

Faith-Rest – A Grace Notes Study -Matthew 6:25-34

- I. Introduction -
 - A. One of the consistent features of the Christian life is testing.
 - B. We live in
 - i. a fallen world,
 - ii. in an imperfect society,
 - iii. among people whose way of life is directed by Satan
 - iv. and their own sin natures
 - C. We cannot avoid the friction, conflict, or confrontation that results from this.
 - D. We face daily disasters, small and great, which are brought on us suddenly by:
 - i. nature,
 - ii. by the ignorance or deliberate actions of other people,
 - iii. or even by our own mistakes and sins.
 - E. Faith-Rest is God's plan for Christians who are going through (Eph 1:3-4):
 - i. "Blessed be the God and Father of our Lord Jesus Christ" – Here "Blessed" comes from the Greek word *eulogētos* which means "blessed, praised;" it is applied only to God. Vine's Expository Dictionary of Old Testament and New Testament Words.
 - ii. "who has blessed us" – Here "blessed" has the same root but the direction is different, *eulogeō* : "to cause to prosper, to make happy, to bestow blessings on," said of God Vine's Expository Dictionary of Old Testament and New Testament Words.
 - iii. "with every spiritual blessing" – here blessings is the Greek word **eulogia** : a blessing, a benefit bestowed (2 Peter 1:4) Vine's Expository Dictionary of Old Testament and New Testament Words.
 - iv. "in the heavenly places in Christ" – The source of the blessings is **epouranios**: Christ's abode. Vine's Expository Dictionary of Old Testament and New Testament Words.
 - v. "just as He chose us in Him" – Speaks to the new position with Christ if we accept Jesus as our Saviour. (no Calvinist junk here!).
 - vi. "before the foundation of the world" – Those that choose Christ as their saviour are part of God's plan before the creation of the cosmos.
 - a) God the Father was thinking about us even before the creation. In His omniscience, He loved us and He knew our wretched fallen condition.
 - b) So by His grace He made provision for our salvation by making it possible for us to be united with His Son, Jesus Christ.
 - vii. that we should be holy (**hagios <G40>**): "set apart; sanctified"
A Christian has been set apart (sanctified) by God. The purpose clause here shows that by being chosen in Christ we began our Christian lives as "set apart" individuals. God intends for us to stay in fellowship, to keep apart from the world we live in, to be separated from kosmos doctrines, to be yielded, etc. (GN Ephesians study) [Rom. 12:1,2](#); [Ex. 19:6](#); [Lev. 19:2-4](#); [Luke 1:74,75](#); [Eph. 4:22-32](#), [1Cor 1:2](#)
 - viii. and blameless (**amōmos <G299>**): "without blemish; faultless"
[Phil. 2:13-16](#); [1 Thess. 3:12,13](#); [Eph. 5:26,27](#); [Heb. 9:14](#); [1 Pet. 1:19](#); [Jude 24](#); [Rev. 14:5](#)
 - ix. "before Him": "in His presence"
 - x. who are going through
 - a) testing, (1Cor 10:13, 1Peter 1:7)
 - b) who are having problems. (1 Peter 1:7)
 - F. Faith-Rest is the means by which Christians can have JOY:
 - i. a happiness in this life which does not depend on people, circumstances, or things (Matt 6:25-34; 1 Peter 3:14).
 - a) Recall what we said regarding fallen world (I.B.i-iv)
 - ii. Think of it! God promises that you can have the peace and joy of God, in spite of what's happening in your life, (Proverbs 3:13)

- iii. in spite of the problems and testing that you are going through. (James 1:2-4)
- G. Problems are endless, He knows all about our tests before they occur and has made provisions in advance to meet our needs. (Eph. 1:3,4 1Peter 5:6-7{-10})
 - i. 1Cor 10:13 – Notes from ABC 1Cor Study:
 - a) The only temptations that have ever taken you in are the temptations characteristic of the human realm;
 - b) but God is faithful—Who will not grant permission for you to be tempted with an intensity above your power to endure (Psalm 22:1-5),
 - 1. Seems like God does not answer prayer
 - 2. You can always trust the Lord, just look at the past
 - 3. Faithfulness is one of His immutable characteristics.
 - c) but on the contrary—together with every temptation He does permit—He will also make a victorious conclusion to that temptation so that by utilizing His victorious conclusion you will be empowered to endure.
 - ii. Hebrews 4 – Wilderness generation did not find rest when they did not trust God to keep His promises.
 - a) No need to make the same mistake (1 Cor 10:6-12).
 - iii. Whether the test is small or great, it is allowed by God to measure our faith and our application of the things He has provided for us in this life. (1Pet 1:7, 5:6-7).
 - iv. Observations on Heb 4:
 - a) "rest in a Biblical sense is tied to faith. We have the promises of Jesus Christ just as the wilderness generation 'heard' the promises through God's agent Moses. If the knowlege is united with faith, then we will enter dispensation appropriate "rest". Heb 4:1-3a.
 - b) The Wilderness generation would never enter the "rest", due to lack of faith.
 - c) "rest" comes only as blessing from God as result of living a faith life. Note vs. 4:4-5.
 - d) When Joshua and the nation of Israel crossed the Jordan, the testing of their faith did not stop, they would be subject to testing.
 - e) Christians are told to be diligent to as to enter God's rest. How?
 - f) vs. 12 – God's Word is the tool to probe our faith and expose problems, issues, etc.
 - g) And, vs. 14-16 We have a high priest, Jesus Christ, who understands our testing but has shown us that we can enter God's rest inspite of temporal testing.

II. Definition of Faith-Rest:

- A. Faith-Rest: the process of understanding, believing, and applying the doctrines and promises of God's Word in times of testing in the Christian life. Heb 4:1-2
- B. Hebrews 3-4
 - i. Believers in the Dispensation of the Church are required to actively direct their minds entirely upon the Apostle and High Priest of their confession—Jesus (Heb. 3:1).
 - a) *κατανοέω* #2657: *to consider attentively, fix one's eyes or mind upon.*
 - b) *ὁμολογία* #3671: *profession, confession* (Heb. 3:1; 4:14; 10:23).
 - ii. Christ is superior to Moses, even as a son is superior to a servant (Heb. 3:2-6).
 - iii. Even as the followers of Moses had a promised reward for faithfulness, so do the followers of Christ (Heb. 3:7-11; Ps. 95:9-11).
 - iv. The Church faces the same test that Israel faced in the wilderness—the unbelief of the believer as the manifestation of a hardened heart (Heb. 3:12-19).
- C. Faith-Rest is designed to be used by the Christian throughout his lifetime,
 - i. on a daily basis,
 - ii. as a technique for maintaining peace and spiritual balance during difficulties, problems,
 - iii. or disasters in life.
 - iv. Faith-Rest is one of the Christian's most important resources in making rapid progress toward Christian maturity and the production of divine good in the life.
- D. There are two reasons why Christians fail to grow and prosper in the Christian life:

- i. The most common reason for failure to "enter into rest" is a lack of knowledge of God's plan and the assets He has provided for us. Christians who don't know what the Word of God says will never know the promises of God or the provisions He has made for testing.
- ii. The other reason for failure is seen in the Children of Israel of the wilderness generation. They heard the teaching but did not mix it with faith, so they did not enter into rest (the promised land).

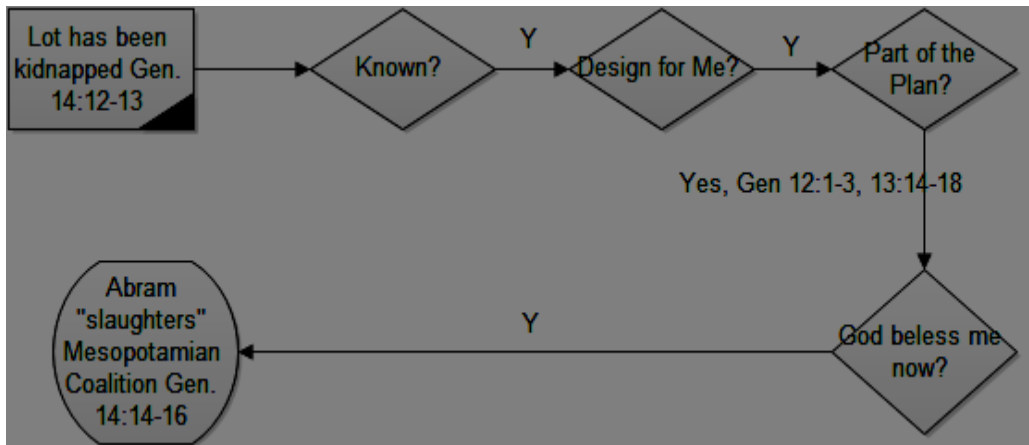
III. Examples:

- A. Abraham, who first distrusted, then believed God, Genesis 14, 15
- B. The Bitter Water Test at Marah, Exodus 15
- C. The No-Food Test and the First No-Water Test at Meribah, Exodus 16,17
- D. The "Giant" Test, Numbers 13 and 14
- E. The Second No-Water Test, Numbers

IV. The Example of Abraham – Genesis 14 and 15

- A. Abram/Abraham is given the promise of land/(too many to count) descendants of numerous occasions: Gen 12:1-3, 13:14-18, 15:1-2, 12-19, 17:1-2, 18:9
- B. Two instances Abraham either seeks or allows alternate solution to God's plan: Gen 15:2-3, 16:1-4
- C. Gen 14:1 See Map1
 - i. Shinar, Ellasar, and Babylonia are in modern day Iraq
 - ii. Elam is in modern day Iran
 - iii. In the days of Abraham, kingdoms were still small, probably not much more than city-states and thus were not armies that were comparable in size to those who invaded Palestine in later times, such as Babylon, Assyria and Rome
 - iv. Goyim means 'gentile nations', 'Tidal' Hitite name.
 - v. Objective from their point of view would be economic access to Egypt and minerals.
- D. 14:2 – Map 2
 - i. First war mentioned in the Bible.
 - 1. We have here a prelude of the future assault of the worldly power upon the kingdom of God established in Canaan; and the importance of this event to sacred history consists in the fact, that the kings of the valley of the Jordan and the surrounding country submitted to the worldly power, whilst Abram, on the contrary, with his home-born servants, smote the conquerors and rescued their booty, - a prophetic sign that in the conflict with the power of the world the seed of Abram would not only not be subdued, but would be able to rescue from destruction those who appealed to it for aid. (K & D)
 - ii. makes reference to Gen 10:10. Elam is a descendant of Shem.
 - a) Shinar is the name of the land in which were located the cities of Babel, Erech, Accad, and Calneh. Gen 10:10
- E. 14:3
 - i. Listed in Gen 10:19
 - ii. The Dead Sea is called the Salt Sea because its average 32 percent saline content is about ten times more than the 3 percent average of the oceans.
 - iii. The Hebrew name "**Siddim**" is derived from a term meaning, "to drag" or "to plow" indicating that this valley was extremely fertile and was likely a flat and open plain, making it a suitable place for this battle between the Dead Sea kings and the Eastern kings.
- F. 14:8-10 - Notice, that before these two cities were completely destroyed, they were first defeated on the battlefield. The Lord Jesus Christ who controls history gave these Four Eastern Mesopotamian Kings victory on the battlefield over the Five Dead Sea Kings since these Dead Sea Kings were under judgment for their gross immorality and wickedness.
- G. Gen 14:11 'Goods' refers to "possessions," which in the context of war would include women, children, servants and prisoners of war as well as the goods, outfittings, and equipment of the defeated army, which are part of the spoil gathered by the victorious army.
- H. Gen 4:12-13 Example of what happens when we are out of the "geographical" will of God.
 - i. Lot will experience the consequences for not finding a way to be where he should be – near Abram.

- ii. Lot is therefore under discipline for this error in judgement.
 - iii. Abram is where he should be (this time).
 - iv. One reaps what one sows
 - v. It would seem that Lot and Abram are well known
- I. Gen 14:14 – Abram heads out without hesitation!



- i. Abram has the promises made to him Gen 12:1-3 and 13:14-17 – God controls history.
 - ii. Abram's 318 men are already trained. Reminder of Eph 6:10-18
- J. Gen 14:15-16 The victory is thorough and decisive.
- i. **HO'BAH** (ho'ba). A place N of Damascus to which Abraham pursued the kings who had pillaged Sodom (**Genesis 14:15**). Location uncertain, possibly Tell el-Salihiye, about ten miles E of Damascus. The New Unger's Bible Dictionary.
 - ii. This military victory over a numerically superior force brought great increased Abram's stature and reputation in the land of Canaan and among the surrounding heathen nations and brought glory not only to Abram but also to the Lord who gave him the victory.
- K. Gen 14:17-18
- i. The defeated kings come to meet Abram in the valley of Shaveh (unknown location)
 - ii. One group comes empty handed, the other with materials to bless Abram.
 - iii. Melchizedek means, "King of righteousness" and is the king of Salem or literally, the "king of peace".
 - a) This would mean that he is a type of Lord and Savior Jesus Christ (Psalm 110:1-5). Hebrews 5:6, 10 and 6:20 quotes 10 teaching that Psalm 110:4 speaks of the Lord Jesus Christ whose Great High Priesthood is superior to the Aaronic or Levitical priesthood since it is according to the order of Melchizedek.
 - b) The Scriptures teach that Melchizedek was "not" an angel, or some superhuman creature, nor was he a manifestation of the pre-incarnate Christ (Christophany or Theophany) but rather, Melchizedek was an historical human being, who was an historical king and priest, who lived in an historical city. (Heb 7:1-3)
 - c) Personal genealogy was a prerequisite for the Aaronic and Levitical priesthood, thus they preserved with great care their pedigree. But in contradistinction from them, Melchizedek was priest of an order where natural descent was not regarded, an order free from restrictions of the Levitical (Nm. 3:10). Therefore, Melchizedek was an accurate type of Christ who did not belong to the tribe of Levi but rather of Judah.
 - d) Hebrews 7:4 teaches that Melchizedek was superior to Abraham in terms of rank and authority since he was the priest of God, which was demonstrated in that Abraham gave a tenth of the choicest spoils to Melchizedek.
 - e) Hebrews 7:5-7 teaches that since Melchizedek did not originate from the tribe of Levi in Israel and collected a tenth of the choicest spoils from Abraham and blessed Abraham demonstrates the superiority of Melchizedek over Abraham and thus the Levitical priesthood, which descended from Levi through Abraham.

- f) Hebrews 7:9-10 teaches that the Levitical priesthood was inferior to the priesthood of Melchizedek since the former descended from Levi through Abraham and we noted that Melchizedek held a higher rank and authority in the kingdom of God than did Abraham and received tithes from Abraham.
1. The fact that the priesthood of Melchizedek was superior to the Aaron or Levitical priesthood foreshadows the superiority of the Lord Jesus Christ's Great High Priesthood over the High Priesthood of Aaron and the Levitical priesthood
 2. Heb 7:11-17 The term "**another**" also indicates that Melchizedek is not the Lord Jesus Christ since the Greek adjective that it translates *heteros* expresses a qualitative difference between Jesus Christ and Melchizedek and denotes "another of a different kind."
 - Therefore, the Lord Jesus Christ's great high priesthood was another of a different kind than Melchizedek's.
- L. Gen 14:18 The bread and wine remind us of the Last Supper (1Cor 11:23-25)
- M. Gen 14:19 Indication of a intimate relationship between God and Abram
- N. Gen 14:20 Indicates that God is in control of history. Also indicates that that Abram gave to God of his own volition (2Cor 9:6-7).
- i. Melchizedek reminds Abram that his victory was the result of the Lord delivering the Eastern Mesopotamian Coalition into his hands and did not originate from his own human power or prowess as a military commander or the fighting capability of his troops. He also reminds Abram that not only is Abram's God the Creator and origin of all things but also the Master of Circumstances and the source of his victory in the face of his trials and tribulations on earth.
 - ii. The fact that Abram gave a tenth of the choicest spoils of his victory over the Eastern Mesopotamian Coalition to Melchizedek indicates that Abram recognized Melchizedek's authority and rank and expressed his appreciation and gratefulness to the Lord who gave him the victory on the battlefield.
- O. Gen 14:21-24 Note the difference between the king of Sodom and Melchizedek.
- i. This is indeed a test since he could have taken the bait and been subject to Sodom and its wickedness
 - ii. He would know this since they are under judgment.
 - iii. Why would you take this offer when you have the promises in Gen 12:1-13 and 13:14-17
 - iv. Abram does not find his security, significance and satisfaction in life and contentment in the cosmic system as witnessed by his rejecting the King of Sodom's offer but rather he finds these things from knowing, loving, trusting and serving the Lord. (1John 2:15-17, James 4:4)
 - v. Abram lives in the Kosmos system and serves to demonstrate a lifestyle which lines up with God's will. (1Peter 2:12)
 - vi. As believers, we are not to "sell out" to the world and play by its rules but rather we are to walk in conformity with Christ. We see that Abram does "not" sell out to the cosmic system, which is manifested in that he rejects the King of Sodom's offer.
- P. Gen 15:1 vision implies this is a theophany or Christophany. WordWeb : A visible (but not necessarily material) manifestation of a deity to a human person
- Q. Gen 15:2-3 Example of complacent believer coming off great victory. Fear being one of Satan's chief weapons. (1Pet 5:8-9).
- i. Abram Never wavered in his faith (Rom 4:19-22)
 - a) a natural desire to have a child of his own;
 - b) a struggle to hold on by the promise in face of almost insuperable difficulties; and
 - c) An obvious unwillingness to part with the hope that the promise, however seemingly impossible, would eventually be realized. This unwillingness it was which caused him, as it were, so pathetically to call the Divine attention to his childless condition; in response to which he received an assurance that must have thrilled his anxious heart with joy. Pulpit Commentary, The Pulpit Commentary – Volume 1: Genesis and Exodus.
 - ii. Abraham has two choices: (Gen 15:1-3)
 - a) he can try to solve his own problems by worrying, fretting, planning, being upset and angry,

- trying to scrounge up answers, trying to work around things, etc., or
 - b) he can let God solve the problems he cannot handle.
 - iii. Abraham blames God for his troubles
 - a) Blaming others, especially blaming God, is a sure sign of spiritual deterioration. A mature person takes responsibility for his own actions.
 - b) Earthly solutions today include modern psychology, blame others
 - c) This tendency ignores every divine provision, every blessing, every law, and every principle of suffering.
 - iv. Worry is often a sin. (Phil 4:6, Matt 14:31, Mark 11:23, James 1:5-6).
 - a) Worry is the opposite of Faith-Rest, faith-rest is the answer to worry.
 - v. God's solution for Abram is already been planned from eternity past
 - a) God's solution for Abram is already in play.
 - b) Abram only needs to follow the plan, wait on the Lord. (Gen 15:1; 1Peter 5:8-9; Deut. 31:6-8, Isa 41:10-13).
 - c) Who is the one making these promises?
 - d) Ancient documents show that if a man had no child, he could adopt a male servant or slave to be his heir. Abram had as his business manager or chief servant a slave named, "**Eliezer**" whom he acquired in Damascus on his way to Canaan. Abram thought the Lord would fulfill the promise through Eliezer, since legal inheritance was as important as natural inheritance in the days of Abram, as archaeological discoveries at Nuzu in Mesopotamia have demonstrated but this left Abram without personal satisfaction and it brought a question to his mind. The mind of Abram had been burdened by the fact that he was still childless and thus prompts his question to the Lord.
- R. Gen 15:4-5. After doubting the Lord, He reiterates His promise.
 - i. Our thinking about His promises can be related to His divine attributes, for example Isa 55:8-9:
 - a) Sovereignty: God is not subject to any authority higher than his own.
 - 1. Cannot be overruled by humans or angels
 - 2. gives us volition
 - b) Righteousness: Righteousness is the first of two attributes which together comprise God's Holiness. Our God is a holy God and He expects us to be holy. Righteousness and Justice form a two-edged sword by which God's Holiness is possessed and expressed.
 - 1. Not subject to human relative standards
 - 2. opposite of righteousness is treachery
 - c) Justice: God possesses the absolute unchangeable standard of Righteousness.
 - 1. Means that God is absolutely fair in all of His judgments.
 - 2. His judgments are not subject to time, not time-bound – makes understanding his judgments difficult.
 - 3. Provides the basis for a bold and confident prayer life.
 - 4. When patience runs its course, justice is administered in a impartial manner.
 - 5. Is essential to our salvation.
 - d) Love: we know that every situation in life is governed by God's love for us.
 - e) Eternal Life: God is eternal and we have everlasting life with Him through Christ's work on the Cross. God always plans with eternity in view.
 - f) Omniscience: God knows about my trials or sufferings even before they happen; and He has already planned what to do about them.
 - g) Omnipresence: God is always present and available to help.
 - h) Omnipotence: God is all-powerful so He always has the capability to carry out his promises and to provide help in time of need.
 - i) Immutability: God never changes in His attitude toward us, and all of His characteristics remain the same, forever.
 - j) Truth: God never lies; therefore what He has promised, He will perform (see Romans 4).

- S. Gen 15:6 – See Romans 4:1-5
 - i. Not the instance that Abram was saved, already demonstrated he had faith.
 - ii. Bible Knowledge Commentary, The Old Testament, *"Abram's faith is recorded here because it is foundational for establishing the Abrahamic covenant. The Abrahamic Covenant did not give Abram redemption; it was a covenant made with Abram who had already believed and to whom righteousness had already been imputed"*
- T. Gen 15:8 Abram requests confirmation.
- U. Gen 15:9-21 the Covenant ceremony.
 - i. Furthermore, the fulfillment of the Lord's promise to Abram, which would be fulfilled during the millennial reign of Christ, would be accomplished by means of the sacrifice of Jesus Christ on the Cross, which is portrayed in the sacrifice of the animals in the covenant ceremony.
 - ii. The curse of sin could only be removed by the death of Christ, which was taught through blood animal sacrifices, which Abram practiced and thus acknowledged his need of a Savior, a Redeemer to approach God in fellowship.
 - iii. The fact that the heifer, female goat and ram had to be three years old indicated that they would have to be mature and the best from the flocks representing the fact that God gave His best when He sacrificed His Son on the Cross. There were no age stipulations for the birds since they do not portray the sacrificial aspect of Jesus Christ but rather that He is resurrected and this is the reason why the birds are not cut in two like the heifer, female goat and ram.
 - iv. These five animals are those that were later used in the sacrifices prescribed in Leviticus 1-7: a heifer, a goat and a ram, a dove and a young pigeon. The animals represent all the offerings mentioned in Leviticus, starting with the guilt offering, the sin offering, the fellowship offering to the burnt offering, which are given in the reversed order in Leviticus and also emphasize the social status from poor to rich. Each of these animals portrays or foreshadows a distinctive aspect of Christ's perfection and the perfection of His work on the Cross.
- V. God restates His promise, but 15 more years will elapse before Isaac is born. (Gen 15:4-6).

V. The Bitter Water Test – Exodus 15

A. Exodus 14, 15

Abraham	Isaac	Jacob	Joseph	Hebrew
Gen 12:1-3, 7	Gen 26:2-5	Gen 28:12-15	Gen 37:5-7	Ex 7-11
Gen 13:14-17	Gen 26:24	Gen 31:3	Gen 37:9	Ex 12
Gen 15:7, 13-19		Gen 31:11-13	Gen 48:15-22	Ex 12:33-36
Gen 17:1-21		Gen 32:24-29		Ex 13:11, 17-22
Gen 18:1-15		Gen 35:1		Ex 14:13-30
Gen 21:12-13		Gen 35:9-12		
Gen 22:15-18		Gen 46:2-4		
		Gen 49:1-27		

- i. Ex 14:10-12: When the Israelites saw the advancing army of the Egyptians, they were greatly alarmed; for their situation to human eyes was a very unfortunate one. Shut in on the east by the sea, on the south and west by high mountains, and with the army of the Egyptians behind them, destruction seemed inevitable, since they were neither outwardly armed nor inwardly prepared for a successful battle. (K & D)
- ii. Although they cried unto the Lord, they had no confidence in His help, notwithstanding all the previous manifestation so the fidelity of the true God; they therefore gave vent to the despair of their natural heart in complaints against Moses, who had brought them out of the servitude of Egypt to give them up to die in the desert. (k & D)

- iii. This miraculous deliverance of Israel from the power of Egypt, through the mighty hand of their God, produced so wholesome a fear of the Lord that they believed in Jehovah, and His servant Moses.
- B. This group saw the following miracles:
- i. They saw God 24 hours a day in the cloud and in the fire.
 - ii. In their terror of the Egyptians they prayed frantically to God to save them, and saw the Red Sea open up, crossed on dry land, and watched the Egyptian army being destroyed as the waters closed back over them.
 - iii. victory celebration (Ex 15:1-21)
 - iv. 3 days later, the immature Israelites crumble spirituality Ex. 15:24-25
 - v. Tests are designed to demonstrate our helplessness without God.
 - vi. This group never learned to rely on the Lord (except for a few).
- C. The No-Food Test and First No-Water Test - Exodus 16,17
- i. Here, in this arid sandy waste, the whole congregation murmured against Moses and Aaron on account of the want of food. What they brought with them from Egypt had been consumed in the 30 days that had elapsed since they came out (Ex. 16:1). (K &D)
 - ii. In their vexation the people expressed the wish that they had died in Egypt by the flesh-pot, in the midst of plenty, "by the hand of Jehovah, " i.e., by the last plague which Jehovah sent upon Egypt, rather than here in the desert of slow starvation. (Ex 16:2-8) (k&D)
 - a) Moses gets blamed for bringing them out of Egypt
 - iii. From "Though the Bible"
 - a) Recognition of a legitimate need is an opportunity for God-fearing believers to go to the Father and pray for that provision.
 - b) Recognition of a legitimate need is not the time for God-fearing believers to regret the loss of their previously enjoyed Satanic-provision (Ex. 16:3).
 - c) Memories of how great things used to be may not be very accurate for carnal believers!
 - d) The Lord promised Israel that He was going to lead them safely into the land of Canaan. Consequently, He cannot allow them to starve to death in the wilderness.
 - e) Rephidim is called Merbah (chiding) because of the intensity of the complaining.
 - f) Fortunately, God's grace is dependent on His character, not ours.
 - iv. The Giants Test – Numbers 13, 14
 - a) God provides direction Num 13:1,2 also 17-21
 - b) The people are asked to have faith regardless of what the scouts find.
 - c) Caleb and Joshua are recognized. Num 13:3-16
 - d) Detailed instructions for the reconnaissance.
 - 1. The difference between courage and fearfulness is being emphasized here. And the difference is Faith-Rest!
 - 2. Two believed the promises of God, ten did not.
 - 3. The camp becomes divided.
 - 4. Majority were afraid of the "army" Satan placed in the Promised Land.
 - 5. Even though God had this plan in place from eternity, they failed this and many other tests.
 - 6. Num. 13:21-27. This is a complete confirmation of what the Lord said would be the case in the land. And His promises had been repeated time after time. Ex. 3:8, 17; 13:5; 33:3.
 - 7. "Milk and honey" is an idiom for a prosperous land.
 - 8. The only believers who enjoy the provision of God are those who see and appropriate God's provisions by faith. We do not live by sight. We have provisions for today, food,

clothing, shelter. But what God provides for the soul cannot be seen, except by faith. But the eyes of Faith-Rest are greater than natural eyes.

9. Num. 13:28-33. There is no doubt that they are up against a formidable enemy.
 - The Hittites were one of the greatest nations in the ancient world; they discovered iron and were the first to use iron weapons.
 - The Jebusites were very powerful warriors who had not been conquered for several hundred years; their central fortification was a city called Jerusalem.
 - The Amalekites were craft idol and demon worshippers and child sacrificers.
10. After Caleb explains things from God's point of view, the people decide not to trust God (Num. 14:16).
11. Lack of faith in God affects succeeding generations. Num. 14:17-18
12. Moses prays that parents teach their children no to follow worldly ways.
13. Num. 14:19-23 God forgives without compromising his justice and righteousness.

D. Following are some principles of the Faith-Rest system:

- a) Faith-Rest is from God, Who is perfect. No human works or deeds can be added to this perfect divine provision.
- b) To enter into God's rest, the believer must cease from his deeds (human good) and enter into a rest in which he does no work. The Holy Spirit does the work, Heb. 3:7 to 4:16.
- c) Faith is required, not works. Faith implies the absence of human merit. The merit for Faith-Rest lies in the object of faith, God the Father and His Word. The doctrines and promises of the Word must be mixed with faith, [Heb. 4:1,2](#).
- d) Faith-Rest produces a relaxed mental attitude and victory over mental attitude sins, [Isa. 26:3,4](#); [Rom. 5:5](#).
- e) Faith-Rest is the basis for dynamics in prayer, [Mt. 21:22](#); [Mk. 11:25](#).
- f) Faith-Rest is a principle of victory in spiritual warfare, [Heb. 11:6](#); [1; Jn. 5:4,5](#).
- g) Faith-Rest is a part of the Christian Way of Life in the Church Age, [2 Cor. 5:7](#).

VI. How to Apply Faith-Rest

- A. The objective of Bible teaching is the presentation of Bible doctrine which the Christian can use in his daily life. People differ in their abilities to retain and recall doctrines and promises when they are needed. absence of human merit. The merit for Faith-Rest lies in the object of faith, God the Father and His Word. The doctrines and promises of the Word must be mixed with faith, Heb. 4:1,2.
- B. Faith-Rest produces a relaxed mental attitude and victory over mental attitude sins, [Isa. 26:3,4](#); [Rom. 5:5](#).
- C. Faith-Rest is the basis for dynamics in prayer, [Mt. 21:22](#); [Mk. 11:25](#).
- D. Faith-Rest is a principle of victory in spiritual warfare, [Heb. 11:6](#); [1; Jn. 5:4,5](#).
- E. Faith-Rest is a part of the Christian Way of Life in the Church Age, [2 Cor. 5:7](#).
- F. The extent to which Faith-Rest applies to every aspect of a believer's life can be seen in the more than 7,000 individual promises in the Bible which can be claimed by the Christian in one way or another. See, for example, [1 Pet. 5:7](#); [Isa. 41:10](#); [Ps. 4:8](#); [55:22](#); [56:3](#).

VII. In order for Faith-Rest to function it is necessary for the Christian to take in the Word of God on a daily basis, so that he learns which promise provisions have been made available. And The Christian continually filled (controlled) by the Holy Spirit through confessing sin Biblically.

- A. Use of the Word of God in this manner provides the following benefits: Inner rest, the "peace of God that passes all understanding."
 - i. A happiness (+H) that does not depend on people, circumstances, or things. A relaxed mental attitude arising out of victory over sins of mental attitude.
 - ii. The ability to have genuine personal love toward those close to you and genuine impersonal love toward others.
 - iii. The desire to be occupied with Christ and to study God's Word more.
 - iv. Divine provision for every need.
- B. The key to the success of the Faith-Rest system lies in the validity of the object of our faith, the

Word of God Therefore, every aspect of the perfect character (essence) of God the Father supports Faith-Rest.

VIII. How to Apply Faith-Rest

- A. The objective of Bible teaching is the presentation of Bible doctrine which the Christian can use in his daily life. People differ in their abilities to retain and recall doctrines and promises when they are needed.
- B. You never know when you will be required to use a particular doctrine, and you may be able to recall only a tiny amount of what you have heard from the Pastor-Teacher in the past. For this reason, you must take in doctrine on a daily basis so that usable doctrine accumulates gradually in small increments, line upon line and precept upon precept.
- C. There must also be continuous repetition of important principles and reinforcement in learning how various Bible principles interrelate.
- D. As you study the Bible you will discover that a divine frame of reference is being built in your soul by which you can receive, understand, and apply further doctrinal teaching. Truth builds upon truth. Isa. 28:10. You will see that God's viewpoint is gradually replacing your human viewpoint on many issues. You are building a set of divine standards by which you will be able to exercise wisdom and discernment and make correct decisions in life.
- E. You will grow in spiritual maturity if you maintain continuous momentum in the Christian Way of Life for an extended period of time. Your personal intake of the Word of God constitutes its own reward as you benefits from living the truth.
- F. In the faith application of the Word of God, you will draw on your accumulated resources of Bible teaching in order to cope with your problems and take control of your own life. The Word of God in your soul makes you self-sustaining, independent of anything in the world system, and able to face life with courage and confidence as you fulfills God's plan for your life.
- G. Faith-Rest, then, is designed by God as a versatile technique for overcoming problems in life. By FAITH you apply doctrine logically from the resources in your soul, meanwhile you are RESTING in the promises of the Word of God.
- H. The steps in the Faith-Rest technique are:
 - i. Establish fellowship with God (the filling of the Holy Spirit) through Biblical confession of sin.
 - ii. You may then recover a relaxed mental attitude by claiming promises from the Word.
 - iii. As a means of calling up divine viewpoint thinking, concentrate on pertinent doctrines related to the issue at hand.
 - iv. Take control of the situation as you reach doctrinal conclusions.

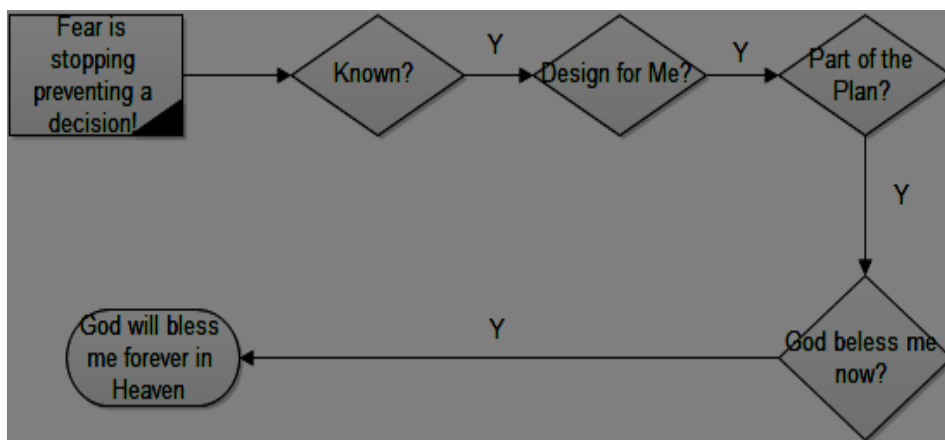
IX. An Example of Faith Rest - Victory Over Fear

- A. Because concentration on Bible truth is so important, your mental attitude is a prime target of Satan's attacks against the power of the Word of God. Mental attitude sins and doctrinal thought cannot coexist. Everyone is susceptible to various combinations of events, circumstances, or people who cause arrogance, bitterness, depression, self-pity, worry, anger - anything to block out God's thoughts.
- B. One of your most potent enemies, for example, is fear. Fear is a mental attitude sin which shuts down thought and closes out divine viewpoint. No matter how much doctrine is resident in your soul, none of it will help if your mind is immobilized by fear.
 - i. Note: It is not a sin to be scared, to be afraid of something that is dangerous or which threatens to harm you. Sinful fear, though, is a continuing morbid mental attitude in which you say, in effect, that God cannot or will not protect you in time of danger. Fear opposes the believer's confidence and courage in the Christian Way of Life, 1 Jn. 4:18. It is not surprising to find that one of the strategies most often used by Satan is that of causing believers to be filled with fear.
- C. To deal with fear, proceed as follows:
 - i. Confess sin . Fear is a sin. While confession will not conquer fear, it must be the first step. The fear has caught you off guard and you must quickly recover your mental poise and your ability to think and use doctrine. Therefore, confession and restoration to fellowship is the first requirement.
 - ii. Claim promises. Following confession of sin, recover a relaxed mental attitude by claiming

promises found throughout the Word of God relating to fear, such as **Isa. 41:10, Rom. 8:28**.

- D. If you don't remember many good promises, look them up in a concordance, look at a list of promises, or call a friend for some help.
- E. A promise is God's guarantee, a capsule statement of Bible doctrine on which to anchor your mental attitude. A promise expresses the character of God and provides you with an instant perspective on things and gives you the ability to reduce the most complicated situation to utmost simplicity. Where panic reigned, peace can now be restored.
 - i. Note: claiming promises is never an end in itself. It is only the beginning of the application of Faith-Rest. Promises cannot sustain a relaxed mental attitude and they cannot solve complex problems. Promises are used to make possible the most important phase of Faith-Rest, doctrinal thinking.
- F. Apply doctrine. Your concentration on doctrine in Bible class and in your studies has brought doctrine into your soul. Now you will apply this doctrine by moving it to the front of your mind to meet the demands of the moment. You will apply a "rationale" to the situation.
- G. A "rationale" is a "reasoned exposition of principles or statements of reasons; a set of reasoned rules or directions." By mentally tracing out the principles related to a crisis, you are re-explaining to yourself the basic concepts of doctrine that apply to the situation. This is necessary because fear and the accompanying emotions have
- H. You could, for example, think through some conclusions derived from **Rom. 8:29,30**, "**For those God foreknew He also predestined to be conformed to the likeness of His Son, that He might be the firstborn among many brothers, and those He predestinated, He also called, those He called, He also justified; those He justified He also glorified.**"

Your thought process might go like this...



- First, "God thought about me in eternity past."
- Next, "He designed a perfect plan for me in eternity past."
- Then, "He chose me for a privileged part in His plan."
- Therefore, "God can bless me right now because I possess His righteousness."
- Finally, "God will bless me forever in Heaven."

These simple statements are really a set of five basic doctrines which help restore divine viewpoint thinking. By using this system of concentrating on doctrines which you have already learned, you can immediately recall your place in the overall picture of God's grace. By this faith application of doctrine, you can become stabilized and regain objectivity.

Take control of the situation.

Romans 8:31,32, "What conclusion are we forced to face with these things? Since God is for us, Who is against us? Who did not spare His own unique Son, but delivered Him over on our behalf, how shall He not with Him graciously give us all things."

These conclusions, stated in these verses as rhetorical questions, enable you to take control of situations

which formerly caused fear and anxiety. With objectivity and confidence restored, you can evaluate your circumstances and make the decision or take the action which your own wisdom and discernment dictate as the solution to the problem.

Even if the problem is hopeless, completely beyond your control, you can still cope with it by intelligently trusting the Lord for a solution.

Any Bible doctrine you have stored in your human spirit can be developed into a rationale to meet a test or crisis in your life.

At one time or another you will need every doctrine that you have had an opportunity to learn.

If you find yourself lacking inner resources in time of crisis, it means that you have not prepared yourself in advance for the testing. Testing will come, ready or not.

In using Faith-Rest principles, you are employing the thinking of God and His eternal wisdom as your own guide and counsel.

I.

