

Beating Temptation with BATS: The Biblical Alternative Thinking Skills

Lesson 4:
Soundness & Selfishness

Thinking: Sound and Unsound

- *You therefore, my son, be strong in the grace that is in Christ Jesus. And the things which you have heard from me in the presence of many witnesses, these entrust to faithful men, who will be able to teach others also. (2 Tim. 2:1-2)*
- Throughout this last letter of Paul to Timothy, the apostle again and again stresses to the young pastor the importance of staying focused on the Word of God.

Thinking: Sound and Unsound

- The strength Paul tells his spiritual son to stand in comes from one place: the study of the Word.
- Paul urges Timothy to teach others what has been taught to him, so that they, in turn, can teach still more.
- The word "entrust" means "to Place on deposit something of great value."

Thinking: Sound and Unsound

- *Be diligent to present yourself approved to God as a workman who does not need to be ashamed, handling accurately the word of truth. (2 Tim. 2:15)*
- If teaching is necessary, then accurate teaching is absolutely essential.
- So a few verses later Paul tells Timothy to *spoudazo*, "be diligent."

Thinking: Sound and Unsound

- From the noun *spoude*, which means "earnestness or "zeal," the verb *spoudazo* means "to hasten to do a thing, to exert oneself, to give diligence."
- By using the active voice, Paul is saying that Timothy alone can supply the spiritual hunger and the inner motivation he will need to be unashamed before God.

Thinking: Sound and Unsound

- Diligence is the one thing we have to add to God's plan.
- No one else can give us spiritual hunger.
- We are responsible for choosing to be persistent, motivated -- hungry for the study of the Word of God.

Thinking: Sound and Unsound

- "Handling accurately" (rendered "rightly dividing" in the King James Version) is *orthotomeo*.
- The word is from *orthos*, meaning "straight" and *femno*, meaning "to cut or divide it ." "to cut straight, to divide accurately, to properly fit means together."
- Inherent in this directive is the assumption that Timothy understands and shares some common notion of what is the right way to handle Scripture.

Thinking: Sound and Unsound

- *Since you have in obedience to the truth purified your souls from a sincere love of the brethren, fervently love one another from the heart, for you have been born again not of seed which is perishable but imperishable, that is, through the living and abiding word of God. (1 Pet. 1:22-23)*

Thinking: Sound and Unsound

- When Peter says that we have been born again from an eternal, imperishable seed of the Word of God, he is telling us that our salvation is just as eternal as the Word.
- Both are unchangeable and absolutely secure.
- The Word is the basis of our salvation, our security, and our growth.
- In 1 Peter 2:2, Peter admonishes his readers to, *"be like newborn babes, long for the pure milk of the word, that by it you may grow in respect to salvation."*

Thinking: Sound and Unsound

- "Grow" is *auxana*, a word that refers to the normal healthy growth of a plant that brings it to the point of bearing fruit.
- The normal Christian life is to be a life of growth.
- God's plan is that believers will move from faith to faith (doctrine to doctrine - Rom. 1:17), from infancy to maturity, from helplessness to the point at which they can say, "*I can do all things through Him who strengthens me*" (Phil. 4:13).

Thinking: Sound and Unsound

- There is only one way we will be able to fulfill God's plan for our lives: by growing in the grace and knowledge of our Lord and Savior Jesus Christ(2 Pet. 3:18).
- The first time He taught the multitudes, Jesus said, "*Blessed are those who hunger and thirst for righteousness, for they shall be satisfied*" (Matt. 5:6).

Thinking: Sound and Unsound

- He promises blessing and satisfaction, but His promise has a condition.
- It is for those who have spiritual hunger or, inner motivation.
- We have to choose to look away from the distractions of the world and to the truth of the Word.

Thinking: Sound and Unsound

- MOTIVATION - Without motivation, without the will to win, no soldier will ever taste victory.
- Our motivation is the love of Christ (2 Cor. 5:14). As that love becomes more real to us, it fosters within us an inner drive that enables us to overcome all external obstacles (Ps. 18:28-29).
- We become more and more driven to win, through the conduct of our lives (1 Cor. 9:24-27), the approval of the One who enlisted us (2 Tim. 2:3-6).

Thinking: Sound and Unsound

- 1 Corinthians 9:24-27 (YLT)
24 Have ye not known that those running in a race—all indeed run, but one doth receive the prize? so run ye, that ye may obtain;
25 and every one who is striving, is in all things temperate; these, indeed, then, that a corruptible crown they may receive, but we an incorruptible;
26 I, therefore, thus run, not as uncertainly, thus I fight, as not beating air;
27 but I chastise my body, and bring it into servitude, lest by any means, having preached to others—I myself may become disapproved.

Thinking: Sound and Unsound

- 2 Timothy 2:3-5 (YLT)
3 thou, therefore, suffer evil as a good soldier of Jesus Christ;
4 no one serving as a soldier did entangle himself with the affairs of life, that him who did enlist him he may please;
5 and if also any one may strive, he is not crowned, except he may strive lawfully;
first of the fruits to partake;

Thinking: Faith

- We must approach in faith
- (Heb. 11:6). Only when we approach in Subordination, with child-like faith, will the Word of God make sense to us (Matt. 18:4; Heb. 11:3).
- Where we find Scripture at odds with our ideas or our desires, we must submit to the authority of the Word.
- Intimacy, understanding, and power are reserved for those who are willing to do God's will. (John 7:17).

Thinking: Faith

- All Spiritual power comes by grace through faith.
- The power is God's alone, but faith lays hold of the power. As a mighty river follows a channel, so the power of God follows faith.
- We must orient to two great facts: "with God all things are possible" (Matt. 19:26) but "without faith it is impossible to please Him" (Heb. 11:6).

Thinking: Faith

- Because the Jews thought in concrete rather than abstract terms, their words were designed to form mental pictures.
- There are five Hebrew word-pictures of faith found in the Old Testament.
- They are progressive, and they illustrate steps in spiritual growth.

Thinking: Faith

- *AMEN*/Faith is a staff - The Hebrew word *amen* means to lean on for support.
- It is usually translated "believe."
- "Then he [Abram] believed in the Lord; and He reckoned it to him as righteousness" (Gen. 15:6; compare Rom. 4:3).
- David illustrated *amen* faith when he said to the Shepherd of his soul, "They rod and Thy staff, they comfort me" (Ps. 23:4).

Thinking: Faith

- *BATACH*/Faith overcomes - The word *batach* is a wrestling term that draws the picture of someone bodyslamming his opponent to the mat.
- It is most often translated "trust," as in Psalm 37:3.
- The New Testament provides a perfect picture of *batach* faith in 1 Peter 5:6-7; "Humble yourselves, therefore, under the mighty hand of God, that He may exalt you at the proper time, casting all your anxiety upon Him, because He cares for you."

Thinking: Faith

- *CHASAH*/Faith is a refuge - Chasah pictures a rabbit which, fleeing from a wolf, runs into the cleft of a rock and is safe.
- "For my soul takes refuge in Thee" (Ps. 57:1).
- David wrote these words in the Cave of Adullam, where he had fled for his life from King Saul.

Thinking: Faith

- In Psalm 144:2 David call the Lord "my lovingkindness and my fortress, my stronghold and my deliverer, my shield and he in whom I take refuge."
- In the new Testament. Christ is pictured as the believer's hiding place and refuge (Col. 3:3; Heb. 6:18).

Thinking: Faith

- *YACHAL*/Faith gives healing - Yachal means to trust in extreme pain and suffering.
- Generally translated "hope," *yachal* draws the picture of healing salve being applied to a wound.
- "Though He slay me." Job wrote in the heat of his affliction, "I will hope in Him" (Job 13:15).

Thinking: Faith

- It was this kind of faith that delivered Jeremiah from the depression into which he had plunged after the destruction of Jerusalem by the Babylonian army.
- "This I recall to my mind, therefore I have hope, the Lord's loving kindness indeed never ceases, for His mercies never fail.
- They are new every morning" (Lam. 3:21).

Thinking: Faith

- *QAWAH*/Faith weaves a rope - *Qawah*, the strongest Hebrew word for faith, pictures the weaving together of small threads into an unbreakable rope.
- Ecclesiastes 4:12 tells us that "a cord of three strands is not quickly torn apart."

Thinking: Faith

- *Qawah*, translated "wait," speaks of patient endurance as we weave promises, principles, and doctrines from the Word of God into the rope of faith - our lifeline.
- The Hebrew in Isaiah 40:31 promises that those who wait for the Lord will "exchange their strength; they will mount up with wings like eagles..."

Thinking: Subordination v. Pride

- Jeremiah 9:23-24 (YLT)
23 Thus said Jehovah: Let not the wise boast himself in his wisdom, Nor let the mighty boast himself in his might, Let not the rich boast himself in his riches,
24 But—in this let the boaster boast himself, In understanding and knowing Me, For I am Jehovah, doing kindness, Judgment, and righteousness, in the earth, For in these I have delighted, An affirmation of Jehovah.

Thinking: Selfishness

- All the different forms of sin can be shown to have their root in selfishness, while selfishness itself, considered as the choice of self as a supreme end, cannot be resolved into any simpler elements.

Thinking: Selfishness

- Selfishness may reveal itself in the elevation to supreme dominion of any one of man's natural appetites, desires, or affections.
- Sensuality is selfishness in the form of inordinate appetite.
- Selfish desire takes the forms respectively of avarice, ambition, vanity, pride, according as it is set upon property, power, esteem, independence.

Thinking: Selfishness

- Selfish affection is falsehood or malice, according as it hopes to make others its voluntary servants, or regards them as standing in its way; it is unbelief or enmity to God, according as it simply turns away from the truth and love of God, or conceives of God's holiness as positively resisting and punishing it.
- Strong, A. H. (2004). *Systematic theology*. "The present work is a revision and enlargement of my 'Systematic Theology,' first published in 1886."--Pref. (Page 568)

Thinking: Selfishness

- **self•ish** \sel-fish\ *adjective*
- (1640)
- **1** : concerned excessively or exclusively with oneself : seeking or concentrating on one's own advantage, pleasure, or well-being without regard for others
- **2** : arising from concern with one's own welfare or advantage in disregard of others ⟨a *selfish* act⟩
- (Merriam Webster Collegiate)

Thinking: Subordination v. Selfishness

- **Pride** n.
- 1 a feeling of deep pleasure or satisfaction derived from achievements, qualities, or possessions that do one credit.
- 2 consciousness of one's own dignity.
- † the quality of having an excessively high opinion of oneself.
- v. (pride oneself on/upon) be especially proud of (a quality or skill).
- – Soanes, C., & Stevenson, A. (2004). *Concise Oxford English dictionary* (11th ed.). Oxford: Oxford University Press.

Thinking: Subordination v. Selfishness

- **arrogant**
- ■ adj. having an exaggerated sense of one's own importance or abilities.
- Derivatives 
 - arrogance n.
 - arrogantly adv.
- – Soanes, C., & Stevenson, A. (2004). *Concise Oxford English dictionary* (11th ed.). Oxford: Oxford University Press.

Thinking: Subordination v. Selfishness

- selfism
- ■ n. concentration on one's own interests.
- – derivatives selfist n.
- n. noun
- Soanes, C., & Stevenson, A. (2004). *Concise Oxford English dictionary* (11th ed.). Oxford: Oxford University Press.

Thinking: Subordination v. Selfishness

- Augustine and Aquinas held the essence of sin to be pride; Luther and Calvin regarded its essence to be unbelief.
- Kreibitz (Versöhnungslehre) regards it as “worldlove”; still others consider it as enmity to God.

Thinking: Subordination v. Selfishness

- In opposing the view that sensuality is the essence of sin, Julius Müller says: “Wherever we find sensuality, there we find selfishness, but we do not find that, where there is selfishness, there is always sensuality.
- Selfishness may embody itself in fleshly lust or inordinate desire for the creature, but this last cannot bring forth spiritual sins which have no element of sensuality in them.”

Thinking: Subordination v. Selfishness

- Covetousness or avarice makes, not sensual gratification itself, but the things that may minister thereto, the object of pursuit, and in this last chase often loses sight of its original aim. Ambition is selfish love of power; vanity is selfish love of esteem.

Thinking: Subordination v. Selfishness

- Pride is but the self-complacency, self-sufficiency, and self-isolation of a selfish spirit that desires nothing so much as unrestrained independence.
- Falsehood originates in selfishness, first as self-deception, and then, since man by sin isolates himself and yet in a thousand ways needs the fellowship of his brethren, as deception of others.

Thinking: Subordination v. Selfishness

- Malice, the perversion of natural resentment (together with hatred and revenge), is the reaction of selfishness against those who stand, or are imagined to stand, in its way.
- Unbelief and enmity to God are effects of sin, rather than its essence; selfishness leads us first to doubt, and then to hate, the Lawgiver and Judge.

Thinking: Subordination v. Selfishness & Pride/Arrogance

- Rom 12:3 defines arrogance as mental attitude sins. "For I say through the grace which has been given to me to everyone who is among you,
- stop thinking of self in terms of arrogance beyond what you ought to think,
- but think in terms of sanity for the purpose of being rational without illusion as God has assigned to each one of us a standard of thinking from doctrine."

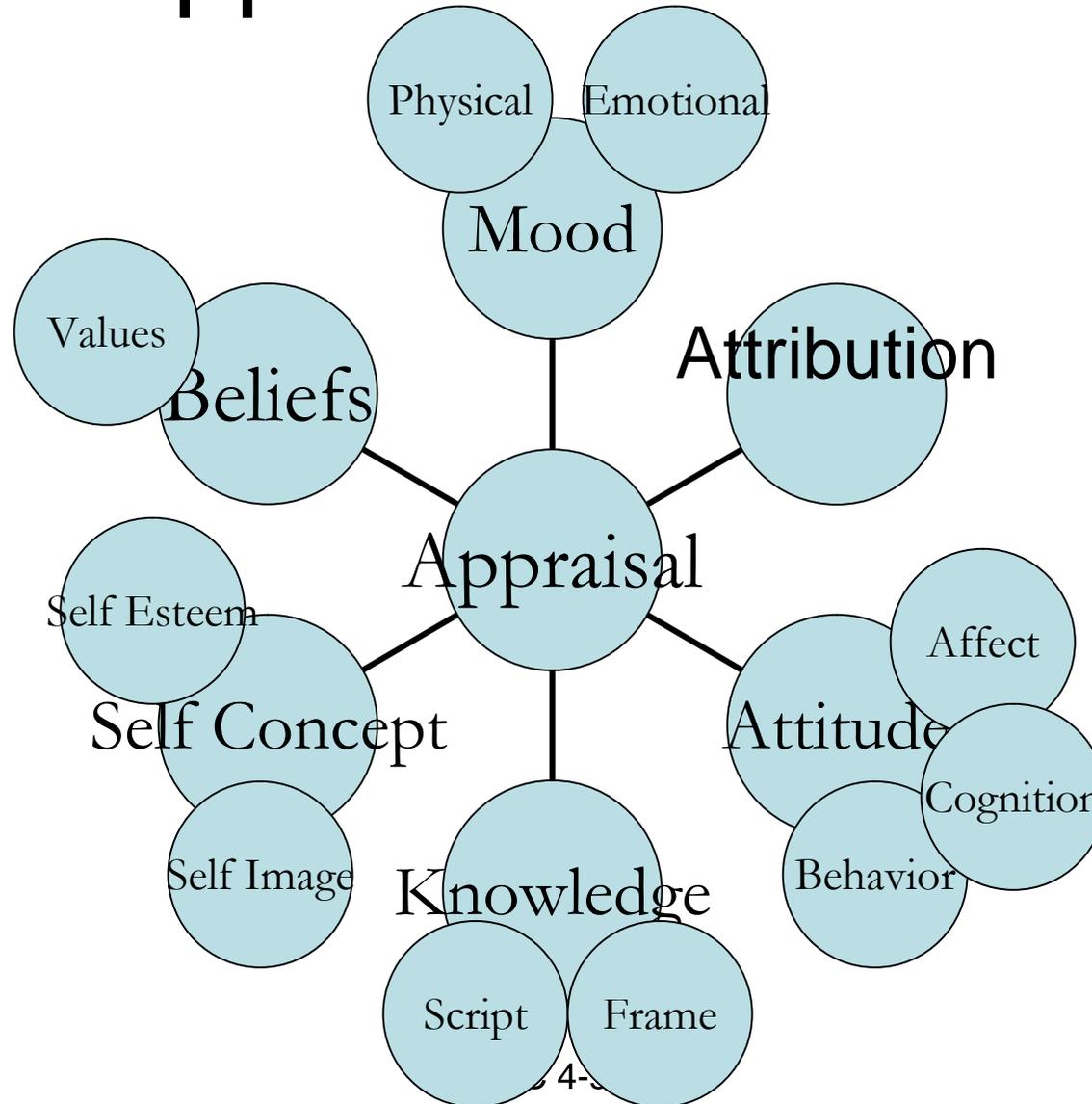
Thinking: Selfishness/Pride/Arrogance

- John 5:30—“my judgment is righteous; because I seek not mine own will, but the will of him that sent me”;
- 7:18—“He that speaketh from himself seeketh his own glory: but he that seeketh the glory of him that sent him, the same is true, and no unrighteousness is in him”;
- Rom. 15:3—“Christ also pleased not himself.”

Thinking: Selfishness/Pride/Arrogance

- Rom. 14:7—“none of us liveth to himself and none dieth to himself”;
- 2 Cor. 5:15—“he died for all, that they that live should no longer live unto themselves, but unto him who for their sakes died and rose again”;
- Gal. 2:20—“I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me.”

Appraisal Factors



The Sequence of Temptation

