

1. Last week I taught a summary of the *Doctrine of the Shema* and then reviewed in part the *Doctrine of Faith Rest*.

2. I want to analyze some of that learned last week and then we will begin new material with point six on page two.

### **Doctrine of Faith-Rest**

#### The Fear Panic Ploy

1. It is possible to spend much time in the Word of God and fall apart in an emergency or time of great pressure and personal testing. Sudden disaster can bring a believer to a point where he cannot concentrate on doctrine, nor perceive that God is in charge. It is therefore important for us to know that the difference between fear and courage is our ability to concentrate objectively while under pressure.

2. This means we must be able to recall previously learned doctrine. The coward cannot think under pressure, while the man of courage can summon his senses and think of the solution rather than the problem. Concentration is required to learn and apply doctrine under pressure. Fear destroys the ability to apply doctrine.

2.1 The normal reaction to disaster is fear and with fear comes panic, however, it is abnormal for the mature believer when fear is permitted to continue. Since fear is so prevalent, universal, detrimental and a mental attitude sin, the Bible has many imperatives relating thereto.

Deu 31:6 Be strong and courageous. Do not be afraid or terrified because of them, for the LORD your God goes with you; he will never leave you nor forsake you." ...

Deu 31:8 The LORD himself goes before you and will be with you; he will never leave you nor forsake you. Do not be afraid; do not be discouraged."

Isa 41:10 So do not fear, for I am with you; do not be dismayed, for I am your God. I will strengthen you and help you; I will uphold you with my righteous right hand.

2Ti 1:7 For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

3. The loss of things we deem valuable produces instant panic, and the mind must be stabilized before doctrine can be applied. The solution to the fear problem is found in the use of the faith-rest technique, i.e., by recycling Biblical promises to abrogate fear.

4. David uses the Faith-Rest technique when he is afraid.

Psa 56:3 When I am afraid, I will trust (**Batach** means to slam trouble down or it also has the meaning of hiding in a cave) in you.

5. The fear of death is evil and the fear of death comes from the devil.

Heb 2:14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

Heb 2:15 And deliver them who through fear of death were all their lifetime subject to bondage.

6. Fear and evil cover the land today, in the form of fears about a lack of energy, war, depression, revolution, destruction of the environment, etc. Through the Faith-Rest drill you can and should have a relaxed mental attitude toward all these things.

7. We should take in the Word so we can know about our security.

Rom 8:28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

Rom 8:29 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.

Rom 8:30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

Rom 8:31 What shall we then say to these things? If God be for us, who can be against us?

Rom 8:32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

Rom 8:33 Who shall lay anything to the charge of God's elect? It is God that justifieth.

Rom 8:34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

Rom 8:35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword ...

Rom 8:38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

Rom 8:39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

8. We should give thanks in all things, the bad, as well as the good.

1Th 5:18 give thanks in all circumstances, for this is God's will for you in Christ Jesus.

9. Each believer should get under the authority of his pastor-teacher, metabolize doctrine and cast all cares on God.

1Pe 5:6 Humble yourselves, therefore, under God's mighty hand, that he may lift you up in due time.

1Pe 5:7 Cast all your anxiety on him because he cares for you.

10. When in trouble don't assume you know it all; because you certainly don't says the Lord.

Jer 33:52 "This is what the LORD says, he who made the earth, the LORD who formed it and established it--the LORD is his name:

Jer 33:53 'Call to me and I will answer you and tell you great and unsearchable things you do not know.'

11. Prayer, when properly applied, will facilitate recovery from anxiety.

Phi 4:6 Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God.

Phi 4:7 And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus.

1Ti 2:1 I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;

1Ti 2:2 For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

1Ti 2:3 For this is good and acceptable in the sight of God our Saviour;

12. No matter what the fight or the odds, the battle is the Lord's.

1Sa 17:47 And all this assembly shall know that the LORD saveth not with sword and spear: for the battle is the LORD'S, now Goliath God will give you into our hands.

13. God's timing is perfect and this includes both life and death.

2Ti 4:6 For I am now ready to be offered, and the time of my departure is at hand.

2Ti 4:7 I have fought a good fight, I have finished my course, I have kept the faith:

2Ti 4:8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

1Co 2:5 That your faith should not stand in the wisdom of men, but in the power of God.

14. How we handle a normal day is how we handle an abnormal day, i.e., are we going to think human or divine viewpoint?

Psa 56:3 When I am afraid, I will trust in you.

Psa 56:4 In God, whose word I praise, in God I trust; I will not be afraid ...

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

Isa 26:4 Trust ye in the LORD forever: for in the LORD JEHOVAH is everlasting strength:

15. A major Faith-Rest principle is eternal security. You cannot Faith-Rest if you doubt the efficacy of Christ's work. To use the Faith-Rest drill you must be confident in your position in Christ.

16. If we worry over sin in time we become casualties in the angelic conflict. Sin is no longer an issue; all sin was nailed to the cross; when we cite a sin to God it is forgotten; we are forgiven and purified.

1Jo 1:8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

1Jo 1:9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

1Jo 1:10 If we say that we have not sinned, we make him a liar, and his word is not in us.

1Jo 2:1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

Phi 3:13 ... forgetting those things which are behind, and reaching forth unto those things which are before,

Rom 8:32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

17. We therefore should cling to the following promises.

Rom 8:31 What shall we then say to these things? If God be for us, who can be against us?

Phi 4:19 But my God shall supply all your need according to his riches in glory by Christ Jesus.

1Co 10:13 There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

Eph 3:20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

Jud 1:24 Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,

Jud 1:25 To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

Pro 3:6 in all your ways acknowledge him, and he will make your paths straight.

Pro 14:26 He who fears the LORD has a secure fortress, and for his children it will be a refuge.

Psa 118:8 It is better to take refuge in the LORD than to trust in man.

Psa 118:9 It is better to take refuge in the LORD than to trust in princes.

Isa 30:20 Although the Lord gives you the bread of adversity and the water of affliction, your teachers will be hidden no more; with your own eyes you will see them.

Isa 30:21 Whether you turn to the right or to the left, your ears will hear a voice behind you, saying, "This is the way; walk in it."

Mat 10:30 But the very hairs of your head are all numbered.

Eph 3:12 In Christ Jesus we have boldness and a confident access to the Father with boldness because we have believed on the Name of the only born One of God.

1Pe 5:6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

1Pe 5:7 Casting all your care upon him; for he careth for you.

18. If the present is painful, focus on the future. Everything on earth could go completely wrong. But if you are God's child, you are still going to live in heaven one day ... the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. Rom 8:18

19. Conclusion-When you are caught up in some dreadful disaster; remember that no matter how grave the danger, as a mature believer, you are perfectly safe in the Lord's hands. I will close the Doctrine of Faith Rest with an old proverb:

**“Fear knocked at the door but faith answered.”**

20. Let's review the *Doctrine of God's Watchcare*.

## **God's Watch Care—Have You Looked Under the Myrtle Trees?**

Preface: Often as new believers we wonder: "Does God really care and is he watching?" Study this doctrine to the very end and see how he cares not only for you but for His people Israel.

### **Zechariah's Myrtle Tree for Israel**

Zec 1:8 During the night I had a vision -- and there before me was a man riding a red horse! He was standing among the myrtle trees in a ravine. Behind him were red, brown and white horses.

Zec 1:9 I asked, "What are these, my lord?" The angel who was talking with me answered, "I will show you what they are."

Zec 1:10 Then the man standing among the myrtle trees explained, "They are the ones the LORD has sent to go throughout the earth."

Zec 1:11 And they reported to the angel of the LORD, who was standing among the myrtle trees, "We have gone throughout the earth and found the whole world at rest and in peace."

Zec 1:12 Then the angel of the LORD said, "LORD Almighty, how long will you withhold mercy from Jerusalem and from the towns of Judah, which you have been angry with these seventy years?"

Zec 1:13 So the LORD spoke kind and comforting words to the angel who talked with me.

Zec 1:14 Then the angel who was speaking to me said, "Proclaim this word: This is what the LORD Almighty says: 'I am very jealous for Jerusalem and Zion,

Zec 1:15 but I am very angry with the nations that feel secure. I was only a little angry, but they added to the calamity.'

Zec 1:16 "Therefore, this is what the LORD says: 'I will return to Jerusalem with mercy, and there my house will be rebuilt. And the measuring line will be stretched out over Jerusalem,' declares the LORD Almighty.

Zec 1:17 "Proclaim further: This is what the LORD Almighty says: 'My towns will again overflow with prosperity, and the LORD will again comfort Zion and choose Jerusalem.'"

### **Mark's Account of Calming our Sea's**

KJV

Mar 6:47 And when even was come, the ship was in the midst of the sea, and he alone on the land

1. It is late in the evening somewhere between three and six a.m. The disciples believe the trip from the landing northwest of Capernaum to Bethsaida should be rather uneventful. The trip will take them along the coast line so there is little concern about traveling before sunrise.

2. A squall, however, sweeps down from the north and blows their ship out into the middle of the sea. They begin to row frantically but to no avail. Jesus, left alone on the side of a mountain is in prayer when suddenly he feels the sting of falling rain and wind like you would not believe.

NIV

Mar 6:48 He saw the disciples straining at the oars, because the wind was against them. About the fourth watch of the night he went out to them, walking on the lake. He was about to pass by them,

1. The Lord realizes the disciples might be in trouble when the squall sweeps down the mountain toward the sea. Recall our study of the Sea of Galilee where we learned such storms were not uncommon and very often quite severe.

2. Jesus made his way down the mountainside and begins walking on the rough waters toward the disciples who were rowing feverishly. However, the wind and rough waters were too much.

3. Instead of being driven eastward along the shoreline they were driven south out to sea. The storm intensified, the disciples thought all was lost. Jesus could see that the disciples were straining to row, because the wind was against them. About the fourth watch, somewhere around 3:00 am He went out to them.

3.1 He intended to pass them by, but when they saw Him walking on the sea, they cried out, thinking He was a ghost — for they all saw Him but did not understand it was their Lord; Jesus comforted them: “Take courage! It is I. Do not be afraid.” He slowly left the stormy seas climbing aboard and immediately the storm winds ceased and a calm sea miraculously replaced the dangerous squall.

3.2 The harder they worked in their own power, the less progress they made; not unlike us today. We are in the sea of the world, tossed about, straining at the oars of life and getting nowhere, often being blown off course.

4. Jesus Christ our Savior is always interceding for us and watching over us because we are the apple of His eye. We are never in the proverbial sea alone.

5. Zechariah best describes the watch-care, direction and intercession of God. The mission of the disciples was to get to Bethsaida where they would meet up with Jesus. Zechariah's mission was to get the returning remnant to finish rebuilding the Temple.

6. Like the disciples in the boat, the Jews of Zechariah's day were in trouble. They had been given a mission but the rough seas of life had brought them to a standstill; the work on the Temple had stopped. Let me give you an overview of the book of Zechariah and how God used two prophets to restart the Jews of 535 B.C.

7. The book of Zechariah is most important to the believer today because it is full of many prophecies which we have seen fulfilled and thus should provide support and confidence that the many promises, yet unfulfilled will one day come to fruition.

8. Let me give you just a few of the promises predicted by this great prophet. Many of them were fulfilled by Christ Himself. Some have dual applications:

**Israel will fall for a false shepherd-the Antichrist,**

Zec 11:15 And the LORD said unto me, Take unto thee yet the instruments of a foolish shepherd.

**Jesus will suffer and His side will be pierced,**

Zec 12:10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

**Jesus' followers will scatter when He is smitten,**

Zec 13:7 Awake ... smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.

**Jesus shall return to the exact place from where He ascended,**

Zec 14:4 And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.



**Jesus shall ride into Jerusalem on the foal of a donkey,**

Zec 9:9 Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

**Jesus will deliver Israel at His Second Advent,**

Zec 14:14 Judah too will fight at Jerusalem. The wealth of all the surrounding nations will be collected -- great quantities of gold and silver and clothing.

Zec 14:15 A similar plague will strike the horses and mules, the camels and donkeys, and all the animals in those camps.

**The price for Christ will be thirty pieces of silver,**

Zec 11:12 I told them, "If you think it best, give me my pay; but if not, keep it." So they paid me thirty pieces of silver.

**Judas shall throw the thirty pieces away,**

Zec 11:13 And the LORD said to me, "Throw it to the potter"-- the handsome price at which they priced me! So I took the thirty pieces of silver and threw them into the house of the LORD to the potter.

9. Though the book is difficult to exegete it has not forfeited its importance. Martin Luther for example referred to this book as "the quintessence of the prophetic books."

10. Its contribution to messianic prophecy is certainly out of proportion to its size. Only Isaiah provides a fuller portrayal of the person and work of the Messiah.

10.1 Zechariah treats both the first and second comings of Israel's Redeemer. Like Isaiah, Zechariah treats the Messiah's coming in lowliness, His shepherd ministry to His people, their rejection of Him, the Father's smiting and the consequent scattering of His sheep are clearly presented.

10.2 Christ's return in glory to a repentant Israel is perhaps covered best by Zechariah.

10.2.1 His establishment of peace among the nations, and the inauguration of His blessed millennial rule over all the earth are powerfully taught.

10.2.2 Other eschatological themes such as the ravaging of God's city, His return and the attendant earthquake resulting in the deliverance of Israel are all covered by Zechariah.

11. Zechariah is recognized as the prophet of comfort, hope, and glory. The introduction to the book opens with a need for repentance and a return to the Lord. Many Jews had returned to the land at the behest of Cyrus in 536 B.C. to rebuild the Temple.

Isa 44:24 Thus saith the LORD, thy redeemer, and he that formed thee from the womb, I am the LORD that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself;

Isa 44:25 That frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish;

Isa 44:26 That confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof:

Isa 44:27 That saith to the deep, Be dry, and I will dry up thy rivers:

Isa 44:28 That saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.

11.1 The Altar was completed in 535 and the work stopped. Zechariah and Haggai were raised up in 520 to encourage the people to complete the work. The Lord warns the returning remnant not to be like their forefathers who failed and received severe discipline.

Zec 1:1 In the eighth month, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,

Zec 1:2 The LORD hath been sore displeased with your fathers.

Zec 1:3 Therefore say thou unto them, Thus saith the LORD of hosts; Turn ye unto me, saith the LORD of hosts, and I will turn unto you, saith the LORD of hosts.

Zec 1:4 Be ye not as your fathers, unto whom the former prophets have cried, saying, Thus saith the LORD of hosts; Turn ye now from your evil ways, and from your evil doings: but they did not hear, nor hearken unto me, saith the LORD.

Zec 1:5 Your fathers, where are they? and the prophets, do they live for ever?

Zec 1:6 But my words and my statutes, which I commanded my servants the prophets, did they not take hold of your fathers? and they returned and said, Like as the LORD of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us.

#### HELPFUL CHRONOLOGIES

625 B.C.	Babylonia established as power by Nebuchadnezzar's father, Nabopolassar, an Assyrian
612 B.C.	Babylon (under Nebuchadnezzar) defeats Egypt and Assyria at Carchemish
606 B.C.	Judah is defeated by Babylon, two major deportations follow in 597 and 586 when the Temple and city are destroyed
539 B.C.	Cyrus conquers Babylon (the end of the Babylonian Empire)
538 B.C.	Edict of Cyrus the Great permits Jewish repatriation of Judah
536 B.C.	Return of 49,897 Jews to the land, book of Daniel written Daniel dies soon thereafter
334 B.C.	Alexander begins his conquest of Persia
323 B.C.	Alexander's conquest is complete-Alexander dies
323-147 B.C.	Hellenistic Empires (Cassander, Lysimachus, Ptolemy and Seleucus)
200 B.C.-476	Roman Empire
Tribulation	Revived Roman Empire established

12. Then follows a series of visions in one night. The purpose of the visions in general was to comfort and encourage the returned exiles in their task of rebuilding the Temple, and to relate their work to the coming Messiah.

12.1 The **first** night vision underscores the concern of the Lord for His distressed people so recently returned to the land.

12.1.1 Zechariah makes clear they should not be disturbed over the disparity between the distraught condition and the prosperity of the nations about them (Zec 1:7-12), for the Lord has future blessings in store for them (Zec 1:13-17) and wrath for their enemies.

12.1.2 The Lord shall yet comfort Zion. This protection and comfort is described using the symbolism of four horns and four carpenters. (Zec 1:18-21)

Zec 1:18 Then I looked up and there before me were four horns!

Zec 1:19 I asked the angel who was speaking to me, "What are these?" He answered me, "These are the horns that scattered Judah, Israel and Jerusalem."

Zec 1:20 Then the LORD showed me four craftsmen.

Zec 1:21 I asked, "What are these coming to do?" He answered, "These are the horns that scattered Judah so that no one could raise his head, but the craftsmen have come to terrify them and throw down these horns of the nations who lifted up their horns against the land of Judah to scatter its people."

12.2 The **second** night vision discloses that all foreign powers who oppress Israel will suffer vengeance from the Lord. This included past and future oppressors.

12.2.1 Recall our chart where the four horns and four craftsmen were listed; a remarkable prophecy indeed. Medo-Persia destroyed Babylon, Greece destroyed Medo-Persia, Rome destroyed Greece and Christ's Messianic Kingdom will one day destroy the Revived Roman Empire. Keep in mind there are two Roman Empires: Rome I and the Revived Roman Empire of the Tribulation.



12.3 The **third** night vision continues the theme of blessing by showing how the city of Jerusalem will one day be enlarged because so many will come to sacrifice at the Temple. The dwelling presence of the Lord will assure both safety and glory for Israel at the Messiah's return (Zec 2:1-13).

12.4 The **fourth** vision is symbolic of the cleansing of the nation and their reinstatement to their intended priestly position among the nations (Zec 3:1-10). All of this is also a picture of the Messiah's cleansing and interceding for Israel, the land and His people—certainly to include us.

12.5 The **fifth** vision was intended to encourage Zerubbabel in his work of building the Temple by disclosing to him the infinite resources of the Spirit of God; laudatory praise is also heaped upon Zerubbabel as part of that encouragement (Zec 4:1-14).

12.6 Again, sin is a reality to be dealt with, so the **sixth** and **seventh** visions show how the Lord will summarily extirpate sin and sinner from the land of promise (Zec 5:1-11).

12.6.1 The **sixth** vision is one of a lady in a tall measuring basket. The lady represents the evil practices of Israel. Israel had joined with the world and was infamous for their shady business practices.

Zec 5:5 Then the angel who was speaking to me came forward and said to me, "Look up and see what this is that is appearing."

Zec 5:6 I asked, "What is it?" He replied, "It is a measuring basket." And he added, "This is the iniquity of the people throughout the land."

Zec 5:7 Then the cover of lead was raised, and there in the basket sat a woman!

Zec 5:8 He said, "This is wickedness," and he pushed her back into the basket and pushed the lead cover down over its mouth.

12.6.2 The lady takes a flight to Babylon where she is deposited. The Messiah can't inhabit His "Temple if there is "sin in the city."

Zec 5:9 Then I looked up -- and there before me were two women, with the wind in their wings! They had wings like those of a large bird, and they lifted up the basket between heaven and earth.

Zec 5:10 "Where are they taking the basket?" I asked the angel who was speaking to me.

Zec 5:11 He replied, "To the country of Babylonia to build a house for it. When it is ready, the basket will be set there in its place."

13. The final vision returns in general form to the first, showing a completion of the work promised, namely, the subjugation of Israel's enemies.

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