state of security. The covenant created a legally binding atmosphere where there was trust now between the parties; and they can now feel secure.

David had this betrayal problem in Psalm 41:9 with one of his friends, who it seems, that he was in covenant with. *"Even my close friend, whom I trusted, he who shared my bread, has lifted up his heel against me"*. The original calls him a *"man of peace"*, which indicates that there was **a relationship of peace between them**. And the word for peace, *shalom*, also indicates that peace had been made between each other, that a state of peace existed between them. To *"lift up his heel"*, speaks of **the other party's betrayal of his friendship relationship with David**, and it also has overtones of military life. It has the real meaning of to thrust out the heel, which was, and is, a very effective technique in the fighting of the military arts, commonly called Karate today. This seems to indicate a very vicious betrayal of David and his relationship with the other party; and it could have come either as an expression from his own military background; or because the man was in the military as well or both. David said, that *"he trusted in him"*, *batach*, which not only is the word for faith or trust, but also has the idea of the feeling of security one had from the relationship.

So faith is the basis for all covenant relationships; faith where you believe what they say; and trust, where you trust them not to harm you, but to live up to their end of the covenant. We see this covenant trust broken in another place with David, in Psalm 55:12-14,20,21; where his covenant friend breaks the covenant that he had with David. In verses 13,14, he says that he was his close friend, his companion, and it has the idea of a doctrinal friend; and that both of them took in doctrine at the Temple, and that both had a doctrinal rapport friendship, but he had broke his covenant with David.

35. The covenant of faith provides help.

"In my anguish I cried to Yahweh, and He answered by setting me free. Yahweh is with me; I will not be afraid. What can man do to me? Yahweh is with me; He is my Helper. I will look in triumph on my enemies". Psalm 118:5-7. As I said before, when two parties entered into a covenant with each other, trust went both ways, and therefore they could count on each other. But in our covenant relationship with God, he has covenanted Himself to us taking all responsibility to care for us on His shoulders. He provides; we trust. He helps us; we count on Him. He has no trust in us, neither does He need our help.

Of all the references to the word **Helper**, the overwhelming majority of them are a reference to **God's covenant role as Helper to His people**. In verses 6 and 7, the writer states that, *"Yahweh is with him"*, *liy*, **bound to him by covenant**; therefore he is not afraid. Notice the absence of fear in the presence of faith. And that faith is due to his knowledge of the covenant. Again he says, *"Yahweh is with him"*,

bound to him by covenant; and that *Yahweh*, because of that, is his *Helper*. And he will be triumphant over his enemies.

It matters not what the covenant relationship is: marriage, friendship, business, salvation, political; faith is the underlying foundation that it is built upon; and integrity is what holds it together. Friendship and marriage have the unique factor, in that both the parties are to help one another. In fact, it is so assumed, it's taken for granted. In salvation, the help is one-sided coming all from God to His people. Even in business, you will see business partners coming to each other's aid, usually because it's in their self-interest. And nations are also pledged to help each other, when attacked, if a peace treaty exists between them.

36. Faith, an eternal principle.

From this, we will be able to see **that the principle of faith did not originate with man on earth, but had been in existence since the very beginning.** We may not be able to see this by direct statements, but we will be able to perceive it by examining the various things that have transpired. In Hebrews 13:20 we read, "*May the God of peace, who through the blood of the eternal covenant brought back from the dead our Lord Jesus, that great Shepherd of the sheep..*". In this we see that God the Father and God the Son had entered into a covenant with each other in eternity past. And though there were many aspects of the covenant, one of them was to raise Jesus up from the dead. In this covenant, certain and many promises were made by the Father to the Son. The Son entered into covenant with the Father, because he loved him, trusted him, was of one mind with him in all things, and believed what he said. Because of this, the son incarnated, becoming a man; died on the cross for a people stipulated in the covenant; was buried; and rose from the dead. We know that the Son believed his Father's words all his days here on earth, and trusted him. And now we see that he believed his Father's words and trusted him long before that. **So faith was a viable principle at work in the Universe long before man came on the scene.** (Even sin was a principle at work in the Universe before man, because of Satan's sin against *Yahweh*).

When God created the Universe, by a simple command, "Light be"; or Christ calmed the sea, by a spoken word, there certainly was no doubts in their minds. **Even with this matter of Satan and all the angels, they had to accept God's explanation for their existence by faith!** The second person of the Godhead had always believed the words of the first person; and when he became a man, he still believed his words, his promises and trusted in him; all the way to his death on the cross and his sojourn into Hell. And *Yahweh* has chosen the principle of faith, as the means by which all humans may appropriate his grace, either for salvation and forgiveness, or for his blessings.

37. Faith as a metaphor for eating.

In this, we will see the matters of: obedience, humility, cognitive recognition, positive volition and the mechanics of the new nature. In the **Wisdom literature**, Doctrine, the Word, Wisdom have been put as a woman, who has prepared a sumptuous banquet and calls out to the City; "*Let all who are simple come in here! She says to those who lack judgment. "Come eat my food and drink the wine I have mixed. Leave your simple ways and you will live; walk in the way of understanding."* Proverbs 9:4-6. (We eat the Word, by believing it.)

In the **Prophetic literature**, we have again the metaphor of eating for the positive response towards and assimilation of the Word of God. "*But you, son of man, listen to what say to you. Do not rebel like*

that rebellious House; open your mouth and eat what I give you.” Ezekiel 2:8,9. Ezekiel was the prophet of *Yahweh* to the House of Judah, and God had a message of impending judgment for them, his judgment on them! But first of all the message would be received by Ezekiel, who would assimilate it by faith; then he would communicate it to Israel. We notice in v.3, that even though it was a message of judgment and destruction, it was as sweet as honey in his mouth. Showing that any and all communication of God's Word to those who are positive to truth and receptive to his Word is sweet. Positive believers are receptive to God's Word, regardless of what the content is. It's all sweet to them!

In the **Apocalyptic literature** of the Apostle John, we see again the eating metaphor for the reception of God's Word into the inner man, which, in this case is prophecy. During the Last Days, a mighty angel will come down from Heaven carrying a little scroll with a prophetic message. Revelations 10:1,2,8,9. *“I took the little scroll from the angel's hand and ate it. It tasted as sweet as honey in my mouth, but when I had eaten it, my stomach turned sour.” Revelations 10:10.*

Now we have an interesting question, and one that deserves an answer. Both the old testament prophet Ezekiel and the new testament John have parallel experiences, to a point. Both have received divine communication from God in the form of a scroll, both have received it by faith, eating the scroll; and both have the same experience that the Word tastes as sweet as honey in their mouths. But in John's case, it turned his stomach sour, while it had no adverse effect on Ezekiel.

Why? The answer lies in that, in the original receiving of the Word of God, both men were positive to all the things of the Word and the Word of God. And when they first received them, the **initial stage of eating**, (positive volitional response to communicated doctrine; eating of it, the **swallowing of it by faith**), it was for them a joyful and peaceful experience. But as it began to be digested in the stomach; that is, when John fully began to understand what all this prophecy meant, it turned his stomach sour. While, when Ezekiel understood what it meant, it didn't.

What was the difference? In **Ezekiel's** case, he knew that he was dealing with a hateful, arrogant and rebellious nation of murderers, adulterers and the rest, and that God was finally going to judge and destroy them, although not utterly. So it had no effect on him. **He was glad, in a sense, to see it coming**. When a nation has defied God for so long, and in so many ways, and is finally judged, it's a relief. The message of judgment went well with him; no upset stomach. But with **John, the message is bitter, because he knows that it deals with the Church in the Last Days**. He sees the arising of the final Beast, the New World Order, and the numbering system of the Beast, (one of his names in the Chaldee meant the Numberer), and the persecution of the people of God in the final days; and that before the final triumph, believers will have to go through a terrible ordeal. The scroll turns John's stomach bitter and sour, because it unveils the lot of the faithful in Christ in those last days of satanic opposition.

38. The relationship of faith to righteousness.

Again, we must note that faith looks both at the believing of something, or believing in someone. In Genesis 15:6, *“Abram believed the Lord, and he credited it to him as righteousness.”* And this verse is quoted in Romans 4:3,5, *epistensen de Abraam to theo, “Abram believed the Lord”*. In the Hebrew text of Gen.15: 6, it states that Abram believed the Lord, or *Yahweh*. But with the word *be* prefixed, **in**, it meant ***Abram believed in Yahweh***.

This appears to be in the context of God's promise to give him a son. Earlier, in Genesis 12:1-3, God had told him to leave Ur of the Chaldees, etc., and that he would bless him; and Abram was saved

then. Then he goes on to remind God that he was still childless, (a fact that God knew); and was answered by God by having Abram count the stars, restating his promise to him. And so Abram believed what *Yahweh* said; he believed in him, and he believed him. The Hebrew word that is used here is *amen*, and it meant to lean upon something, to count on it, to rely on it. Thus we see that Abram counted on what God said concerning a child. So, as a result, he would not leave his estate to Eliezer of Damascus, but wait upon the Lord to provide him a child. An interesting note here, is that the word to believe, *amen*, is in the causative hiphil stem; showing that ***Yahweh* had caused him to believe him, and to believe in him. A matter accomplished by his irresistible grace to his chosen ones.**

Now we get down to the matter of righteousness. One not only has to be righteous to dwell eternally with God, but also he must be righteous for God to enter into covenant with him, (he cannot be yoked with unrighteousness); and he must be righteous to be blessed by God. To count someone as being righteous could not be accomplished by works, for then it would have to be considered a wage due by God! And God would have none of that. If he was going to bless men and grant them righteousness, then it would have to be done on the basis of his grace; it would have to be a gift. So, when one believes on Jesus Christ, then God credits righteousness to the account of that person as a gift. That's why Romans 4:5 tells us that, "***faith is counted as righteousness***". Faith and righteousness are two different things. **But when an individual puts their faith in Jesus Christ, God counts that faith as righteousness.**

39. Entrusting one's soul to God.

"So then, those who suffer according to God's will should commit themselves to their faithful Creator and continue to do good." 1 Peter 4:19. Probably the most difficult time we have is in the area of our own sufferings, and one of the most difficult things for us is to trust God. We want answers; we want help; we want medicine; we want relief; we want to be healed or cured, and we want it now! We pray and don't get the results we want; we go to doctors, often to no avail; we're worried and afraid and we don't know what to do. We see that these sufferings ones, **suffer as a way of life, the present participle of *pascho***. Not something that one exactly wants, but, nevertheless, it is a fact of life. But an encouraging thing is that it is according to the will of God. It does help accomplish what his will for our lives is,

An interesting note here, this is the only place in the New Testament where God is called the **Creator**, *ktistes*; and that he is also **a faithful Creator**. You can count on him, rely on him to do and perfectly finish that which he is working out. What this tells us is not just that God has created the world, angels and men, but that his creative act is still going on in us who have been redeemed. God created the new man in us the day we believed on Christ, but is also shaping that new man into the person he has in mind; into the person he has envisioned and purposed. And sufferings are necessary to accomplish that.

The word to **entrust** is *paratithemi* and was a term found in the commercial world. If one had wealth; gold, silver, jewelry, cash; he might now want to leave it at his place if he went out of town. He would drop it by a friend's house and **hand it over to him for safekeeping**. These goods were placed in trust. It was a trust agreement, where one's valuable possessions were entrusted to another person. Only here, **our valued possession is our soul. This is what we entrust to God, who is still forming it into the desired goal he has in mind for it.**

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, *geber*, (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*