

## Occupation with Christ: Summary

1. The ultimate problem-solving device is occupation with Christ therefore, it is the ultimate solution to the challenges that are typical of residence in the hostile environment of the devil's world.
2. Inability to orient and adjust to this device results in frustration, confusion, self-pity, reactor factors, anger, revenge motivation, power lust, civil disobedience, and criminality.
3. The antidote to this cosmic mentality is achieved by the believer's advance to the level of spiritual adulthood, a status achieved by organized, systematic inculcation of the teachings of Scripture into paths of least resistance.
4. The first level of this advance is spiritual self-esteem. Esteem means, "to think highly of; to regard as important." Self-esteem indicates "belief in oneself, self-respect." Spiritual self-esteem is a level of spiritual growth that places great confidence in one's inventory of biblical ideas. This does not indicate arrogance but assurance of the integrity of God backing the veracity of His Word. This level of the advance is referred to as "cognitive self-confidence."
5. The second level of this advance is spiritual autonomy. Autonomy has to do with making one's own laws; independence; the right of self-government; the administration of one's own affairs. Spiritual autonomy is developed when this autonomy is submissive to the imperative moods, doctrines, and divine guidance contained in one's *kardía*. Spiritual autonomy defines the believer who independently administers his own affairs from the working objects of the Word of God, biblically inspired establishment laws, and cultural mores. This level of the advance is referred to as "cognitive independence."
6. The third level of this advance is spiritual maturity. Maturity is the state of being complete, perfect, or ready. Fullness of perfection of development or growth. Mature means to bring to perfect development; to cause the mind to develop fully; to perfect the development of mentality. Spiritual maturity is the summum bonum of spiritual growth when one's inventory of biblical ideas functions independently drawing from a high inventory of doctrines in all eleven categories of systematic theology. This level of the advance is referred to as "cognitive invincibility."<sup>1</sup>
7. These three levels of the sophisticated spiritual life may be characterized by the following passages:

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<sup>1</sup> Definitions of terms in this section taken from the *Oxford English Dictionary* (1940).



1. Spiritual self-esteem: Christ formed in you.

**Galatians 4:19** My children—I am again undergoing birth pangs until Christ is formed in you!

The result:

**2 Corinthians 5:14** For the love of Christ controls us, since we have concluded this, that Christ died for all; therefore all have died.

**v. 15** And He died for all so that those who live should not longer live for themselves but for Him Who died for them and was raised. (NET)

2. Spiritual autonomy: Christ at home in your souls.

**Ephesians 3:17** That Christ may dwell in your hearts through faith, so that, because you have been rooted and grounded in love,

**v. 18** you may be able to comprehend with all the saints what is the breadth and length and height and depth,

**v. 19** and thus to know the love of Christ that surpasses knowledge, so that you may be filled up to all the fullness of God. (NET)

**1 Peter 3:15** Set Christ apart as Lord in your hearts and always be ready to give an answer to anyone who asks about the hope you possess. (NET)

3. In spiritual maturity, the characteristic is:

**Philippians 1:20** My confident hope is that I will in no way be ashamed but that with complete boldness, even now as always, Christ will be exalted in my body, whether I live or die.

**v. 21** For to me, living is Christ and dying is gain. (EXT)

8. Occupation with Christ is the ultimate contribution by the mature believer to client nation blessing.

1. It produces combat courage and victory in battle. Jeremiah 23:10–11.
2. It is the basis for preservation and testing. Psalm 31:23–24.
3. It is the basis for stability and unalloyed happiness. Psalm 16:8–9.



4. It results in the conveyance of escrow blessings. Psalm 37: 4–5.
5. It is the basis for strength under pressure. Hebrews 11:17.
6. It avoids fatigue of soul. Hebrews 12:3.
9. The decline of believers who are occupied with Christ starts the process of shrinkage within the Pivot by physical death or reversionism. Lack of replacements causes a downtrend due to loss of thought.
10. This decline results in the gradual loss of freedom, a sign that God allows negative volition to purge the land through the five cycles of discipline outlined in Leviticus 26:16–39.
11. Hosea gives a title to this historical downtrend in:

**Hosea 8:7a** For they sow the wind and they reap the whirlwind [ סֹפָה (suphah) ].

“סֹפָה [suphah]: whirlwind. The word includes the semantic components “swiftness” and (in contrast to *rûah*: [wind]) “destructiveness.” According to the destructive effect of the whirlwind, *suphah* is aptly used for describing God’s punitive acts either against Israel’s enemies or against Israel itself. *Suphah* may also metaphorically denote the woe that overwhelms, especially the godless, but the believer can find shelter with God. (p. 237)

Job 27:20 and Proverbs 10:25 imply God’s sweeping the godless away by a tempest. Hosea 8:7a speaks of man’s own responsibility for his actions: Samaria’s inhabitants worship other gods, and by this they are sowing *rûah* [wind] and will reap *suphah* [whirlwind]. This clause has by translation become a proverb in many European languages. Humans not only reap what they sow, but the reaping will be the full consequences of their evil deeds.<sup>2</sup> (p. 238)

12. Solomon gets specific with his comments on the problem in:

**Proverbs 1:26** I will laugh at your calamity; I will mock when your dread comes,

**v. 27** when your dread comes like a storm and your calamity comes like a whirlwind, when distress and anguish come upon you.

**v. 28** Then they will call on Me, but I will not answer; they will seek Me diligently but they will not find Me,

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<sup>2</sup> Manfred Dreytza, “סֹפָה,” in *New International Dictionary of Old Testament Theology & Exegesis*, gen. ed. Willem A. VanGemeren (Grand Rapids: Zondervan, 1997), 237–38.

**Proverbs 1:29** because they hated knowledge  
and did not choose the fear of the Lord.

13. The United States is in the process of moving through the five cycles of discipline outlined in Leviticus 26 (above). Presently she is in the early states of the third cycle: Violence and breakdown of law and order; cities laid waste (Leviticus 26:21–22).

**James 2:21** Abraham, the progenitor of our Jewish heritage, was he not vindicated by works when his Law of Freedom consulted wisdom and knowledge from the working objects of the five paragraphs of the Abrahamic Covenant and from that inventory offered up his only son, Isaac, on the altar? Yes, he was.

**James 2:22** Do you now comprehend that faith in the Abrahamic Covenant was working simultaneously in coordination with his works on Mount Moriah and out from the source of these works, faith was made complete, mature, perfected; (EXT)

**James 2:23** and the Scripture was fulfilled which says, “And Abraham believed God, and it was reckoned to him as righteousness,” and he was called the friend of God? (NASB)

1. James now goes back to where this whole process began, indicated by the phrase, **ἡ γραφή (hē graphḗ)**: “the Scripture.” It is followed by the culminative aorist passive indicative of the verb **πληρώω (plērōō)**: “was fulfilled.”
2. This action is obviously completed and is recorded in the completed canon of Scripture, “which says”: **λέγω (légō)**: To recount; to utter definite words, connected and significant speech equal to discourse; to put forth, propound.”<sup>3</sup> What James quotes is:

**Genesis 15:6** And he [ Abram ] had been caused to believe [ Hiph‘il causative perfect: in the past with results that last forever ] in the Lord; and God kept on crediting [ Qal imperfect ] it [ Abram’s faith in the Lord ] to him for righteousness [ permanent imputation in time and eternity ]. (EXT)

<sup>3</sup> Spiros Zodhiates, ed., “λέγω,” in *The Complete Word Study Dictionary: New Testament*, rev. ed. (Chattanooga: AMG Publishers, 1993), 913.