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SALVATION

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

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

Changing

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

A. Intro:

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

Although there are many who go through life with a few bumps in the road, a few setbacks and disappointments, and seem to have everything work out for them, there are many who don't. There are those who have been hit with so many things that they just can't carry on any more. And even though they may want to carry on, they, for one reason or another, can't. But then there are those who not only can't go on any more, they, as noted, have lost the desire to do so.

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

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

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

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

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

B. Definition:

The word for **waiting** is the qal participle of *qavah*. Now *qavah* has the idea of twisting, binding, or stretching; then the idea of tension in waiting on someone. You have to endure a situation while you are waiting on someone. It is translated by the Greek, *hupomone*, which means to endure a bad situation. But as we have seen with *hupomone*, which we simply translate as "abiding under a trial", it really speaks of the believer exercising his faith in the promises of God, while he is in a bad situation. He utilizes the various provisions of grace, while he awaits the deliverance of the Lord. But even though the ideas of waiting, faith, endurance and expectation are all in *qavah*, there are several other characteristics to *qavah* and we need to note all seven of them.

The Seven Characteristics of *qavah*.

The believer is in any sort of a trial or bad situation that poses a threat to him. Some sort of pain, or discomfort of body or soul is involved. It could be finances, health, family issues, old age, or going through some change in life. Whatever the cause is it puts the believer in a bind causing them tension and stress, which can affect their body and challenges their faith as well.

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

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

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

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

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

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

C. All age groups are open to not being able to go on any more.

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

וַיֵּעָפוּ נְעָרִים וַיִּגְעוּ; וּבְחֹרֵי יָם, כָּשׂוּל יִפְּשׂוּ לָו

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

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

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

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

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

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

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

D. Usages of waiting on the Lord.

In Psalm 25:1-3 David was in a bad situation and he uses the participial form of *qavah* to show that it was a continual daily practice for him. David had to wait every day, every hour, until God solved the situation for him, with David applying the seven points of *qavah*. “*Yea, let none that wait on thee be ashamed: let them be ashamed which transgress without cause.*” This is probably one of the more difficult concepts of faith, because it implies that the believer is in a bad situation, health, or some other problem, and he must wait in faith, sometimes for months, for God to come through for him.

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

In Psalm 25, David said that he was lonely and afflicted, that the troubles of his heart had multiplied, that he was in anguish, and that he had many enemies who hated him. So he appealed to *Yahweh* for help, for mercy and for deliverance. He said that he “*lifted up his soul to Yahweh*”, (the only one who can help our distressed souls); that he trusted in *Yahweh (batach)*, and that he was waiting on him.

Again, David addresses Psalm 37 to the doctrinal grace believers in the land, while they were surrounded by, and had to contend with, the wicked believers and unbelievers in the land. Fretting, stewing, worrying, anger, intense anger were just some of the mental attitude reactions they had to deal with on their own part, as they were affected by evil men and women.

But David encourages them, by telling them that God is going to take care of them and that he is going to take care of the wicked! “*A little while and the wicked will be no more..*” Psalm 37:10a. “*Evil men will be cut off, but those who **hope** in Yahweh will inherit the land (grace prosperity of God).*” Psalm 37:9. Here, the word for **hope** is *qavah* again, and it means that they must wait upon the Lord. And in the participial form showing that this idea of **waiting must be done on a daily basis as a practice**.

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

And so also, it is with the believer who turns to God for help and deliverance. He must learn to wait on God each day with the idea of *qavah*, as a practice in life; waiting for God to bring him through his trial, to change him, to come through with the answers or deliverance that he is needing and seeking, whether it is health, finances, job, change in life, or whatever.

In Psalm 69 David again is speaking of his own personal difficulties and problems that he was going through, and then he makes a reference to a category of believers he hoped would not be disgraced because of him. These believers were those who waited on the Lord in their lives. They looked to him, depended on him, and were waiting on him. “*Let not them that **wait** on thee, O Lord GOD of hosts, be ashamed for my sake: let not those that seek thee be confounded for my sake, O God of Israel.*” Psalm 69:6. The qal participle showed that their lives were characterized by waiting on *Yahweh*. Remember, though, waiting on the Lord describes the manner in which we receive strength from the Lord. “*But those who wait on Yahweh will renew their strength. They will soar on wings like eagles, they will run and not grow weary, they will walk and not faint.*” Isaiah 40:31 **But remember what waiting entails, the seven points of *qavah*!**

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

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

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

Jeremiah knew that he and the remnant had a future, because God had spared their lives. And even in the midst of all that suffering, they had **hope**; they saw that they had a future. Why? Because *Yahweh* had been their life prior to all that. What they had to do, though, was to **wait for God** to bring about all the blessings he had in store for them. And again, we have *qavah* in the qal participle, showing that **waiting was something that they were going to have to continue to do for a very long time.** The remnant of believers had been waiting on *Yahweh* **during the time of the apostasy**; they had been waiting on *Yahweh* **during the time of judgment and destruction**; they were spared; and now they would be waiting on *Yahweh* **to once again bless their lives!**

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

Again, in Psalm 25 David said that he waited on the Lord all day long. And notice, while he is waiting, while he is enduring the situation, he asks God to show him his ways; teach him his paths and to guide him in his Word. When a believer is in these kinds of situations, all he can do is trust in the Lord and wait upon him, which is hard for us to do at times, because we want action, and we want it now. But we do have his grace provisions to sustain us while we wait.

Again in a time of outward adversity and pressure, and one that affected him in the inner man, David tells us what he did, “*I waited patiently for Yahweh, he turned to me and heard my cry.*” Psalm 40:1. In this passage David uses the piel preterite **and the piel infinitive** of *qavah*, *I waited and waited for the Lord*, which tells us how intensive this matter of waiting on God was. Waiting on the Lord to answer our prayers and finally come through for us in a trial, with the idea of *qavah*, can be very intensive. **The level of intensity of the trial, problem, or situation, determines the level of intensity our waiting faith has to be.**

When we talk about pressures, trials, poor health, lingering sickness, rejection, grief, threats, fear, etc., we're talking about things that put unimaginable pressure on the soul, which often penetrates causing us much agony, misery and torment. It all makes for a very desperate situation! So, when we come to God in prayer to help us, and he will answer our prayer in time, we know that we will have to wait, at least for some period of time for his answer of deliverance to come.

Having to wait under such extreme and painful circumstances becomes a very intense matter, as the piel stem shows. But we do have God's grace provisions to help sustain us during the wait. This intensive idea of waiting is brought out again in Psalm 130:5, "*I wait for Yahweh, my soul waits, and in his Word I have put my hope.*" And once again we see that the Word of God sustains the believer in a trial as he is waiting for the Lord to deliver him. Even in intense situations, Doctrine sustains us.

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

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

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

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

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

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

E. Renewing our strength.

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

וְקוֹיֵי יְהוָה יִתְּלִיפוּ כְּתַעֲלוּ אֵבֶר כַּנְּשֹׁף רִים; יְרוּצוּ וְלֹא יִיָּגְעוּ, יֵלְכוּ וְלֹא יִיָּעֲפוּ

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

But the Hebrew word used here in Isaiah 40:31 is *chalaph* in the hiphil stem. Now when the translators of the Septuagint translated this word into the Greek, they didn't use the word *anakainoo*, or *ananeo*, but *allasso*. And *allasso* had the idea of altering, changing, but really had the idea of **exchanging!** So what this is saying is that **when the believer waits on the Lord with the seven ideas found in *qavah*, he will exchange his frail strength for God's strength!**

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

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

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

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

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

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

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

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

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

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

2. “Like eagles” - כְּנִשְׂרִים

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

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

Calcium builds up on their **beaks** where they can no longer hold their heads up as they once did and their beaks continue to grow curving downward where they no longer can tear the flesh off their prey to eat. In addition to the growing beak their **talons** keep growing as well to the place where they can no longer grasp their prey in their talons. Another problem they have is that their **feathers** are old, matted and heavy and they can no longer fly like they used to!

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

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

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

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

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

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

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

So what do we have to do to survive this change and come out the other side? The first thing we see is that we are to wait upon the Lord using the **seven points of *qavah* faith**, but we also see some helpful tips here. **One**, in that we will be getting morsels of food, Bible doctrine, and these will be just morsels of food dropped down to us, but they will be enough to keep us going. **Two**, we will get these morsels of doctrine from believers who have gone through this change themselves. **Three**, we will have to learn to start getting rid of the old things in our life that have "weighed us down", even if it's painful or uncomfortable, and that may even include old relationships. **Four**, there may be a certain amount of pecking that will go on from spouse to spouse, or friend to friend, to stimulate each other to not give up, but keep moving forward. **Five**, we will need to start exposing our souls, opening our souls up to, the life giving rays of daily fellowship with God, day after day, as we go through this. **Six**, this will probably be all we can do all day long, day after day, for we're really not in a position any more to do anything for ourselves or our situation, we want to, but can't. We now are really dependent on the grace of God to provide for us. **Seven**, we must wait for our change to come, just like the eagle has to wait!

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

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

3. “*They shall run, and not be weary;*”

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

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

4. “*And they shall walk, and not faint.*”

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

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

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

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

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

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

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

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

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

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

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

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