

## OPENING PASSAGE: how to have blessedness in all that you do

**James 1:21** Therefore after putting aside all filthiness (ῥυπαρίαν) and *all* that remains of wickedness, in humility receive the word implanted, which is able to deliver your ~~souls~~ lives (τὰς ψυχὰς) .<sup>22</sup> But ~~prove~~ become (Γίνεσθε) yourselves doers of the word, and not merely hearers who delude (παραλογιζόμενοι) themselves. For if anyone is a hearer of the word and not a doer, he is like a man who looks at his natural face in a mirror;<sup>24</sup> for *once* he has looked at himself and gone away, he has immediately forgotten what kind of person he was.<sup>25</sup> But one who looks intently at the perfect law, the *law* of liberty, and abides (παραμείνας) by it, not having become a forgetful hearer but an effectual doer, this man shall be blessed (μακάριος) in what he does.

# Jesus Christ, the Lord of the ἐκκλησία.

**Religious word** – from *kirche* (German), and *kuriakon* (GNT), 1 Cor. 11:20; Rev 1:10.

Non-religious word

Church

Illegitimate =  
Ek + Kaleo  
To call out a  
special people of God

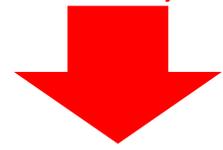
**ἐκκλησία =  
assembly**

Broad Greek usage:  
assembly, confused  
mob (Acts 19:32, 41);  
never for religious group

LXX: primary influence  
on NT; 100x (Qahal); any  
type of gather, no technical meaning in OT

Difference  
this makes? ➡

New Testament = 114X ; from  
simple non-technical meaning to  
full-blown technical description  
for the special people of Christ;  
local church/assembly (Heb.  
10:25) vs. universal assembly.



**Richness of Christ's assembly:  
Elect of God, saints, members  
of Christ, believers, disciples,  
Christians, brothers, body,  
temple of God, stones, priests,  
bride, flock, branches,  
beloved, et al.**

**LIFE OF DAVID (84) – DAVID'S RECOVERY FROM REVERSIONISM:  
HOW UNCHECKED SIN-TO-EVIL DESTROYS 1<sup>ST</sup> LOVE FOR THE LORD, Psa 56:13**

**Psalm 56:13** <sup>13</sup> For Thou hast delivered my soul from death [sin unto death], Indeed my feet from stumbling [into greater sin-evil], So that I may walk (לְהִתְהַלֵּךְ) before God (לְפָנַי אֱלֹהִים) In the light of the living (בְּאֹר הַחַיִּים).

**1. Living in the light of the living and enjoying the abundant life cannot be separated from following the Lord, cf. David.**

- ✓ **John 8:12** *Again therefore Jesus spoke to them, saying, "I am the light of the world; he who follows Me shall not walk in the darkness, but shall have the light of life (ἀλλ' ἔξει τὸ φῶς τῆς ζωῆς)."*
- ✓ **John 10:10** "The thief comes only to steal, and kill, and destroy; I came that they might have life, and might have *it* abundantly (περισσὸν).

2. There is nothing more important than your relationship with the Lord. Absolutely nothing!
- ✓ You can lose your friends and still be blessed.
  - ✓ You can lose your possessions and still be rich.
  - ✓ You can lose your health and still be fruitful.
  - ✓ But if you forfeit your fellowship with Him, all of the friends, possessions, all of the physical strength in the world won't buy you true joy or satisfaction. You will wither. The leaves on your branches will dry up and die.
  - ✓ If you do not build your life on the Lord and His Word, one day your house without a foundation will fall; you tree without roots will topple with a sickening thud.

3. We were created to know and serve the Lord, to walk with Him, to love Him, to enjoy Him, to progressively become His disciples, and fulfill His plan for our lives. It is BD that makes all of these things possible. We have but one life to honor the Lord. It really is not about us and our puny little self-centered plans. It is about Him and God's *eternal* plan for our lives.

- ✓ **The Great Commission, Matthew 28:19** "Go **therefore** and **make disciples** (μαθητεύσατε) of all the nations, **baptizing them** in the name of the Father and the Son and the Holy Spirit, <sup>20</sup> **teaching them** to observe all that I commanded you; and lo, I am with you always, even to the end of the age."

- ✓ **The need for a serious attitude about BD, John 8:31** Jesus therefore was saying to those Jews who had believed Him, "If you abide (ἐὰν ὑμεῖς μείνητε) in My word, *then* you are truly (ἀληθῶς) disciples of Mine; <sup>32</sup> and you shall know the truth, and the truth shall free you (ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς)."
- ✓ **The need to present yourself and your whole life to the Lord, Romans 12:1** I urge you therefore, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, *which is* your spiritual service of worship.

- ✓ **The need to break the dominance of sin of our life through the reckoning truths of Romans 6, Rom 6:11, Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus. <sup>12</sup> Therefore do not let sin reign in your mortal body that you should obey its lusts, <sup>13</sup> and do not go on presenting the members of your body to sin *as* instruments of unrighteousness; **but present yourselves to God** as those alive from the dead, and your members *as* instruments of righteousness to God. <sup>14</sup> **For sin shall not be master over you,** for you are not under law, but under grace.**

- ✓ **The need to avoid the distractions of evil and sin, Hebrews 12:1** Therefore, since we have so great a cloud of witnesses surrounding us, let us also lay aside every encumbrance, and the sin which so easily entangles us, and let us run with endurance the race that is set before us fixing our eyes on Jesus the author and perfecter of faith.

- ✓ **The need to break your “need” for human approbation,**
  - ✓ **Eph 6:6**, not by way of eyeservice, as men-pleasers, but as slaves of Christ, doing the will of God from the heart.
  - ✓ **Colossians 3:17** And whatever you do in word or deed, *do* all in the name of the Lord Jesus, giving thanks through Him to God the Father. <sup>18</sup> Wives, be subject to your husbands, as is fitting in the Lord. <sup>19</sup> Husbands, love your wives, and do not be embittered against them.

4. While no one can be disciple/learner/follower of Christ apart from Bible doctrine (Jn 8:32), it is possible to be doctrinally sound and be actively involved in ministry for Christ without Christ being your #1 priority/love, Rev. 2:2.
  
5. The Ephesian church hated false doctrine, worked hard, persevered through the difficulties, and in many ways were a model church rich with good works, attentive to the warnings of Paul (Acts 20:28-31), what more could the Lord want? Hard work is not enough, doctrinal purity is not enough, great pastoral oversight is not enough, perseverance in the midst of suffering is not enough, prayer is not enough, loving people is not enough. The Ephesian church forsook its first love and this was the crux of their problem---same with David as well.

6. When the believer forsakes (ἀφῆκες) fellowship with Christ, he begins the process of forsaking (not “losing”) his first love as he makes something else his first love (self, spouse, family, work, career, and many wonderful and legitimate things, which only become evil when they are made into first things). Loving Him requires being with Him, walking with Him, and coming to know Him more and more through the ministry of the Holy Spirit and Bible doctrine.

7. Threefold solution to forsaking the first love for Jesus Christ: 1) remember, 2) change your mind (μετανόησον), 3) change your actions/habits, Rev 2:5. What are some of the first deeds (τὰ πρῶτα ἔργα)?
- ✓ Love and fascination with the Savior
  - ✓ Love for the Word of God
  - ✓ Quick to confess sins, consciousness of fellowship.
  - ✓ Complete satisfaction in Christ, contra 1 Jn 2:15.
  - ✓ Excited to tell others about Christ.
  - ✓ Heightened sense of conviction regarding sin/evil.
  - ✓ Life of faith occupied with spiritual realities.
  - ✓ Fascinated with learning new doctrines and living in new realities of those doctrines.

## 8. Marks of Reversionism

- ✓ No longer really love BD, fellow believers, or local church.
- ✓ No longer impressed with JC
- ✓ Long periods of time without confession
- ✓ Seeking satisfaction in KD; occupied with KD
- ✓ No desire to tell others about JC
- ✓ See God as means for personal reasons
- ✓ Lower standards of sanctification
- ✓ Return to vomit and mud, 2 Pet 2:22.
  - **2 Peter 2:22** It has happened to them according to the true proverb, "A dog returns to its own vomit," and, "A sow, after washing, *returns* to wallowing in the mire."

9. In reversionism the believer will either move into some type of legalism (gnostic, religious, morality) or licentiousness (libertinism). In both cases there is a forsaking of the command to grow in God's grace. Reversionism is always about forsaking the Lord and His command to grow in God's grace.
- ✓ In licentiousness there is little to no regard for perniciousness of sin-evil. Generally there is a very flippant attitude toward sin instead of the healthy doctrinal view.
  - **Romans 6:1-2** What shall we say then? Are we to continue in sin that grace might increase? <sup>2</sup> May it never be! How shall we who died to sin still live in it?

- ✓ **Romans 6:14** For sin shall not be master over you, for you are not under law, but under grace.
  
- In legalism, the focus is on some type of *personal* self righteousness. It may be in a religious context (cf. Galatians) or non-religious context (moral self-righteousness).

## 10. Profile of a licentious believer (LB).

- ✓ May take in doctrine on a regular basis, but has no appreciation for the perniciousness of sin-evil. Little to no attempt to overcome temptation or test, attitude is primarily sinning then confessing Would *mere* confession of sin have kept David in SG?
- ✓ Due to persistent carnality, the LB is unable to *sustain* a genuine fellowship the Lord and hence, is not able to walk in the light of the marvelous plan of God. The best he can do is a life of gnosis.
- ✓ Does not care about supporting the universal or local church. Generally has a very negative attitude to local church.
- ✓ Has a very flippant attitude with regard to sin, and a very proud attitude of knowledge of doctrine and in particular the “grace” in confession of sin.

11. The doctrinal movement is the greatest movement in church history. Its focus on grace, Bible doctrine, and removal of guilt has been nothing short of fantastic. However, this grace has been abused by certain believers in what might be called a type of gnostic licentiousness, where the perniciousness of sin is either not understood or not taken seriously. The wonderful message of grace has been *turned into license* for the self-centered life contrary to Rom 6:1-2, 14. In an effort to celebrate freedom from guilt, these believers often become bimbos, philanders, and muckrakers. They are oblivious to the destruction they leave in their paths---"all in the name of grace and Bible doctrine." They even build and gloat about their licentious pride in slamming religion and believers. They actually think they are super spiritual, but instead of life in the light of living, they live in darkness of their own carnality and superficial spirituality.

12. Exposing the deceitfulness of sin (Heb. 3:13) and evil (Mt 13:22; James 1:21). Sin is an act, evil is more of a habit. Sin-to-evil is when sin is parlayed into evil.

- **Hebrews 3:13** But encourage one another day after day, as long as it is *still* called "Today," lest any one of you be hardened by the deceitfulness (ἀπάτη) of sin.
- **Hebrews 11:25** choosing rather to endure ill-treatment with the people of God, than to enjoy the passing pleasures of sin (ἀμαρτίας ἀπόλαυσιν)

a) Sin-to-evil can bring pleasure, enjoyment, and “happiness” -----but afterwards this thrill becomes a nightmare of emptiness, discontentment, sadness, a feeling of being unclean, and resultant pain.

- ✓ Sin-to-evil often feels great. That is why it is so powerful and addictive: drugs, sex, drinking, food, gossip, the OSHGEN, self-centered life.
- ✓ However, afterwards the believers is left empty, ungratified, discontented, and dirty. Sin never satisfies! In the end the “thrill” of sin becomes an addiction.
  - **John 8:34** Jesus answered them, "Truly, truly, I say to you, everyone who commits sin is the slave of sin.
  - **Romans 6:14** For sin shall not be master over you, for you are not under law, but under grace.

- b) Sin-to-evil leads to more sin-evil, Prov 5:22. When the believer is in the throes of sin, he becomes a slave to sin. A second look leads to another look and more sin. There is also the law of diminishing results that drives one to more sin and evil. Never satisfied with just one evil thought. Giving into initial temptation leads to more sin. Sin promises fulfillment, “just one time,” but ends up being like the commercial “you can’t eat just one.” Giving into one test, is like feeding a fire.
- c) Sin-to-evil leads to worse sins-evil, Prov 14:12; Eph 4:17-19. The law of diminishing results means that one’s “satisfaction” diminishes. People are not born as serial killers, child abusers, thieves, hookers, porn consumers, or drug addicts (these monsters were created step by step through the enslavement of sin-to-evil).

- d) Sin-to-evil enslaves. Slaves have no freedom, no right; they live to do the will of another, they have no ability to determine their lot in life---unless someone can liberate them. Slavery is misery, especially when the master is harsh, selfish, insensitive, cruel, and powerful (e.g. OSN and Satan with his minions). Sin enslaves to the flesh and creates body cravings. Harmful mental habits are forged in carnality.
- e) Sin-to-evil degrades and humiliates. Destruction of a lifetime of a great reputation in a moment of sin, Prov 6:32-33.
- f) Sin-to-evil steals spiritual joy. We can endure anything with strength of spiritual joy, Neh 8:10. But when fellowship with God is broken, and we are in carnality for any length of time, the concept of joy of the Lord is foreign to the believer.

- g) Sin-to-evil steals our confidence and enthusiasm before God. No longer comfortable with God, it is like betraying best friend. No longer bold before God in prayer, enthusiasm and boldness in POG has vanished.
- h) Sin-to-evil mocks God and reaps destruction on spiritual capacity, Gal 6:7-8.
- i) Sin-to-evil leads to active and passive divine discipline, Acts 5; 1 Jn 5:16-17; Lev 26:14-33; Rev 2-3.
- j) Sin-to-evil grieves and quenches the Holy Spirit, Eph 4:30.

- k) Sin-to-evil not only hurts the person but adversely affects those around him (family and friends).
- l) Sin-to-evil brings reproach on Christ and his church, 1 Tim 3:7; Titus 2:5.
- m) Sin-to-evil steals divinely allotted time, Eph. 5:16
- n) Sin-to-evil has eternal consequences as it robs believers of their kingdom rewards.
- o) Sin-to-evil unchecked will eventually be uncovered in one way or another.

13. The solution to sin-evil is not guilt, shame, and some type of religionism, but true recovery through confession of sin followed by learning and applying the doctrinal resources to overcome the temptation the next time, e.g. FR, reckoning, growing in grace, becoming an overcomer, learning more BD, living in the mandates of God through power of the HS, Rom 6:1-14; Gal 5:16-22; 2 Pet 3:18; Mat 4:6; Heb 10:25.

14. Profile of the legalist---legalism is another way to destroy your first love, which precludes life in the light of the truly living.
- ✓ Essence of legalism is religion without relationship
  - ✓ Legalism has very little capacity for love God or others.
  - ✓ Legalist emphasizes issues not found in the Word.
  - ✓ Little to no grace orientation toward others.
  - ✓ No progressive sanctification – no life-changing process.
  - ✓ No sense of need of mercy or grace from God.
  - ✓ Stodgy; superficial; blind; not enjoyable to be around.
  - ✓ Often a angry muckraker looking for dirt to build SR.
  - ✓ Lives by list of do's and don'ts---often found in Bible.
  - ✓ Life of bondage to SR.
  - ✓ Expects more out of those around him. Very hard to please.
  - ✓ All about human effort---may or not be coated with BD
  - ✓ Rambo Christianity
  - ✓ Justification and/or sanctification by their own works.

15. The Church Age believer has far more opportunities for much deeper fellowship with God and walking in the light of spiritual life than David or any OT believer.
  
16. After Christ's death, resurrection, and ascension, He poured out the HS *into* believers to take up residency inside them--- prior to that the HS was only outside/alongside believers,
  - ✓ **John 14:17** *that is* the Spirit of truth, whom the world cannot receive, because it does not behold Him or know Him, *but* you know Him because He abides with you, and will be in you (ὅτι παρ' ὑμῶν μένει καὶ ἐν ὑμῶν ἔσται).
  
17. The HS takes up residence within the life of the believer, not only thereby to unite him to Christ but to experientially work the sanctification of Christ in his life.

18. Now Christ lives in the CA believer through the indwelling Holy Spirit, Jn 14:16-20.

✓ John 14:18, I will not leave you as orphans; I come to you.

19. The inner presence of the Holy Spirit gives the believer the supernatural dynamics for the unique spiritual life of the church age.

✓ **John 14:16-17** "And I will ask the Father, and He will give you another Helper, that He may be with you forever; <sup>17</sup> *that is* the Spirit of truth, whom the world cannot receive, because it does not behold Him or know Him, *but* you know Him because He abides with you, and will be in you.

20. It is the ministry of the Holy Spirit to point to (and make a home inside of us for) Christ just as it is the ministry of Christ to reveal God/Father.

- ✓ **John 15:26** "When the Helper comes, whom I will send to you from the Father, *that is* the Spirit of truth, who proceeds from the Father, He will bear witness of Me,
- ✓ **John 16:14**, "He shall glorify Me; for He shall take of Mine, and shall disclose it to you.
- ✓ **John 14:8-9** Philip said to Him, "Lord, show us the Father, and it is enough for us." <sup>9</sup> Jesus said to him, "Have I been so long with you, and *yet* you have not come to know Me, Philip? He who has seen Me has seen the Father; how do you say, 'Show us the Father '?

21. Christ is our life and the vital union between Christ and the believer is expressed by a number of metaphors.

**Colossians 3:4**, . . . *Christ, who is our life* (ἡ ζωὴ ὑμῶν)

- **The Body of Christ** metaphor emphasizes the CA believer's dependence upon the leadership of Christ as the Head, & His sustenance.
  
- Col 2:19b . . . holding fast to the head, from whom the entire body, being supplied and held together by the joints and ligaments, grows with a growth which is from God.

- **The Temple of God** metaphor emphasizes the CA believer as being the habitation of God.
- ✓ **2 Cor 6:16** Or what agreement has the temple of God with idols? For we are the temple of the living God; just as God said, "I will dwell in them and walk among them; And I will be their God, and they shall be My people.
- ✓ **1 Peter 2:5** you also, as living stones, are being built up as a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.

- **The Priest** analogy emphasizes the CA believer's access to God, the service of sacrifice, and the service of witness.
  
- ✓ **1 Pet. 2:4** And coming to Him as to a living stone, rejected by men, but choice and precious in the sight of God, <sup>5</sup> you also, as living stones, are being built up as a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.
  
- ✓ **1 Peter 2:9** But you are a chosen race, a royal priesthood, a holy nation, a people for *God's* own possession, that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light;

- **The Bridegroom-Bride** analogy emphasizes Christ's love for the CA believer as manifested by loving, nourishing and cherishing her. Marriage is an exclusive devoted love. There were 3 stages of marriage in the ANE.

### **1<sup>st</sup> Stage, betrothal (church age),**

- **2 Cor 11:2** *For I am jealous for you with a godly jealousy; for I betrothed you to one husband, that to Christ I might present you as a pure virgin.*

**2<sup>nd</sup> Stage: Rapture.** The bride is taken to the Groom.

- **1 Thess 4:16-17** For the Lord Himself will descend from heaven with a shout, with the voice of *the* archangel, and with the trumpet of God; and the dead in Christ shall rise first. Then we who are alive and remain shall be caught up (ἀρπαγησόμεθα) together with them in the clouds to meet the Lord in the air, and thus we shall always be with (πάντοτε σὺν) the Lord.

### **3<sup>rd</sup> Stage:** Consummation of the marriage (Marriage Supper),

- **Revelation 19:7** "Let us rejoice and be glad and give the glory to Him, for the marriage of the Lamb has come and His bride has made herself ready." <sup>8</sup> And it was given to her to clothe herself in fine linen, bright *and* clean; for the fine linen is the righteous acts (τὰ δικαιώματα) of the saints. <sup>9</sup> And he said to me, "Write, 'Blessed are those who are invited to the marriage supper of the Lamb.'" And he said to me, "These are true words of God."

- **The outworking of the husband's love via JC**
  - ❖ **Ephesians 5:25,29** Husbands, love your wives, just as Christ also loved the church and gave Himself up for her . . . Nourishes and cherishes it, just as Christ also does the church.
  - ❖ **1 Pet 3:7**, You husbands in the same way [!], live with (συνουκοῦντες) your wives in an understanding way (κατὰ γνῶσιν) as with someone weaker (certainly not weaker mentally, spiritually, or socially).
  
- **The outworking of the wife's submission via JC**
  - ❖ **1 Pet 3:1, 6**, in the same way [!] . . . just as Sarah obeyed Abraham, calling him lord (κύριον) . . .

- **The Shepherd and His flock** metaphor emphasizes the believer's dependence upon the sacrificial love, tender care, protection, and nourishment from the Chief Shepherd.
  - ✓ **Psalm 23:1** The LORD is my shepherd, I shall not want.
  - ✓ **Psalm 79:13** So we Thy people and the sheep of Thy pasture Will give thanks to Thee forever; To all generations we will tell of Thy praise.
  - ✓ **Psalm 100:3** Know that the LORD Himself is God; It is He who has made us, and not we ourselves; *We are* His people and the sheep of His pasture.

- ✓ **John 10:9** "I am the door; if anyone enters through Me, he shall be saved, and shall go in and out, and find pasture.
- ✓ **John 10:11** "I am the good shepherd; the good shepherd lays down His life for the sheep.

- **The Vine and the branch metaphor** emphasize the organic union of the CA believer with Christ. Abiding in Him means life and fruitfulness; apart from Him there is worthlessness/deadwood/spiritual barrenness.
- ✓ **John 15:1-5**, "I am the true vine, and My Father is the vinedresser. 2 "Every branch in Me that does not bear fruit, He lifts up (αῖρει); and every branch that bears fruit, He prunes it, that it may bear more fruit. 3 "You are already clean because of the word which I have spoken (λελάληκα) to you. 4 "Abide in Me (μείνατε ἐν ἐμοί), and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, so neither can you, unless you abide in Me. 5 "I am the vine, you are the branches; he who abides in Me, and I in him, he bears much fruit; for apart from Me you can do nothing." Compare Romans 7:15-25.