

August 2008 Newsletter – Part Three

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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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

1. "Whose hope shall be cut off, and whose **trust** shall be a spider's web." Job 8:14 -
אֲשֶׁר-יְקוּט כְּסֵלֹו; וּבֵית עֶכְבַּיִשׁ, מִבְּטָחוֹ.

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

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

2. "If I have made gold my hope, or have said to the fine gold, Thou art my **confidence**;" Job 31:24
אִם-שִׁמְתִי זָהָב כְּסֵלִי; וְלִכְתֹּם, אֲמַרְתִּי מִבְּטָחִי.

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

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

3. "Blessed is that man that maketh the LORD his **trust**, and respecteth not the proud, nor such as turn aside to lies." Psalms 40:4
אֲשֶׁר־יִהְיֶה אֱלֹהֵי-יְהוָה, מִבְּטָחוֹ; וְלֹא-פָנָה אֶל-רְהָבִים, וְשָׁטִי כָזָב.

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

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

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

4. "By terrible things in righteousness wilt thou answer us, O God of our salvation; who art the **confidence** of all the ends of the earth, and of them that are afar off upon the sea:" Psalm 65:5
נוֹרְאוֹת, בְּצַדִּיק תַעֲנֶנּוּ--אֵלֵּי הַיְיָ יִשְׁעֵנוּ; מִבְּטָח כָּל-קְצוֹי-אֶרֶץ, וְיָם רַחֲקִים.

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

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

5. "For thou art my hope, O Lord GOD: thou art my **trust** from my youth." Psalm 71:5
כִּי-אַתָּה תִקְוָתִי; אֵדֹנָי יְהוִה, מִבְּטָחִי מִנְעוּרַי.

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

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

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

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

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

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

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

בִּירְאַת יְהוָה, מִבְּטַח-עֵז; וּלְבָנָיו, יִהְיֶה מְחֻסָּה.

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

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

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

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

שֵׁן רַעָה, וְרֶגֶל מוּעָדָת--מִבְּטַח בּוֹגֵד, בַּיּוֹם צָרָה.

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

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

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

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

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

בְּרוּךְ הַגִּבּוֹר, אֲשֶׁר יִבְטַח בַּיהוָה; וְהָיָה יְהוָה, מִבְּטָחוֹ.

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

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

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

So how are we blessed by God?

God prospers those who trust in him.

God promotes those who trust in him.

God helps those who trust in him.

God delivers those who trust in him.

The believer experiences joy when trusting in the Father.

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

We avoid reversionism by trusting in the Father.

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

Trusting in God propels our spiritual growth and production.

God directs the paths of those who trust in him.

God strengthens those who trust in him.

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

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

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

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

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

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

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

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

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

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

Pastor Mike