

# bb-TBC-65

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➤ Project Home	
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Introduction: TBC-65 My right to myself

My cross

Christ's Cross...

The nature of Eve's temptation and Christ's temptation.

Eve and Christ are both the recipients of a 'revelation'.

Can we identify the exact point of Eve's transgression;

Inherent powers, desires, hungers... survival

Appetites are part of God's will for our race.

She also longed to be wise;

perhaps this could be 'short cut'?

Does the end justify the means?

A route-map for the overcomer

The test now is to use his rights as the Son of God to satisfy his rights to relieve his hunger;

The Son of Man

The trigger of a trap

a way of escape

Self Pity

Daily?

Is it possible?

If we acknowledge our sin

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## **Introduction: TBC-65 My right to myself**

So, we are beginning Study 65 but if you are following the book at the same time we are still in Chapter 25 of "The Better Covenant" which is entitled 'My Right to Myself', but it is a long chapter that I have split into two parts.

Study 64 - A Pathology of Sin is really the first half of Ch 25 in The Better Covenant.

Study 65 (this study)- My Right to Myself is really the second half of the same chapter



That is not 'My Right to My Self' but 'My Right to Myself'

Study 66 - will be, DV, the final study in this series??

## My cross

I am reluctant to use the language of Freudian psychology and to speak of 'the self' or the 'ego' so we may leave some phrases undefined other than by describing their actions.

Christ's cross was unique; it is never to be repeated. Unfortunately Freudian concepts have crept into much modern evangelical theology so that we now frequently hear the language of 'the self' and 'the ego', sometimes even in Bible translations.

The way that we often use the words and concepts of 'the will' and 'the self' is not really biblical language, so please don't presume that I am using modern Psych-Terms.



That is not 'My Right to My Self' but 'My Right to Myself'

The phrase 'the cross' as applied to Christ's cross is a short-hand term intended to include his sacrificial suffering and death as substitute for the sins of the whole world. If the actual timber of the 'real cross' had been preserved it would be of no spiritual value.

### Christ's Cross...

'It includes the real price of our redemption in his separation from the Father as he Himself bore our sins in His own body on the tree,

▼ 1 Pet 2:24 NKJV

who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness—by whose stripes you were healed. 1 Pet 2:24 NKJV.

It speaks of his baptism and complete union with all that man had become, and his drinking of the cup of God's righteous anger against sin.

It is the once and sufficient sacrifice for the sins of the whole world. To endeavour to reproduce that 'death of the cross', or to add to it, by religious ritual or personal experience is blasphemy. It is his and his alone.

And yet while on earth he spoke of the cross in another sense, not as the place of sin-bearing and propitiation but of a means whereby God's perfect will could triumph over every other will, even mine.

There are 6 references to the words of Jesus that we find in the Gospels



Matt 10:38; 16:24; Mark 8:34; 10:21; Luke 9:23; 14:27

Generally, Christ spoke of his death and resurrection rather than the means of execution.

All of them refer, not to Christ's cross, but to the cross that disciples of Christ must bear.

By 'will' I simply mean the power of choice that is part of our human experience; "the whole man focused in a choice" Oswald Chambers.

It is in the power of free choice that God's image and likeness is seen. Human beings are moral agents and are enabled and required to make their choices for which they will be held accountable.

## The nature of Eve's temptation and Christ's temptation.

What we have in both of these accounts and in our own daily experience is the prospect of a clash of wills.

At its heart, sin is a clash of wills in which my will, my power of choice, wins.

Its outward forms are varied but its inner reality is the same every time. Sin is the consequence of a man or a woman saying 'Not thy will but my will be done'.



Faith is right response to revelation;

▼ Rom 10:17

So then faith comes by hearing, and hearing by the word of God. Rom 10:17 NKJV.

Sin, on the other hand, is wrong response to revelation;

▼ James 4:17

Therefore, to him who knows to do good and does not do it, to him it is sin. James 4:17 NKJV.

## **Eve and Christ are both the recipients of a 'revelation'.**

They both know what God has said and they are both faced with the choice to agree with the will of God or with the will of another. When this clash comes, and it may occur a thousand times in a day, the outcome will be 'thy will' or 'another's will'; faith or sin.

Part of the provision of the New Covenant is that the man or woman who has entered that covenant knows what the will of God is.

Concerning the old stone-inscribed law Moses said;

▼ Deut 29:29 ASV

The secret things belong unto Jehovah our God; but the things that are revealed belong unto us and to our children for ever, that we may do all the words of this law. Deut 29:29 ASV

They knew; it was written in stone, how they should behave.

Many secrets remain in God's own knowing but the people of the Old Covenant could never claim that they did not know the will of God.

The parallel is maintained in the New Covenant.

▼ Jer 31:33 ASV

But this is the covenant that I will make with the house of Israel after those days, saith Jehovah: I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people.

We will never be able to claim ignorance if the law of God is written in our hearts. It was not ignorance of the will of God that caused Israel to sin but their own free choice; so it is in the New Covenant.

## Can we identify the exact point of Eve's transgression;

▼ Gen 3:6

And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of the fruit thereof, and did eat; and she gave also unto her husband with her, and he did eat. Gen 3:6 ASV

The Hebrew word translated 'pleasant' here is usually translated as the much stronger word 'desire' and sometimes even by the English word 'lust'. We might say she admired, she lusted, she strongly desired, she took...

▼ **S H2530** חָמַד *hāmad* 21x

v. [root of: 2774, 2775, 2776, 2777, 4718, 4719]. **Q** to covet, lust, desire; delight in; **Qp** (n.) what is coveted: treasure, wealth; **N** to be pleasing, be desirable; **P** to delight; this can refer to proper delight and fondness, as well as to improper lust and desire.

Gen 2:9; 3:6; Exod 20:17; 34:24; Deut 5:21; 7:25; Josh 7:21; Job 20:20; Ps 19:10; 39:11; 68:16; Prov 1:22; 6:25; 12:12; 21:20; Song 2:3; Isa 1:29; 44:9; 53:2; Mic 2:2

▼ Strong's Hebrew Dictionary

**H2530. חָמַד *chamad*, *khaw-mad'***; a primitive root; to delight in:—beauty, greatly beloved, covet, delectable thing, (x great) delight, desire, goodly, lust, (be) pleasant (thing), precious (thing).

The original prohibition had been that Adam was not to 'eat' of the fruit of this tree.

The point in time of Eve's transgression was not when

- she looked,
- nor even when she lusted, or longed for wisdom,
- not even when she took it...

she crossed the line and transgressed when she took her first bite.

## **Inherent powers, desires, hungers... survival**

God had given her inherent powers that were part of what it means to be human. Those same inherent powers, desires, hungers are present in all her children; you and me.

She had the power to observe and to distinguish between one thing and another.

So do we.

She had the God-given authority to prefer one thing/fruit to another.

So do we.

These inherent powers had not been distorted by sin at this time and were part of the way in which Eve was expected to function. She had a lust, a real appetite, for what she saw.

### **Appetites are part of God's will for our race.**

To be without proper appetites is usually a sign of sickness or something out of order. She strongly desired what she saw. It was a God-given characteristic of humanity to be able to strongly desire something.

Buddhism teaches that 'desire' is the cause of all suffering and that personal 'salvation' is possible only to those who have killed all desires. To eliminate all legitimate desire is to deform the human race and deface that part of God's likeness within it.

The gospel of Christ is not intended to eradicate those original hungers

## **She also longed to be wise;**

that too is part of our original constitution as human beings. The curiosity of our race is not an accident but part of the way in which we were made. A

- If these attributes are present in Eve and, and yet at this point, she has not sinned.
- Next she takes the forbidden fruit and even this was not specifically forbidden (although it is folly to see how far we can go and still not sin).

As we read the record we discover how subtle her enemy has been. He has drawn her attention to the single prohibition in the whole of Eden and invited her to 'test' the prohibition;

▼ Gen 3:4–5

And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil. Gen 3:4–5 ASV

but wasn't 'being like God' part of God's original plan for the human race?

## **perhaps this could be 'short cut'?**

▼ Gen 1:26

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. Gen 1:26 ASV

If that is God's destination for the race why not take the short cut? If God has put all these legitimate desires in your heart why not satisfy them and become what you were destined to be?

Oswald Chambers observed that Adam's original sin was independence and that only later did it harden into rebellion.

There is a truth there. Eve's short cut is a do-it-yourself solution in which she becomes what God intended her to be by her own effort and choice.

## **Does the end justify the means?**

The presence of desires, of many kinds, that God has placed in each individual is not, in itself, the right to satisfy that desire.

Man was not designed to be autonomous but to live in humble dependence upon God and to live within his will and his schedules.

Perhaps it was God's intention to give access to the tree of the knowledge of good and evil at some future time in Adam and Eve's lives. They 'snatched' at it and lost it all.

Did Eve claim her rights and lose her Eden and did Adam follow her with his eyes wide open?

## **A route-map for the overcomer**

We change the scene now, from an idyllic garden to a thirsty wasteland. Jesus of Nazareth has received the anointing of the Spirit who has identified him as the Son of God. Now, under the leading of the Spirit, he is taken into the Judaeen wilderness to be tempted.

Will the Spirit ever lead us into areas where we are tempted?

Certainly he will, but they are to be of his choosing not ours.

His Sonship is immediately put to the test. He has neither eaten nor drunk for 40 days and he is hungry.

Hunger is a legitimate response to a 40 day fast. There is nothing 'sinful' about being hungry. God has put many appetites within us and if they are not satisfied, and we are healthy, we will be hungry.

This legitimate hunger becomes the setting for a temptation, and so will ours.

## **The test now is to use his rights as the Son of God to satisfy his rights to relieve his hunger;**

▼ Matt 4:3

Now when the tempter came to Him, he said, "If You are the Son of God, command that these stones become bread." Matt 4:3 NKJV.

Q. Why not? He has a God-given hunger and God-given powers, why not use the latter to satisfy the former?

A. Because it would have been an autonomous act, an independent gesture which simply said 'My will be done'. Was this a real temptation or is it just theological theatre?

Our temptations are not theatre and neither was his, This was a real temptation with real dangers.

His physical hunger is real but to satisfy it he must step outside the circle of God's revealed will for his life, and he will not do it. His answer is illuminating;

▼ Matt 4:4

But He answered and said, "It is written, 'Man shall not live by bread alone, but by every word that proceeds from the mouth of God.'" Matt 4:4 NKJV.

## The Son of Man

Tempted to behave as the Son of God he resolutely determines to live his life as a Son of Man in moment-by-moment dependence upon the will of God.

He can satisfy his own legitimate longings or he can satisfy God's desires. He makes his choice.

Next he is taken to the pinnacle of the Temple and invited to 'fulfil the Scripture'.

He has made his stand on the word of God, and the second temptation starts from the same point.

Why not move things on a little faster? Just imagine the audiences you will have when they have such solid proof that you are who you say you are.

"Prove it", is a temptation based on an absence of faith not its presence.

This is the temptation of the fanatic to settle all doubts by some spectacular event.

Christ is, again, resolute; he will not put God to the test.

The final test of this series may be seen as a temptation to an even more radical short cut.

He has come to win the nations for his Father. He can have them; all he has to do is bow, briefly, to another's will and all the kingdoms will be his. He can then do with them as he likes.

The great advantage to this fast-track is that it avoids the necessity of a cross.



It is the great appeal of many of our short-cuts.

It was rejected with the same conviction and as Matthew's account tells us...

▼ Matt 4:11

Then the devil left Him, and behold, angels came and ministered to Him. Matt 4:11 NKJV.

In the older King James version Luke's account adds the comment;

▼ Luke 4:13 KJV

And when the devil had ended all the temptation, he departed from him for a season. Luke 4:13 KJV.

This was not the last temptation to avoid the cross and one such later occasion brought out the strongest rebuke imaginable.

## The trigger of a trap

Peter had received a revelation. Simon Peter answered and said,

▼ Matt 16:16–17

“You are the Christ, the Son of the living God.” Jesus answered and said to him, “Blessed are you, Simon Bar-jonah, for flesh and blood has not revealed this to you, but My Father who is in heaven. Matt 16:16–17 NKJV.

The Father has revealed to Peter the true identity of Jesus of Nazareth. It was a particular blessing and Jesus said so.

Peter had glimpsed something. Jesus was the Messiah, the coming King of Israel. The future was at hand. The enemies of Israel would be driven back and Israel would take its rightful place at the head of the nations. Is that what Peter thought? We then have a dramatic change of mood and Peter is not willing to follow it;

▼ Matt 16:21-22

From that time Jesus began to show to His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised the third day. Then Peter took Him aside and began to rebuke Him, saying, "Far be it from You, Lord; this shall not happen to You!"  
Matt 16:21-22 NKJV.

Christ is beginning to speak about the cross and it draws from the volatile Peter an explosive protest.

"Far be it from You, Lord" which can be more literally translated as "Be merciful to yourself".

No doubt it was said in all the kindness of Peter's affection for his master but it was a trap and Jesus spotted it;

▼ Matt 16:23

But He turned and said to Peter, "Get behind Me, Satan! You are an offense to Me, for you are not mindful of the things of God, but the things of men." Matt 16:23 NKJV.



The word translated 'offence' or 'stumbling block' here was originally the wooden stick that triggered an animal trap.

The temptation to 'be merciful to yourself' is the temptation to maintain 'my right to myself.' It is the temptation that God's will is not perfect and good and that I would do better if I took my life into my own hands.

It was the temptation that undid Eve but not Christ.

Christ rebukes the source behind the words and declares that this 'mind-set' is Satanic.

This is the 'Not thy will, but my will be done' mind-set that originated in Satan himself and is the basis of all temptation to sin.

▼ Isa 14:12–14 NKJV

“How you are fallen from heaven, O Lucifer, son of the morning! *How* you are cut down to the ground, You who weakened the nations!

For you have said in your heart:

1. I will ascend into heaven,
2. I will exalt my throne above the stars of God;
3. I will also sit on the mount of the congregation  
On the farthest sides of the north;
4. I will ascend above the heights of the clouds,
5. I will be like the Most High.’

It is the temptation that God does not have my best interests at heart and it will be better if I take the reins myself.

## a way of escape

To put the recognition of my rights before the revealed will of God, to satisfy my own hungers in my own way is a temptation that will beset even New Covenant saints, but there is a remedy.

## Self Pity

“Far be it from You, Lord” which can be more literally translated as “**Be merciful** to yourself”.

Strong's **G2436**

ἰλεώς hileōs ἰλεως hileōs **Adjective** masc sing nom **merciful, gracious, propitious**

29 **tn** *Grk* “Merciful to you.” A highly elliptical expression: “May God be merciful to you in sparing you from having to undergo [some experience]” (L&N 88.78).

Heb 8:12 NKJV

For ***I will be merciful*** to their unrighteousness, and their sins and their lawless deeds I will remember no more.”



Peter's counsel is 'Pity yourself', Christ's counsel is 'Deny yourself';

Go on you deserve it.

Give up your right to yourself

Give yourself a break.

Maintain your right.

▼ Matt 16:24-26

| Then Jesus said to His disciples,

- "If anyone desires to come after Me, let him deny himself,
- and take up his cross, and follow Me.
- For whoever desires to save his life will lose it, but whoever loses his life for My sake will find it. Matt 16:24-26 NKJV.

## Daily?

This saying of Christ is repeated by Luke with a special focus;

▼ Luke 9:23

| Then He said to them all, "If anyone desires to come after Me, let him deny himself, and take up his cross daily, and follow Me. Luke 9:23 NKJV.

"Let him take up his cross daily'.

The 'cross' in this sense is not tribulation and suffering but the free choice to give up my 'right to myself'; another Oswald Chambers' phrase. This is not a single crisis event but a daily process of choosing to live for another's pleasure and to do another's will.

This is testing point every time...

"Not my will but Thy will" or "Not Thy will but my will"

## Is it possible?

Yes, but especially to the members of a New Covenant;

▼ Jer 31:33; Ezek 36:28.

you shall be My people, and I will be your God. Jer 31:33;  
Ezek 36:28.

It is a wonderful freedom to find the place where I can be genuinely content for God to be God; he is so much better at it than I am!

But wait a moment... And if any man sin... does that undo it all?

No. Even though...

▼ 2 Pet 1:3

His divine power has given to us all things that pertain to life and godliness, through the knowledge of Him who called us by glory and virtue, 2 Pet 1:3

...so that we can genuinely be the New Covenant people of God he has built in a contingency plan;

▼ 1 John 2:1-2

My little children, these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous. And He Himself is the propitiation for our sins, and not for ours only but also for the whole world. 1 John 2:1-2 NKJV.

## If we acknowledge our sin

If we do transgress we shall need to be open and honest with God about it. We must acknowledge our sins to God, and call them by their hardest, honest name... and we shall receive forgiveness and cleansing.

The continuing effectiveness of Christ's already provided propitiation is still in place. It will always be so.

Our acceptance with him is not based on our progress in bearing our daily cross but upon him and his once and only cross.

In this chapter we examined and contrasted the experiences of Eve and Christ when faced with temptations to satisfy legitimate hungers. We examined the nature of

temptation and sin in the experience of a member of the New Covenant community. We saw that the beachhead is often our legitimate desires that demand an illegitimate priority. We saw that the answer lies in constantly choosing to embrace my daily cross and to refuse 'my right to myself'.