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a *Grace Notes* course

## Doctrines of the Christian Faith

by Warren Doud

Doctrine 203

Worry

Depression

Faith

Peace

Happiness

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*Grace Notes*

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Doctrines of the Christian Faith

Doctrine 200, Lesson 3

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## Worry

The Bible describes a type of worry which is a mental attitude sin in which there is soulish torment or anxiety regarding anything in life. It is a disquieting and painful state of mind involving undue concern over something in life. In particular, this type of worry eliminates God the Father from the picture, as the person despairs about serious problems, but does not cast his burdens on the Lord or take advantage of the "peace of God" which is the opposite of worry.

Worry always anticipates the worst, and so becomes apprehension or anticipation of danger, misfortune, trouble, or uncertainty. Worry is a state of restlessness and agitation, producing mental disturbance, uneasiness, foreboding, anxiety, and painful uncertainty.

Worry is a destroyer of the soul. If unchecked, it results in mental illness. You get a warning first, often with a physical problem. Worry in the mind causes shock to the body, PROV 12:25.

Bad news causes worry, JER 49:23ff.

Worry causes hysteria, LUKE 10:41. All people have areas in which they are prone to worry.

People cause worry. People are always worried about other people. Worriers have to have an object, 1 SAM 10:2. You can always find an object if you really want to worry.

Economic disaster is a cause of worry, JER. 44:16.

Worry leads to backsliding and the sin unto death, EZEK 4:15-17, 12:18-19, ISA 57:11.

Sin causes worry. People worry about sin which causes guilt, PS 38:18.

Worry is a sin, ROM 14:23. Christians are commanded to stop worrying, LUKE 12:29.

Worry does not solve problems, MATT. 6:25-34.

God's plan of grace offsets worry.

Worry distracts from Bible teaching, MATT 13:22; LUKE 8:14.

Therefore, blessing from God includes freedom from worry.

***Jer 17:7-8, "Blessed is the man who trusts in the Lord and whose trust is the Lord."***

This verse teaches the difference between a growing and a mature believer.

Worry is forbidden, Phil 4:6-7.

Ask God in prayer for anything. When you get Bible teaching under your belt you won't worry anyway,

1 SAM 17:47;

PS 55:22;

ISA 26:3-4;

1 PET 5:7.

## Depression

Every Christian suffers from depression from time to time.

Sometimes depression comes through no fault of our own. There may be severe problems which are imposed by outside circumstances. There may be physical exhaustion and a weakening of physical and emotional strength. There may be serious disturbances or distress in life with a feeling of being trapped or a fear of what might happen. If the depression is not caused by a sin problem, confession is not called for. But the techniques of the Christian way of life are equally useful in combating depression in whatever form it comes.

Sometimes depression is self-induced because it is caused by sin. Mental attitude sins will bring on depression. Failure to exercise Faith-Rest principles or failure to claim promises from the Bible can cause depression. If sin is the problem, the first step to the solution is to confess sin Biblically and use the techniques of Faith-Rest, Occupation with Christ, and the Filling of the Holy Spirit to begin a quick recovery.

Depression may include one or more of the following:

- A feeling of dejection or sadness
- An attitude of self-depreciation
- A reduction in quality or force
- A lowering of vitality or functional activity

The Bible deals extensively with the subject of mental anguish, sorrow, and depression. There are many Bible words used to describe the thoughts

and feelings people have when they are depressed. Studying these definitions, and the Bible passages where they are found, is a very important part of the therapy for many kinds of depression. Almost every Bible verse that has a word related to depression also has part of the cure for that condition somewhere in its context.

As you study the following verses, try to determine in each case the reasons for the state of depression and whether it was caused by personal sin (self-induced), was the result of undeserved suffering, or came from some other source. Then, try to decide on what "cure" is being suggested. In some cases, the cure will show up in the context. In others you will have to decide on a solution from categorical doctrinal principles.

The Bible deals with depression categorically using the following words:

λυπη (**lupei**), meaning "grief, sorrow, distress, suffering, a sad plight". The verb form is λυπεω (**lupeo**), "to cause pain, to grieve, to annoy". In military terminology, the word was used of troops in the sense "to harass; to annoy" the enemy. In the passive voice, where the subject receives the action of the verb, the meaning is "to be sad, to be sorry, to be grieved".

*"And while they abode in Galilee, Jesus said unto them, The Son of Man shall be betrayed into the hands of men: And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry." Matt. 17:22,23*

*"And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?" Matt. 26:22*

*"But when the young man heard that saying, he went away sorrowful: for he had great possessions." Matt. 19:22*

*"And he [Jesus] took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me." Matt. 26:37,38*

*"... I say unto you, that ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy." John 16:20*

*"But if thy brother be grieved with thy meat, now walkest thou not charitably." Romans 14:15*

*"For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you." 2 Cor. 2:4*

*"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." 1 Thess. 4:13*

*"Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through many testings." 1 Peter 1:6*

*"Now no chastening for the present seems to be joyous, but grievous: nevertheless afterward it yields the peaceable fruit of righteousness unto them which are exercised thereby." Heb. 12:11*

*"For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully." 1 Peter 2:19*

αδημονια (**adeimonia**), noun, "in great distress or anguish"

*"My soul is exceeding sorrowful..." Matt. 27:38. See also Mark 14:33,34*

*"For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick." Phil. 2:26*

αναγκη (**anagkei**), noun, "necessity, constraint, natural desire (such as hunger), bodily pain or suffering". When used with θλιψις (**thlipsis**), signifies a condition of necessity arising from some form of outside compulsion.

[From here on, you look up the verses for yourself. wd]

MATT. 18:7; LUKE 14:18; 21:23; ROM. 13:5; 1 COR. 7:26, 37; 9:16; 2 COR. 6:4; 9:7; 12:10; 1 THESS. 3:7; PHILEMON V. 14; HEB. 7:12,27; 9:16; JUDE V. 3

στενοχωρια (**stenochoria**), noun, "narrowness of place, a trapped feeling."

ROM. 2:9; 8:35; 2 COR. 6:4; 12:10

συνοχη (**sunochei**), noun, metaphorically for "anguish or distress" caused by a compressing together or narrowing of the way.

2 Cor. 2:4

Luke 21:25

θλιψις (**thlipsis**), noun, "pressure, oppression, affliction."

MATT. 13:21; 24:9; MARK 4:17; 13:19,24; JOHN 16:21,33; ACTS 7:10,11; 11:19; 14:22; 20:23; ROM. 2:9; 5:3; 8:35; 12:12; 1 COR. 7:28; 2 COR. 1:4,8; 2:4; 4:17; 6:4; 7:4; 8:2; EPH. 3:13; PHIL. 1:17; 4:14; COL. 1:24; 1 THESS. 1:6; 3:3,7; 2 THESS. 1:4,6; HEB. 10:33; JAMES 1:27; REV. 1:9; 2:9,10,22; 7:14

καταπονεω (**kataroneo**), verb, "to wear out with toil or suffering"

Acts 7:24 and 2 Peter 2:7

συνεχω (**sunechw**), verb, "to forcibly hold together; to contain; to constrain; to oppress" Used for holding rowers together on galley ships.

Matt. 4:24, 38; 8:37

Luke 8:45; 19:43; 22:63

Acts 28:8; 7:57; 12:50; 18:5

2 Cor. 5:14

Phil. 1:23

οδυναω (**odunao**), verb, "to cause pain". In the passive "to feel pain".

Luke 2:48; 16:24

Acts 20:38

θλιβω (**thlibo**), verb "to press; to distress; to trouble; to gall"

Matt. 7:14

Mark 3:9

2 Cor. 1:6; 4:8; 7:5

1 Thess. 3:4

2 Thess 1:6

1 Tim. 5:10

Heb. 11:37

ταραχη (**tarachei**), noun, "trouble, disorder, confusion"

Mark 13:8

John 5:4

ταρασσω (**tarasso**), verb, "to stir up, disturb, trouble; to trouble the mind; to alarm; to frighten; to throw into disorder"

Matt. 2:3; 14:26

Mark 6:50

Luke 1:12; 24:38

1 Peter 3:14

### Principles of Application in Dealing With Depression

The following ten principles are Bible techniques which you can use to deal with depression in your life, regardless of the cause. Each of these topics is discussed in more detail in other notes in this series, but this outline will give you ideas on how you can make specific application of categorical doctrine to help with real world problems.

### Confession of Sin

Personal sin leads to depression. You must deal with sin on a daily basis by confessing and moving on. If you don't do this, sin becomes a burden which clouds your joy, drains your spiritual energy, and destroys your productivity and vitality. In short, sin is always depressing.

In privacy, make a list of your mental attitude sins, verbal sins, and behavior sins. Ask the Lord to make you aware of the habits of your own life. Respond immediately to the Holy Spirit when He uses the Word to spotlight your sin. Name the sin to God; then rejoice in forgiveness and cleansing and your renewed fellowship with God. All the promises and provisions of God the Father are now available to you. Make it a spiritual habit to confess sins whenever they show up in your life.

### The Filling of the Holy Spirit

The Holy Spirit fills you and controls your life when you have no unconfessed sin in your life. You can trust the Holy Spirit to reveal sin to you when you commit it, or even before. When the Holy Spirit is in control, He produces His fruit (Gal. 5:12). The fruit of the Spirit does not include heaviness, depression, discouragement, disillusion, anguish, sadness, dejection, or loss of vitality. Consider these points:

- Impersonal love is free from depression.

- Joy pushes depression out.
- Peace does not coexist with disillusion in the soul of the believer filled with the Holy spirit.
- Longsuffering gives the ability to deal with depression and trouble.
- Gentleness, goodness, faith, meekness, and temperance are fruits of righteousness, which is divine good. Divine good takes the place of depression.

### Living in the Word

By Living in the Word you are constantly reminded of God's viewpoint, of His Plan, of His provision, or His awareness of our spirit of heaviness and what He wants to accomplish in us with the testing. Living in the sphere of human viewpoint is a source of depression. Living in the Word gradually transplants you to a new sphere, a new environment for your life, in which there is victory over depression.

### Orientation to Grace

Depression is often caused by people, most of the time by people we cannot escape, or people we love, or people we cannot confront, or people we trust. Grace Orientation includes the ability to look at people and see them as God sees them. It includes the ability to let them live their lives as unto the Lord, and trusting God to make His way clear to them. This technique lets people make mistakes without your judging them. It enables you to accept criticism without hurt or bitterness. It enables you to "esteem others better than yourself", to "do nothing through strife or vainglory."

### Occupation with Christ

The technique of Occupation with Christ helps to cure depression because it gets your eyes off your spouse, your children, your neighbors, your friends, and yourself. Instead, as you move through the day, you are thinking about the Lord Jesus Christ, His plan for your life, the Father's provision for each incident in your life, and His provision of wisdom for each decision you must make. Occupation with Christ is a by-product of the Faith-Rest Life. Depression is a by-product of occupation with self, with life, with problems.

### The Faith-Rest Life

Faith-Rest is believing the promises of God and then entering into the "rest" phase of Christian living by claiming and enjoying those promises. Therefore, you must search the Scriptures daily to remind yourself of promises, and to learn new ones. You must know who and what God is so that you will not hesitate to believe that He can do what He has promised to do. Study the attributes of God using verses about the Essence of God. Know Him as He reveals Himself in the Bible. Believe Him when He tells you what He will do for you. Count on it. Let your faith rest on it. Cast your burden on the Lord.

### Relaxed Mental Attitude

A relaxed mental attitude is based on knowing God and on having the divine production in the soul that comes with the fruit of the Holy Spirit. A relaxed mental attitude is one of the results of Living in the Word, Walking in Fellowship, practicing the Faith-Rest Life, and being occupied with Christ. All of the components of depression melt away when God provides this attribute.

### Mastering of the Details of Life

We are all involved with details of life. Either we master them, or they master us! If you are a slave to one or more details of life, your thoughts are devoted to them, and they drive you. They dominate your thoughts, your conversation, your decisions. Slavery to the details of life leads to disillusion, disappointment, and depression.

Mastery of the details of life means that you look to the Lord for every detail. Your happiness does not depend on people, circumstances or things. You have the peace of God that passes understanding. You have learned to be content under any circumstances. You can wait for the Lord's timing in providing the details you want; you can enjoy them when you have them; and you can remain happy when the Lord sees fit Not to provide some detail.

### Capacity to Love

There may be many depressing details that surround our relationships with other people or the circumstances of our lives. The fruit of the Spirit

love deals with that depression by giving us the capacity to have a Spirit-produced love for God (1 Cor. 16:22); for spouse (Titus 2:4); for others (Rom. 12:13).

### Inner Happiness

Inner happiness is not possible for the believer who is occupied with himself and his needs. Inner happiness is a state of rejoicing based on knowing that God is everything He claims to be and that He can do what He has promised. Inner happiness is the joy of living where every provision for physical, emotional, and spiritual well-being is being made by God in the life of a Christian who is walking in daily fellowship with Him.

### Faith

#### Belief and Believing

One of the most important considerations in the Christian way of life is the subject of the believer's faith. Several questions are always paramount in a person's thinking about faith, such as:

*What is faith?*

*How does a person exercise faith?*

*How can we have stronger faith?*

You will occasionally hear a person say something like this, "I don't believe anything that I can't see or feel." Or, "You really can't prove that there is a God, or that Jesus was what He claimed to be; and I'm not going to believe anything that I don't know is true!"

When a person says that he refuses to believe anything that is not proved, he ignores the fact that everyone believes unproved facts every day. If people were not willing to place their confidence in unproved facts, the whole world would grind to a halt -- no one would be able to move.

In practice, a person employs the mental process of faith dozens of times every day, just to carry out life's routines. Faith is a Standard Operating Procedure of human life. The discussion in this essay will show that God has made faith an integral part of human existence so that anyone in the world can have salvation and can experience

Christian growth with all of its benefits and blessings.

Because Bible study is, in part, a study of past events and of ancient writings, the first section of this paper is a discussion of the uses of faith in the study of history. The intention of the whole paper is, (1) to give a Christian added confidence in the use of faith, and (2) to provide a fairly thorough treatment of what the Bible says about the subject. Some of the ideas herein can be used effectively in witnessing to skeptics or to those whose ideas are hazy about salvation by faith.

The second section shows how faith is used in learning Bible truth, and it includes a comparison between the three systems of learning, empiricism, rationalism, and faith.

The third section deals with what the Bible says about how Christian faith is developed and strengthened.

The fourth section contains an etymological study from the original Greek and Hebrew words used in the Bible which are translated as "faith" or as some equivalent.

We shall see that as a mental activity Christian faith is no different from everyday faith. The unbeliever can use ordinary faith, the willingness to believe something, to accept the Gospel message and obtain salvation. The believer can use faith to acquire knowledge of Bible doctrine and to make application of those principles in his daily walk with the Lord.

#### Faith and the Study of History

A person who studies the past, and who writes about it, is continually involved with the concept of faith. First, he must decide which of his sources are reliable enough to be believed, for only with credible sources can the historian have any chance of reconstructing accurately an event or social situation.

Then, the historian must express his thoughts in writing in a manner calculated not only to inform his readers but also to encourage their belief, their faith, in the propositions he sets forth. A careful student of history will have faith only in historians who meet his standards for honesty.

### The Common Historical Bias

But there are many historians, and other people, of course, whose opinions about historical facts are colored by their religious and anti-Biblical prejudices. Many people have adopted a viewpoint which makes it impossible to view historical data objectively, especially data which deals with Biblical events and issues. This false viewpoint, a set of biased presuppositions, includes the following conclusions:

- There is no personal God.
- Therefore, there is no supernatural and miracles are not possible.
- We live in a closed system, the earth with its human race, into which no outside force can intrude, nor over which any God has control.

A skeptic holding these views approaches the study of the Bible "knowing", for example, that Christ did not rise from the dead, because these things just cannot be. These conclusions themselves, however, amount to an exercise of strong faith, albeit in the wrong direction. Instead of beginning his study with the recorded historical data and an open mind, this individual precludes a balanced approach by a sort of metaphysical speculation.

### Valid Historical Methods

All arguments and systems begin with presuppositions (even the Christian system). This does not mean that all presuppositions that one might adopt are equally desirable. In considering any important idea, it is better to begin with presuppositions of method, which will yield truth, rather than with presuppositions of substantive content, which assume a body of truth already.

No study of the past has a right to assume a closed system of causation. Historical events are unique, and the test of their factual character can be the only acceptable documentary approach.

What does the historian do, then, when he experiences a surprise which runs counter to all his expectations, counter to his convictions, against even his culture's whole understanding of truth? Why, he must say that it is surely possible; because, for the critical historian, nothing is a priori impossible! It is not the objective of the

historian to construct a history from preconceived notions and then to adjust it to his own liking. He must, rather, reproduce history from the best evidence, and let it speak for itself.

History, then, is knowledge of the past based on testimony. And the plausibility, the believability, of history depends on the trustworthiness of the witnesses, not upon the erudition of the historian.

### History and Bible Study

Studying the Bible in the 20th Century involves a great deal of intense historical scholarship. One begins by placing some confidence, or faith, in early Christian witnesses and authorities. This confidence may very well be tentative at first; and one may test each hypothesis thoroughly before going deeper into study, certainly before going out on a limb by making dogmatic statements. At each decision point in study, faith must be exercised.

One does not have to prove beyond a shadow of doubt that Jesus Christ was Deity. What one does is weigh the evidence, evaluate the pros and cons. The results of careful study show that Christ *must be* who and what He claims to be. In fact, many people have begun studying the claims of Christ, intending to refute the Bible statements, only to end up confirming what they had originally set out to disprove!

A criterion of absolute truth would wipe out all knowledge, because a person could never find a place to stand to begin his study. The Christian begins by accepting the proposition that the Bible is the Word of God. Then, as he learns each new doctrine, he makes decisions. First, he decides whether to believe the doctrine as he understands it. Then, he decides whether to apply the doctrine in his life through believing the teaching, by claiming the promise, or by obeying the commands given. As each new idea is tested and put into practice, it becomes part of the foundation for further learning and spiritual growth.

### HOW THE BELIEVER USES FAITH

#### Faith Compared with Empiricism and Rationalism

The Biblical concept of faith is that it amounts to complete confidence in something for which there

is no empirical or rational proof available. "Faith is the substance of things in which one has confidence, the evidence of things not seen." HEB. 11:6

A person is said to have faith in something if he has believed it without having had a physical demonstration of it or a logical explanation of the truth behind it. Saying this another way, a person who has believed something without having it proved to him has exercised faith. Faith is, therefore, distinguished from the two other methods of learning, empiricism and rationalism.

Empiricism is a technical word which refers to the using of scientific methods to learn something or to prove something. The scientific method relies on the five senses for the proof of propositions. And each experiment produces either verification or refutation of the idea or point of view. A child who does not take his mother's word for the fact that the stove is hot may attempt empirical proof by touching the stove himself. He receives immediate experimental verification of the truth of his mother's statement.

The term rationalism is used to describe the method of arriving at proof through the logical method. This is proof by logical process of reason. In rationalism, logic produces documentation or refutation of a point of view. Both empiricism and rationalism are very useful in learning; but neither is equivalent to faith.

### Faith Used in Learning

Faith can also be described as a method of perception, or learning, which accepts an established criterion as the basis of reality. It is very convenient, and necessary, to use faith in this way. If we were to demand rational or experimental proof of everything stated to us, we would never get anything done.

Suppose you were using a mathematics textbook which made the statement "The sum of the angles of a plane triangle is 180 degrees." Using faith, you could accept that statement as a true fact, and you could build your study of triangles using this fact, even though you had not seen a formal proof of its validity.

To insist upon proof of this statement, however, would mean that you would have to take a course

in Geometry where the formal, logical proof of this statement is developed. But if you were a total skeptic (in the subject of triangles), you wouldn't even be able to begin the geometry course, because you would not be able to accept the statement, by faith, that "the shortest distance between two points on a plane is a straight line", one of the foundational axioms of plane geometry. You can see that faith is very useful, even indispensable, in every learning situation.

To this point in the study of faith, then, we have developed a partial understanding of what faith is and how it is used. Faith is:

- Complete confidence in something which is not subject to logical or experimental proof
- Acceptance of an established criterion as the basis of reality

### The Christian's Faith in the Bible

The "established criterion" which the Christian accepts by faith is that the Bible is the Word of God. The Christian accepts the Bible as being what it claims to be, the "mind of Christ". By adopting this presupposition, the believer has a basis from which to delve into the whole Bible with its hundreds of concepts vital to all aspects of human life.

The faith system of learning Bible truth is the only fair way for man to know and approach God. No one can claim personal credit for having believed the Bible, because even a person of very low intellectual ability can believe and understand Bible truth. Therefore, the faith system for acquiring doctrinal knowledge is perfectly fair and compatible with Grace. It is the only method of learning which is commonly available to all members of the human race.

The value of faith does not lie in the strength or intensity with which a belief is held. (Every confidence man depends upon his victim's believing very strongly in lies.) The merit of faith lies, rather, in the idea or object which is believed. Faith is valid only when it has a valid object.

Saving Faith has as its object the Lord Jesus Christ and His substitutionary work on the Cross for man's salvation, John 3:36; Acts 16:31. A belief in any other "plan" of salvation, however strongly

and emotionally held, will prove to have been faith in an invalid and useless object, Acts 4:12.

Living Faith has as its objects the facts, promises, and commands of the Bible, Matt. 4:4. Faith in Bible principles is the only method which will unlock spiritual truth, I Cor. 1:18 to 2:16. The believer who is growing spiritually receives continuous verification that the divine principles upon which he bases his life are perfectly valid, Eph. 4:11-16.

### How to have strong faith

The strongest, best established faith is that which is the result of Christian edification, that process by which a believer is rooted and built up in his spiritual life, Col. 2:6,7. One of the most important results of Christian growth is the progressive increase in the believer's ability to use faith. Several important factors in the development of Christian faith are listed here along with some representative Bible passages.

- Faith requires the continuous intake of truth from the Word of God. "...faith cometh by hearing and hearing by the Word of God...", ROM. 10:17.
- Faith is part of the fruit of the Holy Spirit and requires the control of the Spirit for its function. "...the fruit of the Spirit is...faith...", GAL. 5:22,23; EPH. 5:18.
- Faith must be exercised daily by (1) using Faith-Rest principles in day to day living, "...we who have believed do enter into rest...", HEB. 4:1-3; and (2) by using Faith Patience in all situations, "...the testing of your faith worketh patience", JAMES 1:3.
- Applied knowledge overflowing from the human spirit, which refers to all witnessing, requires the exercise of faith. "...that Christ may dwell in your hearts by faith...", EPH. 3:17-20.
- Moving towards maturity includes the development of great faith. "...this is the victory that overcomes the world, our faith...", 1 JOHN 5:4,5; HEB. 11:6.
- Daily occupation with the Lord Jesus Christ "completes" faith. "Looking unto Jesus, the author and finisher of our faith...", HEB. 12:2.

- Undeserved suffering both tests and strengthens faith. "...the trial of your faith...", 1 PETER 1:7,8.

### The Word "Faith" in the Bible

In the Greek language of the New Testament there are five words which are rendered "faith" in the King James Version. They are:

πιστις, (pistis), noun, meaning "faith; faithful; reliable; that which is believed", and, with the definite article, "doctrine"

πιστος, (pistos), adjective, meaning "dependable; inspiring of trust; believing"

πιστευω, (pisteuo), verb, meaning "to believe; to be convinced"

πειθω, (peitho), verb, meaning "to obey (in the present tense); to be persuaded (in the aorist); to have confidence (in the perfect); faith (all tenses)"

πιστωω, (pistoo), verb, meaning "to show oneself faithful; to feel confidence"

In the Hebrew of the Old Testament there are ten words which are rendered in the King James Version as "faith" or as some equivalent idea of belief or trust. They are:

AHMAN, verb, "to believe without merit"

EIMOON, noun, "belief; faithfulness"

EIMOONAH, noun, "truth; steadiness; doctrine; faith"

AHMEIN, noun, "truth; doctrine"

OHMEIN, noun, "faithfulness"

EMETH, noun, one of the strongest words for truth

BAHTAK, verb, the Faith Rest verb which was originally a word used by wrestlers for giving someone a body slam. See PSALM 37:3; 91:2. It means "to slam your troubles on the Lord", and it means "faith" in the sense of the function of the Faith-Rest principles. This verb is used extensively in the Old Testament.

KAHSAH, verb, PSALM 57:1, used of a rabbit fleeing from a desert fox and finding refuge in the cleft of the rock where the fox can't reach him. Means "to believe" in the sense of finding refuge in the Word or taking shelter in the Lord.

YAHKAL, verb, "to trust" in circumstances of pressure or suffering. JOB 13:15; LAM. 3:21,24.

KAHWAH, used in the sense of binding or twisting strands of fiber together to make a rope. Threads which are weak in themselves are woven together into strength. The meaning is that we are weak and can be broken, but woven into the Lord and His Word, we cannot be broken. ISA. 40:31; LAM. 3:25.

### Peace

The word "peace" in the Bible, from the Greek word (**eirenei**), refers to a mental attitude of tranquillity based on a relationship with God in the Christian Way of Life. It is a word which describes the result of a person's correct response to God's Grace.

The Bible uses "peace" in two ways. There is personal peace with God which comes when a person accepts Jesus Christ as Savior. Then, there is the peace of God which is available on a daily basis as the believer participates in the Christian way of life according to the Plan of God.

So, where you find peace mentioned in the Bible it refers either to the reconciliation of a Christian in salvation, as in Eph. 2:14,17, or to the mental attitude found in the believers.

**2 Tim. 1:7 "For God has not given us a spirit of fear; but of power, and of love, and of a sound mind."**

#### Peace With God - Peace in Salvation

Peace with God is never available apart from Grace. The Cross of Christ is the focal point of Grace and is the source of Peace. Jesus Christ is our eternal Peace.

**Romans 5:1 "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ."**

Grace removed the Barrier and made peace between man and God. So, when the unbeliever responds to Grace by faith, the result is Peace.

Ephesians 2:14-18 provides a good illustration of how God made it possible for anyone to have peace with God, with special emphasis on the fact

that such different types as Jews and Gentiles have been provided for.

Verse 14 deals with peace as a product of reconciliation. Verse 15 explains that the "enmity" between God and man, that which we call the Barrier, was "abolished" once and for all. Verses 16 to 18 explain that the enmity has been slain for both Jews and Gentiles so that now those who were near to God, the Jews, and those who were far off, non-Jews, have been brought into union with Christ through the baptism of the Holy Spirit.

#### Peace in the Christian Way of Life

In our lifetime we can experience Peace on a daily basis. When the believer responds by faith to Grace, God provides many blessings which can result in great inner happiness.

**Isaiah 26:3,4 "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee. Trust ye in the Lord forever: for in the Lord JEHOVAH is everlasting strength."**

In the Christian Way of life, peace comes through fellowship with God and daily growth, advancement in spiritual things which brings stability, a relaxed mental attitude, orientation to the plan of God, occupation with Christ, and the ability to employ faith-rest principles in all areas of life.

READ Philippians 4:6-9

Peace, or tranquillity, precedes the enjoyment of prosperity. It is part of the preparation for prosperity. One must have Peace to have the capacity for prosperity. God may hold prosperity back until there is the capacity to enjoy it.

**Acts 9:31 "Then had the churches rest throughout all Judea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Spirit, were multiplied."**

READ Jeremiah 29:1-7

Any loss of peace is followed by adjustment to the plan of God (confession and restoration to fellowship), faith-rest, and relaxed mental attitude, and Peace in the new situation.

The man or woman who receive grace and peace from the Lord is in perfect position for spiritual production, and reproduction.

READ James 3:13-18.

### Happiness (Joy)

Philemon 7, "Your love has given me great joy and encouragement, because you, brother, have refreshed the hearts of the saints."

This phrase demands some of our attention, for Paul is in prison, he is chained, his physical movements are confined, his recreation is very limited, his pleasures are denied; in these circumstances, how can Paul make the statement that he is not just happy, but that 'he has much happiness?'

Happiness is the situation of well-being or general prosperity of mankind. It encompasses the circumstances of life and relationships. And happiness can run the gamut from tranquillity to intense ecstasies, and the term often used in Scripture to describe happiness is "blessedness." Blessedness relates happiness to God and His Plan of grace.

Happiness has many different relative facets:

1. Happiness related to prosperity is described in Psalm 128: 1-4, "Blessed are all who fear the Lord, who walk in his ways. You will eat the fruit of your labor; blessings and prosperity will be yours. Your wife will be like a fruitful vine within your house; your sons will be like olive shoots around your table. Thus is the man blessed who fears the Lord."
2. I Peter 3:14 declares that believers may be happy even in suffering, "But even if you should suffer for what is right, you are blessed. 'Do not fear what they fear; do not be frightened.'"
3. Proverbs 3:13 says that true happiness is found through knowing God's Word, "Blessed is the man who finds wisdom, the man who gains understanding."
4. Proverbs 14:21 states that happiness may be gained from treating others with kindness and grace, "He who despises his neighbor sins, but blessed is he who is kind to the needy."

5. Romans 14:22 says that a clear conscience produces a type of happiness, "So whatever you believe about these things keep between yourself and God. Blessed is the man who does not condemn himself by what he approves."

6. Proverbs 29:18 states that happiness comes from obeying the laws of the land and that lawlessness and spiritual apostasy accompany each other, "Where there is no revelation, the people cast off restraint; but blessed is he who keeps the law."

7. Psalm 144:13-15 states that happiness comes from living in a free and prosperous nation.

To fully understand the concept of happiness, we must understand the happiness of God. For God's happiness is unique in the sense that God's happiness is absolute, perfect and unlimited. In other words, because God is perfect He has perfect happiness. And as God is eternal, so is His happiness; God's happiness never ends and has never been diminished in the least and cannot be changed.

And since God is perfect this means that He is perfect Righteousness; thus God's perfect happiness is directly connected to one simple fact: God is never wrong, has never been wrong, and never will be wrong. This makes God happy. Additionally, since God is perfect He is also perfect Justice; this means God is never inequitable, unfair or unjust. This makes God happy.

Inasmuch as God is perfect, His love is perfect; this means that God loves the other members of the Godhead with a perfect love and that He loves Himself with a perfect love and that He loves His creatures with a perfect love; this ability to love perfectly, without bounds or mitigation, makes God happy. And because God is Omnipotent, this gives Him an unlimited capacity to be happy. In His Omniscience God's very genius adds comprehension and sharpness to His happiness; in other words, God knows that He is happy.

Finally, in His Sovereignty, in His Reign, in His Supremacy, God has determined that He will share His perfect happiness with mankind, for Psalm 43:4 says, "Then I will go to the altar of God, to God, my joy and my delight. I will praise you with

the harp, O God, my God." And Psalm 97:12 tells how God shares his happiness with mankind, "Rejoice in the Lord, you who are righteous [perfect Righteousness given to mankind at the point of salvation], and praise his holy name."

Habakkuk 3:18 states that once the believer has God's perfect Righteousness given to him/her, then the believer may be given anything and everything by God, for God gives to His perfect Righteousness (in the believer) from His perfect Righteousness (in Himself).

The fact that God has determined to give His happiness to mankind and found a way to do it is called grace. And God's instrument of grace is the Lord Jesus Christ; thus true happiness begins at the point of belief in Christ. This is where happiness begins. From there, the more the believer knows about God and Christ, the greater the believer's capacity for happiness becomes. Thus through spiritual growth the believer's happiness may become as the happiness of God: without limit, without dependence on circumstances, or events, or people, or any exterior influence. And John 13:17 declares that once spiritual maturity is attained, the believer shares God's perfect happiness, "Now that you know these things (God's Word), you will be blessed (intense happiness) if you do them."

In other words, God's Word is the source of the believer's happiness, according to John 17:13, "I am coming to you now, but I say these things while I am still in the world, so that they may have the full measure of my joy within them."

And sharing God's perfect happiness should be the estate of every believer, according to Philippians 4:4 and I Peter 1:8, which say, "Rejoice in the Lord always. I will say it again: Rejoice!" "Though you have not seen him, you love him; and even though you do not see him now, you believe in him and are filled with an inexpressible and glorious joy." And once the believer shares the perfect happiness of God, the believer's happiness cannot be diminished by: circumstances, things, or people, according to Philippians 4:11,12; Hebrews 13:5,6, and Hebrews 12:2,3, which say, "I know what it is to be in need, and I know what it is to have plenty. I have learned the secret of being content in any and every situation, whether well

fed or hungry, whether living in plenty or in want." "Keep your lives free from the love of money and be content with what you have, because God has said, 'Never will I leave you; never will I forsake you.' So we say with confidence, 'The Lord is my helper, I will not be afraid. What can man do to me?'" "Consider him who endured such opposition from sinful men, so that you will not grow weary and lose heart."

Thus, even though mankind inhabits an imperfect world, mankind can have the perfect happiness of God. And according to I Corinthians 11:24,25, Philippians 1:3, and Song of Songs 3:1, 4:6, and 8:6, the sharing of God's happiness increases the believer's ability to love others and God. Jude 24 asserts that the happiness experienced by the believer in heaven is more intense than that on earth; this degree of intensity is related to the locale, heaven, and not to any limitations on the sharing of God's perfect happiness.

Isaiah 35:1,2 declares that in the future Millennial Reign of Christ happiness will be ubiquitous.

And according to the following verses, II Samuel 1:19,20, Ecclesiastes 9:9, 11:8,9, and Proverbs 23:24,25, the happiness derived from the 'world,' sin, evil, and 'pleasure' is temporary and inadequate. For "the aesthetic age seeks satisfaction through the senses, physical beauty, erotic excitement, through success in any of its guises." And true inner happiness cannot be found through the senses or celebrity.

Ultimately, the truly happy person, the believer who shares the perfect happiness of God, provides happiness for, and is a 'ministry of refreshment to,' other believers and unbelievers. This concept is found in Philippians 2:28,29, Romans 16:32, II Corinthians 7:13, and our verse, Philemon 7, which says, "For I have come to have much happiness and encouragement by your love (for Christ) because the tender affections of the saints have been refreshed through you, brother."

Paul's use of the term "brother," ADELPHOS, indicates that Philemon is not only a fellow-believer, a member of the royal priest/family of God along with Paul, but that Paul is about to discuss a 'family' matter.

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The Greek term for "refreshed" is ANAPAUO; and this concept was briefly discussed in the above dissertation on Happiness. However, the idea commands more attention and more detail, as 'refreshment' is an attribute of those believers that have attained spiritual maturity. Thus we might say that the 'ministry of refreshment' is the realization and function of the spiritually mature. Paul calls Philemon a 'refreshment.' This means that Philemon is a vivifying and soothing

personality to all that interrelate with him. Spiritually and soulishly, Philemon provides refreshment to others. He is a pleasure to be with and around; others seek out his company so that they might be restored by his calm faith in God, by his virtue-love toward others, by his real compassion, and by his doctrinal-perspective toward life.

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