

R. B. Thieme, Jr. Doctrines

from Notebooks 1 and 2 (and elsewhere)

Doctrine of the Forty Things	Ambassadorship	Ambassadorship (2)
Ascension and Session	Ascension and Session (2)	Doctrine of Ascension and Session (1986, 1988)
Adoption	Adoption (2)	
several baptisms to add from NB1	Baptism	Types of Baptisms
Baptism (2)	Baptism (3)	Baptism of the Cross
Baptisms (by Dr. George E. Meisinger)	Big Genuflex	
Blessing by Association	Categories of Blessings (McLaughlin)	The Blood of Christ
The Church	The Church (2)	The Church (3)
	Church Age doctrines to add from NB1&2	
Circumcision	Circumcision (2)	The General Characteristics of a Client Nation
Client Nation got to here	Communication	Basic Doctrine of Conscience
Advanced Doctrine of Conscience	Death, Classification of	Death (1997)
Differences among Believers	The Deity of Jesus Christ	The Deity of Jesus Christ (1976–1977)
	Diakonia	
Divine Decrees	Divine Decrees (2)	Divine Establishment
	Drinking	Drinking (1975)
Dying Grace	Dying Grace, Concept of	Dying Grace (2)
The Edification Complex of the Soul	The Edification Complex of the Soul (2)	The Edification Complex of the Soul (1980, 1989)

	Elapse of Time	
Election	Election (2)	Election (3)
Essence of God	Evil (Psalm 21)	The Categories of Evil
The Love of Money and the Categories of Evil	Evil (2)	Evil (1978, 1982)
Fear	Filling of the Holy Spirit	Four Generation Curse
Giving	The Doctrinal Principles Of Grace Giving	
Hades	Hades or Sheol	Healing
Healing (2)	Holy Spirit Section	
The Holy Spirit's Ministry in the Age of Israel	The Deity of the Holy Spirit	The Filling of the Holy Spirit (1977, 1978, 1992)
The Seven Things That the Holy Spirit Does for Us at the Moment of Salvation	Sins Against the Holy Spirit	Sins Against the Holy Spirit (1975)
		Hope
Hypostatic Union (1)	Hypostatic Union	Idolatry
Idolatry (1979, 1989, 1997)		
Importance of Doctrine	The Importance of Bible Doctrine (NB1)	
Imputation	imputation (2)	Indwelling of Jesus Christ
Indwelling of the Holy Spirit	Judgment Seat of Christ	Judgment Seat of Christ (1985–1987, 1995)
		Korean Prison Camps
Last Judgment	Mental Attitude	Money
Money (2)	Old Sin Nature	One Day at a Time
One Day at a Time (2)	Pastor Teacher	Pastor-Teacher (2)
The Pastor-teacher and Faithfulness	Pastor-teacher (3)	Pastor-teacher (4)
	Positional Truth	
Pride	Pride (revised)	Priest Nation

		Privacy
Privacy (short)	Privacy and the Royal Priesthood	Privacy (1975)
Rapture	Rebound	Rebound (2)
Refreshment	Refreshment (2)	Repentance
Repentance (1977, 1982)	Resurrection	Significance of the Resurrection
Fact of Resurrection	Resurrection Body	Reversionism
Reversionism (2)	Royal Family Honor Code	Royal Family Honor Code (1980)
Royal High Priest	Sabbath	Sanctification
Satan	Satan's Counterfeits	Satan's I Wills
Satan's Strategy	Scar Tissue of the Soul	Scar Tissue of the Soul (2)
Second Advent	Sin unto Death	Sins of the Tongue
Sins of the Tongue II	Sins of the Tongue (3)	Sleep
Spiritual Gifts	Spiritual Gifts (2)	Spiritual Gifts (3)
Suffering	Suffering (2)	Tabernacle
Taxation	Third Hope and Seventh Imputation	Tongues
The Tragic Flaw		Weak and Strong Believer

Not all of the doctrines have been harvested yet (915 pages so far). Sometimes a doctrine is taken from NB1, but not NB2 (and vice versa). Sometimes only one doctrine of several has been taken from one of the notebooks. However, most of the doctrines were taken from both notebooks. There are many doctrines which need to still be added to this collection. I should be able to check through some of these and figure out where that has happened.

Doctrine of the Forty Things (by R. B. Thieme, Jr.)

- A. Introduction. In this dispensation only, God has provided forty things for the believer at the moment of faith in Christ. These are grace gifts from God at salvation. You receive these forty things at the very moment of salvation before you have had a chance to do anything! Therefore, you obviously receive these things by grace; you don't earn or deserve them.
- B. Efficacious Grace.
 - 1. The omnipotence of God the Holy Spirit makes the Gospel perspicuous in common grace. Then we receive the divine call, the divine invitation by God the Father to believe in Jesus Christ. When we believe in Jesus Christ, the ministry of God the Holy Spirit makes our faith effective for salvation. Ephesians 1:13, "In whom also, when you heard the message of truth, the Gospel of your salvation [common grace]; in whom also, when you believed [efficacious grace], you were sealed by means of the Holy Spirit."
 - 2. So the first thing given to you at the moment of salvation was the fact that the Holy Spirit made your faith in Jesus Christ valid.
- C. The Sealing Ministry of God the Holy Spirit.
 - 1. The Holy Spirit gave a signature guarantee at the very moment you believed in Jesus Christ. Sealing is the signature guarantee of God the Holy Spirit. He guarantees four things: His ministry in common and efficacious grace, eternal salvation, eternal security, your portfolio of invisible assets.
 - 2. Since the sealing ministry of the Holy Spirit is a guarantee of other things, it is considered a separate ministry from efficacious grace.
 - 3. It is documented in Ephesians 1:13, "In whom also, when you heard the message of truth, the Gospel of your salvation [common grace]; in whom also, when you believed [efficacious grace], you were sealed by means of the Holy Spirit." Ephesians 4:20; 2Corinthians 1:22, "Who also sealed us and gave us the Spirit in our right lobes as the guarantee."
- D. An Eternal Inheritance.
 - 1. At the moment we believe in Christ, we receive an inheritance which is eternal. We become the heirs of God. We can't earn or deserve it.
 - 2. Ephesians 1:14, "Who is the guarantee of our inheritance for the release of your assets for the praise of His glory." Ephesians 1:18; Romans 8:17; Galatians 3:29, 4:6-7; Ephesians 3:6; 1Peter 1:4, 3:7; Hebrews 9:15.
 - 3. 1Peter 1:4, "We have an inheritance incorruptible, undefiled, that fades not away, reserved in heaven for those who are kept by the power of God through faith unto salvation, ready to be revealed in the last time."
 - 4. Hebrews 9:15, "And for this reason, He is the mediator of a new covenant, in order that since a death has taken place for the redemption of the transgressions [committed under the first covenant], those who have been called [divine invitation] may receive the promise of eternal inheritance."
- E. Regeneration.
 - 1. Regeneration is the ministry of God the Holy Spirit at the moment of salvation whereby He creates a human spirit for the purpose of the

imputation of eternal life.

2. At the moment of physical birth, we receive the imputation of human life to our soul. But at the moment we believe in Jesus Christ, God the Holy Spirit creates a human spirit to which God the Father imputes eternal life. Just as we have soul life forever, we have eternal life forever.
3. This is what it means to be “born again.” It is not a physical birth, like Nicodemus thought (Jn 3). It is a spiritual birth accomplished by the Holy Spirit. We did not earn it or deserve it or do anything for it.
4. Once we receive a human spirit, we become trichotomous having a body, a soul, and a human spirit.

F. Eternal Life.

1. If you’re going to live with God forever, you must have the life of God, which is eternal life. At the moment of faith in Jesus Christ, God the Father imputes eternal life to our human spirit.
2. This is documented in John 3:15-16, 3:36, 10:28, 6:47; 1John 5:11-13.
3. Eternal life is imputed to us forever. We don’t earn or deserve it. The unbeliever has soul life, which is everlasting life, in the lake of fire forever. But spirit life is eternal. Eternal life is living in the presence of God forever. Everlasting life is living in the lake of fire forever.

G. The Imputed Righteousness of God.

1. If you are going to live with forever, you must be as good as God is; therefore you must have the righteousness of God.
2. This is documented in Romans 3:22; 1Corinthians 1:30; 2Corinthians 5:21; Philippians 3:9.
3. Romans 3:22, “Even the righteousness of God through faith in Jesus Christ for all those who believe.”
4. 2Corinthians 5:21, “He who knew no sin was made sin for us, that we might be made the righteousness of God in Him.”

H. Resultant Justification.

1. With the righteousness of God imputed, we are justified, Romans 3:28, 4:1-5, 25, 5:1-2, 9, 8:30; Galatians 2:16, Titus 3:7.
2. Galatians 2:16, “Nevertheless, knowing that a man is not justified by the works of the law, but through faith in Christ Jesus, even we have believed in Christ Jesus that we may be justified by faith in Christ and not by the works of the law; for by the works of the law no person will be justified.”
3. Romans 3:28, “For we maintain that a person is justified by faith apart from the works of the law.”
4. Titus 3:7, “That being justified by His grace, we might be made heirs on the basis of the confidence of eternal life.”

I. Reconciliation.

1. Reconciliation is the work of Jesus Christ on the cross that removes the barrier between God and man.
2. Therefore, with the barrier removed, our faith in Jesus Christ causes us to simply step over the line into eternal salvation. We were reconciled to God at the moment we believed in Christ.
3. 2Corinthians 5:19, “Namely that God, by means of Christ, reconciled the

- world to Himself by not imputing their sins to them.”
4. Romans 5:10, “For if, while we were enemies [spiritual death], we were reconciled to God by the death of His Son, much more now being reconciled, we shall be delivered by His life.”
 5. Colossians 1:20, “And through Him [JC] to reconcile all things to Himself, having made peace through the blood of the cross.”
 6. Reconciliation is ratified at the moment of faith in Christ. Colossians 1:22, “Yet He has now reconciled you in the body of His flesh through death [substitutionary spiritual death], in order to present you before Him holy, blameless, and beyond reproach.”

J. Beneficiaries of Propitiation.

1. While reconciliation is directed toward mankind, propitiation is directed toward God.
2. Propitiation means that God the Father is satisfied with the work of Jesus Christ on the cross. God the Father is only satisfied with one person in history: Jesus Christ, because He remained impeccable throughout the thirty-three years of his life and while bearing our sins on the cross.
3. When we believe in Jesus Christ, we are the beneficiaries of that propitiation. Since God the Father is satisfied with the work of Christ on the cross, and since we believe in Christ who performed it, therefore God the Father is satisfied with us as individuals positionally.
4. This is documented in Romans 3:22-26; 1John 2:2, 4:10.
5. Romans 3:24-25, “Being justified as a gift by His grace, through the redemption that is in Christ Jesus; whom God the Father has publicly displayed by His blood as the mercy seat through faith in Christ for a demonstration of His integrity, because of the passing over of previously committed sins, because of the clemency of God.”
 - a. The blood was sprinkled twice on the mercy seat on the Day of Atonement, once for the priest and once for the people.
 - b. The mercy seat was constructed of wood and gold. Inside were three items that spoke of the sins of Israel. On each side was a gold cherub: one represented the righteousness of God; one represented the justice of God.
 - c. When the high priest came into the Holy of Holies twice on the Day of Atonement, he sprinkled blood over the top of the ark or mercy seat. That blood represented the saving work of Christ on the cross.
 - d. The righteousness of God looked down and was satisfied because Jesus Christ was perfect in His humanity. The justice of God judged those sins, and God the Father was satisfied with His own judgment.
6. Therefore, propitiation means that God the Father is satisfied with one offering only, the efficacious offering of our Lord Jesus Christ.

K. Beneficiaries of Unlimited Atonement.

1. Unlimited atonement means that Jesus Christ was judged on the cross for all personal sins in the history of the human race, from the first sin of

- Adam to the last sin committed in the Millennium.
- 2. Unlimited atonement means that salvation is open to anyone who will believe in Christ. Only those who believe in Christ become the beneficiaries of unlimited atonement.
- 3. This is documented in 2Corinthians 5:14-15, 19; 1Timothy 2:6, 4:10; Titus 2:11; Hebrews 2:9; 2Peter 2:1; 1John 2:2.
- L. Beneficiaries of Redemption.
 - 1. Redemption views salvation from the standpoint of our being in a slave market of sin. We are born into the slave market of sin. Jesus Christ paid for our freedom by His substitutionary spiritual death on the cross.
 - 2. Therefore, redemption means that at the moment of our salvation, we are freed from the slave market of sin. We have now been liberated from slavery to Satan and to the old sin nature.
 - 3. While reconciliation is directed toward man and propitiation is directed toward God, unlimited atonement and redemption are directed toward sin.
 - 4. This is documented in Galatians 3:13; Ephesians 1:7; Titus 2:14; 1Peter 1:18-19.
- M. The Baptism of the Holy Spirit.
 - 1. At the moment of personal faith in Jesus Christ, God the Holy Spirit takes every new believer and enters him into union with Christ.
 - 2. We are in union with Christ forever and ever, and can never get out.
 - 3. 1Corinthians 12:13, "By means of one Spirit, we were all baptized into one body, whether Jews or Greeks [Gentiles], slaves or free, and we were all made to drink into one Spirit." 4. Galatians 3:26-27, "You are the sons of God through faith in Christ Jesus. For all of you who were baptized into Christ have put on Christ. There is neither Jew nor Gentile [no racial distinctions in Christ]; there is neither slave nor free [no social distinctions in Christ]; there is neither male nor female [no sexual discrimination], and we are all one in Christ."
- N. Created a New Spiritual Species.
 - 1. We are created a new spiritual species.
 - 2. There are two new species in human history.
 - a. The new racial species of the Jew began when Abraham was circumcised at age 99.
 - b. The Church Age believer, at the moment of faith in Christ, becomes a new spiritual species. This is never true in any other dispensation.
 - 3. 2Corinthians 5:17, "Therefore, if anyone is in Christ, he is a new spiritual species. The old things have lost their power; behold, new things have come [ten unique factors of the Church Age]."
 - 4. Galatians 6:15, "For neither is circumcision anything, nor uncircumcision; but a new spiritual species."
- O. Entered into the Royal Family of God Forever.
 - 1. There has never been a royal family of God before the Church Age.
 - 2. Our Lord has three titles or patents.

- a. Our Lord's first royal patent is divine royalty as God, John 1:18, 6:46; 1Timothy 6:16; 1John 4:12; Romans 1:4. These passages indicate He is the revealed member of the Godhead. His royal family is God the Father and God the Holy Spirit. His royal title is Son of God, Romans 1:3.
 - b. Our Lord's second royal patent is His human royalty, which began at his birth. His title is Son of David. His royal family is the dynasty of David.
 - c. Our Lord's third royal patent is the victory of the great power experiment of the Hypostatic Union, 1Timothy 6:15, 1:17; Revelation 17:14, 19:16. His royal title is King of kings and Lord of lords. When God the Father said to God the Son after His ascension, "Sit down at My right hand, and I will make Your enemies Your footstool," He was speaking to the humanity of Christ, and at that point gave Him His third royal patent. However, our Lord had no royal family. Therefore, the Church Age was inserted into history for the purpose of calling out a royal family of God.
3. The moment you believe in Christ, you became royal family of God.
 4. Royalty should conduct itself in a certain way, i.e., according to the protocol plan of God. The sooner you learn to function as royalty, the better. We must learn grace and how to function graciously; we do not come by it naturally.
 5. Ephesians 1:5, "By means of virtue-love, He has predestined us for the purpose of adoption to Himself through Jesus Christ on the basis of the grace purpose of His will."
 - a. In the Roman custom, adoption was the means by which a Roman aristocrat would select someone, often someone other than his own son, to become his heir.
 - b. Likewise, we are royal family by adoption, not by birth. Since adoption took place at the new birth, we're royal family by new birth.
- P. Equal Privilege and Equal Opportunity of Computer Assets.
1. There is only one thing in life that makes all people equal, and that is what God does for each believer at the moment he believes in Christ.
 2. At the moment of our salvation, we are given equal privilege and equal opportunity.
 3. The computer asset of election is the expression of the sovereign will of God for the Church Age believer. Equal privilege is provided in the royal priesthood; equal opportunity is provided in logistical grace.
 4. The computer asset of predestination is the provision of the sovereign will of God for the Church Age believer. Equal privilege is provided in positional sanctification; equal opportunity is provided in the operational-type divine dynasphere.
- Q. Positional Sanctification.
1. There are three categories of sanctification in the Christian way of life.

- a. Positional sanctification is union with the person of Jesus Christ at the moment of salvation.
 - b. Experiential sanctification refers to the spiritual life after salvation.
 - c. Ultimate sanctification refers to when we receive our resurrection bodies at the Rapture.
- 2. Positional sanctification makes every believer in union with Christ positionally higher than angels, Hebrews 1-2.
- 3. Positional sanctification removes all the barriers related to arrogance, prejudice, antagonism, and discrimination. Positional sanctification removes: racial prejudice, cultural differences, social distinctions, personal antagonisms, economic barriers, ideological differences, sexual discrimination, environmental subjectivity, pre- salvation religious prejudice.
- R. The Computer Asset of Election, Ephesians 1:4.
- S. The Computer Asset of Predestination, Ephesians 1:5.
- T. The Universal Priesthood of the Believer.
 - 1. Only in this dispensation is every believer appointed a priest at the moment of salvation, 1Peter 1:5,9; Revelation 1:6, 5:10, 20:6.
 - 2. As a priest, every believer represents himself before God.
- U. The Royal Ambassadorship of the Believer.
 - 1. At the moment of salvation, each one of us is appointed a royal ambassador. This is unique to the Church Age.
 - 2. 2Corinthians 5:20, "Therefore, we are ambassadors for Christ, as though God were making His appeal through us. We invite you, on behalf of Christ, become reconciled to God."
 - 3. Since you are an ambassador, a part of your responsibility is witnessing for Jesus Christ. It is your responsibility to make the issue clear, for God the Holy Spirit is the sovereign executive of personal witnessing.
- V. The Indwelling of God the Father.
 - 1. At the moment of salvation through faith in Jesus Christ, God the Father indwells every Church Age believer, John 14:23; Ephesians 4:6; 2John 9.
 - 2. The indwelling of God the Father has a purpose.
 - a. It is related to the glorification of His protocol plan, Ephesians 1:3, 6, 12.
 - b. It is a guarantee of His personal ministry to every believer:
 - i. As the author of our portfolio of invisible assets.
 - ii. As grantor of our escrow blessings for time and eternity.
 - iii. As the mastermind of the protocol plan.
 - iv. As the designer of the divine dynasphere.
- W. The Indwelling of God the Son.
 - 1. At the moment of salvation, God the Son comes to indwell the body of every believer; this is unique to the Church Age, John 14:20, 17:22-23; Romans 8:10; 2Corinthians 13:5; Galatians 2:20; Colossians 1:27; 1John 2:24.
 - 2. The purpose of the indwelling of Jesus Christ.
 - a. It serves as a crest or an escutcheon for the royal family of God.

- b. As the Shekinah Glory, His residence in us guarantees our portfolio of invisible assets.
 - c. As the depository and escrow officer, Jesus Christ's indwelling is the guarantee of the irrevocability of our escrow blessings for time and eternity.
 - d. It is a guarantee of eternal life for every believer, 1John 5:11-13.
 - e. It is the basis for assigning #1 priority to Bible doctrine under the principle of occupation with the person of Christ.
- X. The Indwelling of God the Holy Spirit.
 - 1. At the moment of salvation, the Holy Spirit indwells the body of the Church Age believer, Romans 8:11; 1Corinthians 3:16, 6:19-20; 2Corinthians 6:16.
 - 2. The Holy Spirit indwells the body of every believer for a purpose.
 - a. To provide a temple for the indwelling of Jesus Christ as the Shekinah Glory.
 - b. To provide a base of operations for the utilization of His omnipotence in the execution of the protocol plan of God inside the divine dynasphere. Gate #1 of the divine dynasphere is the filling of the Spirit.
- Y. The Unique Availability of Divine Power.
 - 1. At the moment of salvation through faith in Jesus Christ, we have three categories of divine power available. This is an unprecedented extension to every believer. Available to us is:
 - a. The omnipotence of God the Father related to our portfolio of invisible assets.
 - b. The omnipotence of God the Son related to the preservation of the universe and the perpetuation of human history.
 - c. The omnipotence of God the Holy Spirit providing the enabling power for the perception of Bible doctrine, and related to the divine dynasphere, the power base for executing the protocol plan of God.
 - 2. The fact that this divine power is available at salvation does not imply that most believers today ever utilize this power. In fact, most believers are powerless and useless through ignorance of Bible doctrine.
- Z. The Unique Protocol Plan of God. We enter this protocol plan at the moment of faith in Christ.
- AA. The Filling of the Holy Spirit.
 - 1. This occurs for the first time at the moment of salvation through faith in Christ.
 - 2. At the moment we believe in Christ, God the Holy Spirit picks us up and enters us into gate #1 of the divine dynasphere, the filling of the Spirit.
 - 3. The first time the believer sins, he is outside the divine dynasphere. He can only recover through the use of the rebound technique.
- BB. The Distribution of Spiritual Gifts.
 - 1. At the moment you believe in Christ, God the Holy Spirit provides for you at least one spiritual gift.

2. The initial distribution of spiritual gifts in the first generation of the Church Age was made by God the Son, Ephesians 4:7-11.
 3. Subsequently, God the Holy Spirit provides the spiritual gifts, based on His sovereign decision. Never complain about your spiritual gift; it is based on the wise decision of God the Holy Spirit.
- CC. All Judgment Removed.
1. At the moment of your salvation, all judgment is removed. You are never again subject to the Last Judgment or the lake of fire.
 2. John 3:18, "He who believes on Him is not judged, but he who does not believe is judged already because he has not believed in the unique person of Jesus Christ."
 3. Romans 8:1, "There is, therefore, now no judgment to those who are in Christ Jesus." Hebrews 9:27-28.
 4. The believer is no longer subject to the Great White Throne Judgment and the lake of fire, due to one simple act of faith in Jesus Christ.
- DD. Deliverance from the Kingdom of Satan.
1. At the moment you believe in Christ, you are delivered from the authority of darkness. Colossians 1:13a, "For He delivered us from the authority of darkness."
 2. At the moment we believe in Christ, salvation removes us from cosmic involvement. All unbelievers are in the cosmic system under spiritual death and the control of the old sin nature.
 3. For some who are demon possessed, salvation through faith in Christ removes demon possession. For others who are demon influenced, salvation through faith in Christ removes demon influence.
- EE. Transferred into the Kingdom of God.
1. At the moment of our salvation, we are transferred into the kingdom of God. Colossians 1:13b, "And He transferred us into the kingdom of the Son of His love."
 2. Therefore, everything that happened to us before salvation that could be a handicap in our lives has been eliminated. This includes whatever we were and however we failed.
 3. Therefore, the only way that anything that happened to you before salvation can be a handicap is if you make it so by ignorance of Bible doctrine and ignorance of God's policy of grace.
- FF. We are a gift from God the Father to God the Son. We are a gift in that we are formed as the royal family of God, John 10:29, 17:2, 6, 9, 11.
- GG. We are delivered from the power of the old sin nature.
1. This concept is found in Romans 2:29; Philippians 3:3; Colossians 2:11; Ephesians 4:22ff.
 2. At the very moment we believe in Christ, we are delivered from the power and the authority of the old sin nature.
 3. As soon as we choose to sin, we get back under the authority of the old sin nature. But the rebound technique is the means by which we can escape from being under the authority of the old sin nature.
- HH. We are given access to God. At the moment we believe in Christ, we start having

access to God (in prayer), Romans 5:2; Ephesians 2:18; Hebrews 4:14, 16, 10:19-20.

- II. All scar tissue is removed from the soul.
 - 1. During our lifetime as unbelievers, we accumulate scar tissue of the soul.
 - 2. Scar tissue of the soul is a total hindrance to any form of permanent happiness or peace or blessing of any kind. Therefore, that scar tissue must be removed before we have can divine blessing.
 - 3. At the moment we believe in Christ, scar tissue is removed, Isaiah 43:25, 44:22.
 - 4. Through cosmic involvement, the believer can again accumulate scar tissue on the soul.
- JJ. Escrow Blessings.
 - 1. We are the recipients of escrow blessings at the moment we accept Christ as Savior. That is when our escrow blessings become applicable.
 - 2. Billions of years ago, God the Father as the Grantor deposited into escrow greater blessings for us. In His omniscience, He knew we would believe in Christ. So He deposited into escrow greater blessings for both time and eternity.
 - 3. These blessings are irrevocable. We are Church Age believers are the grantees. At the moment we believe in Christ, these blessings become applicable or available.
 - 4. By growing in grace after salvation to spiritual maturity, we receive our escrow blessings for time. Then at the Judgment Seat of Christ, we will receive our escrow blessings for the eternal state.
 - 5. All Church Age believers have equal privilege and equal opportunity to advance to spiritual maturity and receive these greater blessings.
 - 6. However, many believers are losers instead of winners, in that they fail to use these opportunities. They are not consistent in post-salvation epistemological rehabilitation. Therefore, their escrow blessings remain on deposit in heaven forever. Since the blessings are irrevocable, they either remain on deposit for losers, or they are distributed to winners.
- KK. We are on a secure foundation.
 - 1. We are instantly on a secure foundation at the moment of our salvation, 1Corinthians 3:11, 10:4; Ephesians 2:20.
 - 2. We can never be removed from our secure foundation.
- LL. We are related to God the Son by Biblical analogy. At the moment of salvation through faith in Jesus Christ, the Church Age believer becomes related to God the Son through eight special Biblical analogies or relationships.
 - 1. The Last Adam and the new creation.
 - 2. The Head and the body. As body of Christ, we are in union with the Head, the Lord Jesus Christ.
 - 3. The Great Shepherd and the sheep.
 - 4. The True Vine and the branches.
 - 5. The Chief Cornerstone and the stones in the building.
 - 6. The Great High Priest and members of the royal priesthood.
 - 7. The Groom and the bride. Our wedding occurs at the Second Advent.

8. The King of Kings and the royal family of God.
- MM. Recipients of Eternal Security.
1. The moment we believe in Jesus Christ, we have eternal security.
 2. There are many approaches to teaching eternal security.
 - a. The logical approach, Romans 8:32, "If God [the Father] spared not His own Son on the cross, but delivered Him over to judgment, how shall He not with Him freely give us all things?" All things includes a security that neither we nor God can break.
 - b. The positional approach says that once we are in union with Christ, we can't break the union.
 - c. The experiential approach is found in 2Timothy 2:13, "Though we deny Him, He cannot deny us."
 - d. The family approach is taught in Galatians 3:26, "We are children of God through faith in Christ Jesus." At the point of our salvation, we were born into the family of God; we cannot be unborn from God's family. Once a son; always a son. You will always be a child of God.
 - e. The inheritance approach is found in 1Peter 1:5.
 - f. There is also the body of Christ approach.
 3. There is nothing God the Father, Son, or Holy Spirit can do to cancel our salvation after we believe in Jesus Christ, and there is nothing we can do either. There is no renunciation, no system of sin, no evil, no failure or blasphemy on our part that can ever cancel our salvation.
- NN. Guaranteed a Resurrection Body Forever.
1. At the moment anyone believes in Jesus Christ, he is guaranteed a resurrection body, a perfect body forever.
 2. John 11:25, "Jesus said to her [Martha], 'I am the resurrection and the life. He who believes in Me shall live, even if he dies.'"
 3. Dying does not keep us from having a resurrection body; only unbelief in Christ does that.
- OO. Beneficiaries of Problem Solving Devices.
1. At the moment we believe in Christ, whatever problems we have had in the past, and whatever our inadequacies, God makes available to us problem solving devices.
 2. Like the other forty things, we are not aware of these problem solving devices at the point of our salvation. Awareness comes through consistent post-salvation epistemological rehabilitation.
 3. These problem solving devices are exclusive to the believer only.
 - a. The rebound technique is the only way we can recover fellowship with God after we have sinned. We simply name our sins, and according to 1John 1:9, "If we acknowledge our sins, He is faithful to forgive us our sins and to cleanse us from all unrighteousness." Rebound is all grace; no human works, human merit, or penance can be added. This is because in rebound, you are simply citing, naming, or acknowledging a sin already judged on the cross.
 - b. The filling of the Spirit results from using rebound.

- c. The faith-rest drill mixes the promises of God with your faith. This is how you develop a strong faith by meeting your problems with promises you find in the Bible.
 - d. Grace orientation.
 - e. Doctrinal orientation is the constant need to put doctrine first in your life and to function under perception, metabolization, and application of Bible doctrine.
 - f. Personal love for God the Father is your motivational virtue.
 - g. Impersonal love for all mankind is your functional virtue, the only way in which you can handle people problems.
 - h. +H is sharing the happiness of God.
 - i. A personal sense of destiny.
 - j. Occupation with the person of Christ.
4. Again, these problem solving devices are available at the moment of your salvation, but they are not usable apart from post-salvation epistemological rehabilitation.

PP. Conclusion.

1. The believer should be made aware of these forty things as soon as possible after salvation, so that he can express his options for spiritual growth and glorification of God.
2. These forty things which we receive at salvation are the basis for grace orientation, experiential sanctification, execution of the protocol plan of God, and glorification of God in the great power experiment of the Church Age.

Eph 807ff 5/11/88 from NB2

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Ambassadorship

1. An ambassador does not appoint himself. He is appointed by the nation he represents, the king he represents, the person he represents. As ambassadors we are appointed by God the Father because God the Father was in Christ reconciling the world to Himself. Christ is now at the right hand of the Father through ascension and we are now His personal representatives on this earth. Our appointment is a grace appointment at the moment of salvation.
2. An ambassador doesn't support himself. This is not talking about man working by the sweat of his brow, we are talking about the sustaining, the surviving, the protection through catastrophe and disaster as well as in time of prosperity, the fact that we are a part of a spiritual warfare, the fact that we are in the intensification of the angelic conflict, and the fact that we are totally and completely sustained, preserved, protected by God the Father. We are in His plan and cannot be removed from this world as long as God's purpose for your ministry continues.
3. An ambassador does not represent himself. Once you accept Jesus Christ as saviour the door is open to the greatest happiness in the world. That happiness comes from the daily intake of Bible doctrine. That happiness gives the capacity to love God: category #1, capacity to love a member of the opposite sex: category #2, capacity for friendship: category #3. That same doctrine gives the ability to master the details of life, to enjoy them when you possess them and when you lose them to still have inner happiness and stability. As this door is opened we have to remember that our purpose in life has now radically changed. Our purpose in life is to represent the Lord Jesus Christ, to enter into the spiritual conflict which exists in this earth, as well as the historical conflict. And since it is a spiritual conflict we no longer represent ourselves but we represent the Lord Jesus Christ. And since we are His representatives everything is in His hands. Therefore, we have been given techniques, such as faith-rest, in order to put difficulties and problems and pressures in his hands, in order to stay cool under fire, or to have poise when things are difficult. He has provided all of this.
4. He doesn't belong to the country to which he is sent. There is a sense in which we are now the citizens of heaven although we are the citizens of this country. There is a sense in which our highest responsibility belongs to the Lord,. although it is wonderful to know that as in Romans 13 we can enter into the service of our country and do it as unto the Lord under our type, of government.
5. All ambassadors have instructions in written form. We have our instructions in written form - Bible doctrine.
6. An ambassador representing his country does not treat any insult as personal. This has to do with the relaxed mental attitude in the soul from the inhale of Bible doctrine.
7. When the ambassador is recalled from a country that is tantamount to a declaration of war. When we are recalled through the Rapture of the Church then there will be the most fantastic warfare, spiritual and otherwise, during the Tribulation. Ephesians 1391 4/3/91; Ephesians 104 9/1/85; Romans #361 03/12/1978

Ambassadorship (2)

A. Definition and Description.

1. An ambassador is a high ranking minister of state or of royalty sent to another state to represent his sovereign or country. By analogy we are spiritual aristocracy as members of the royal family of God, and Christ is the King who has sent us into a foreign country, the cosmic world.
2. At salvation, every believer enters the royal family of God through the baptism of the Holy Spirit, and at the same time he becomes a representative of the Lord Jesus Christ on earth. Ambassadorship stems from being in union with Christ, caused by the baptism of the Spirit.
3. Each Church Age believer is royal family of God representing the King of kings and Lord of lords during his tenure on this earth.
4. Therefore, two commissions are given the believer at salvation: the royal priesthood, which is a part of the equal privilege of election; and the royal ambassadorship, which is a part of the equal privilege of predestination. We represent ourselves before God and we represent God before men.
5. Ambassadorship emphasizes that every believer is in fulltime Christian service. However, there are different services.
6. Differences of function depends on differences of spiritual gifts, stages of spiritual growth, historical circumstances (prevalence of positive or negative volition), and environment at any given moment.
7. Common functions and services are all commanded by the Scripture, so there is no confusion between what your spiritual gift demands and those functions which are common to all believers, such as witnessing, prayer, and perception of doctrine. Ambassadorship is the fulfillment of the imperatives of production in the Bible.
8. In addition to the mandates of Scripture, there are many avenues of expressing your ambassadorship, such as utilizing the faith-rest drill and virtue-love as a problem solving device with emphasis on spiritual self-esteem. Spiritual self-esteem becomes the maximum expression of ambassadorship, a result of consistent residence in the divine dynasphere under the enabling power of the Holy Spirit and momentum from metabolized doctrine.

B. The Profile of the Ambassador.

1. An ambassador does not appoint himself. We are appointed by God Himself at the moment we believe in Jesus Christ. God also gives us the power and ability to handle the job.
2. The ambassador does not support himself. The Church Age believer, as an ambassador for Christ, is provided by logistical grace.
3. The ambassador's instructions are always in written form, so he has no doubt as to what he should do. We have the policies, problem solving devices, instructions, principles, doctrines, and concepts in written form in the Scripture.
4. The ambassador does not belong to the country to which he is sent. Our citizenship and home is in heaven. We are also citizens of a client nation to God.

5. The ambassador does not live in the foreign country for his own personal interest. We live here on earth solely to serve in the interest of our Lord. Therefore, we subordinate all personal interest to the function of our ambassadorship, which includes the attainment and function of the spiritual skills-filling of the Spirit, cognition of Bible doctrine, and execution of the protocol plan of God. Our production skills, which include our ambassadorship, are in place as of the moment of salvation, but are not effective until we develop spiritual skills.
 6. The ambassador does not treat any insult to himself as personal. This is the royal ambassador's function in both spiritual self-esteem and impersonal love for all mankind. We tolerate others and hold no grudges. When you are insulted, treated unfairly, or ridiculed, you have tremendous problem solving devices. You have to have the spiritual strength to use these problem solving devices to leave the matter in the Lord's hands.
 7. When an ambassador is recalled, his recall is tantamount to a declaration of war. This is analogous to the Rapture of the Church. The Tribulation is analogous to the period of war.
- C. The royal ambassadorship is specialized and intensified in the gift of pastor-teacher.
1. All communication gifts (evangelists, apostles, pastor-teachers) become critical and specialized functions of the royal ambassadorship because they communicate spiritual truth. This is why Paul said in Ephesians 6:20, "on behalf of which [gospel] I am an ambassador in chains, that in this [proclaiming the mystery doctrine], I might communicate with confidence as I ought to speak."
 2. There is a special need for those who communicate doctrine to do so with confidence. That confidence cannot exist unless they are occupied with the person of Christ and have spiritual self-esteem, because they will be faced with constant negative volition from indifferent people. But with spiritual self-esteem the communicator speaks with confidence no matter what the attitude of his listeners.
- D. The Royal Ambassadorship Related to Evangelism,
1. 2Corinthians 5:20 **Therefore, we are ambassadors for Christ as though God were making His appeal through us. We invite you on behalf of Christ: become reconciled to God.**
 2. This is the function of every believer who witnesses and is the special function of the believer with the gift of evangelism. We are to witness through verbal communication of the Gospel of the Word of God. We are not to witness only through our lifestyle. That's cowardice.
- E. The royal ambassadorship mandates the function of spiritual self-esteem and impersonal love, Philemon 9 **Yet for love's sake, I rather appeal to you, since I am such a person as Paul, the ambassador, and now a prisoner of Jesus Christ.**
1. Virtue-love is the greatest of all problem-solving devices. When your momentum takes you to personal love for God, you now have spiritual self-esteem. With this spiritual self-esteem comes impersonal love for all mankind. This is the giant step in the Christian life.

2. While personal love for God is the function of our royal priesthood, spiritual self-esteem and impersonal love for man are the function of our ambassadorship.
 3. Everything the believer does in life becomes a part of his modus operandi as a royal ambassador. Every believer, therefore, makes a pulpit out of his circumstances in every area of life.
 4. Your ambassadorship is basically made up of two factors: how you live, and what you say as a result of what you think. In private, you function under your priesthood; in public, you function under your ambassadorship.
- F. The royal ambassadorship is related to the angelic conflict.
1. The Church Age believer is not only an ambassador to human creatures but to angels as well. You are a royal ambassador being watched right now. Angels observed our Lord, 1Timothy 3:16. They observe and rejoice over the conversion of one person, Luke 15:7-10. Fallen angels are organized to resist and oppose your ambassadorship and your growth in grace, Job 1:6, 2:1-3; Ephesians 6:12.
 2. The fact that angels are watching you as an ambassador is found in 1Corinthians 4:9. "For I think God has exhibited us apostles last of all as men condemned to death [last ones into the Colosseum], for we have become an amphitheater to the world, both to angels and to men."
 3. Eph 3:10, "In order that the manifold wisdom of God might be made known through the church to rulers and authorities in the heavenlies [angels]."
 4. 1Timothy 5:21, "I solemnly charge you in the presence of God and of Christ Jesus and of His elect angels to maintain these doctrines without bias; do nothing on the basis of partisan strife."
 5. 1Peter 1:12, "things into which angels are watching intently."
- G. The Concept of the Believer-Ambassador.
1. While the priesthood of the believer emphasizes the daily function of GAP and advance to spiritual maturity, the ambassadorship of the believer emphasizes the production of the Christian way of life. Each has a different source. As you learn to distinguish between your priesthood and ambassadorship, you will learn to distinguish between the functions of each. The priesthood is the means by which you advance to maturity; the ambassadorship is for the purpose of production and it is not for blessing.
 2. This ambassador service can be a function of one's spiritual gift or obedience to a command of the service-function as taught in the Word.
 3. Since maximum production involves spiritual maturity, it is obvious that the attainment of spiritual maturity results in maximum effectiveness in the area of your royal ambassadorship.
 4. The filling of the Spirit is an absolute necessity in the function of the ambassador.
 5. Any Christian service or works apart from the filling of the Spirit is human good, the enemy of the modus operandi of the royal ambassador.
 6. Everything the believer does in life becomes a part of his ambassadorship, for in effect the believer makes a pulpit out of his

circumstances. Every believer is in full-time service; this is a decision God made at the moment of salvation, not one that you make.

7. The Lord uses ambassadors in business, professions, homes, academic life, and in local churches. Your circumstances are your full-time Christian service whether you work in the military, in labor, or in management.
 8. In the Roman Empire, many believers fulfilled their ambassadorship as slaves. They were not to break out of this situation. In application, you don't straighten out society; you serve the Lord. It is not up to us to change society. We do not function in conspiracies or revolutions against our nation.
 9. Therefore, believers as ambassadors are the personal representatives of the Lord Jesus Christ.
 10. Every believer is in the plan of God and lives his life under the principle of full-time Christian service.
 11. The vocation of every believer is representing Christ as a royal ambassador. The avocation of every believer is making a living as per Philemon.
 12. Paul was as much an ambassador in prison as when he was a traveling missionary. You always represent Christ.
- H. The Concept of the Weeping Ambassador.
1. The weeping ambassador expresses the regrets of wrong thinking and the failure of the believer to orient to history. Disorientation to history means distraction from the Christian way of life. Isaiah 33:6-7 [And He \[Lord Jesus Christ\] will be the stability of your times, a wealth of salvation, wisdom, and knowledge. Behold their brave men \[army of Israel\] cry in the streets, the ambassadors of peace weep bitterly.](#)
 - a. In this passage, the ambassadors of Israel had made a deal with the Assyrians and assumed they were safe. When the Assyrians prepared to attack, the ambassadors of peace who cut back the military wept bitterly.
 - b. The ambassadors of peace are doves who despise preparation for war.
 - c. These ambassadors fail to understand the doctrine that all freedom comes through military victory.
 - d. Such a person fails to believe that all freedom is purchased on battlefields, not through the empty words of politicians.
 - e. To maintain that freedom, there must be universal military training, plus the constant development and maintenance of the profession of the military. Luger, Maxim and someone else were all Americans who developed great weapons of war, but are associated with Europe. There must be an officer corps with high standards, an honor code, and higher patriotic motivation.
 - f. The invader in Isaiah 33 had found the nation Israel unprepared. The ambassadors told the Assyrians they were setting the pace for disarmament.
 - g. The doves then are ambassadors to the invading nation. They had

depended on peace treaties and had announced disarmament rather than military preparation.

h. They had failed to evaluate history in the light of the Word of God and had failed to apply doctrine to history even though they were believers.

i. Therefore, the weeping ambassador represents the failure of believers to think divine viewpoint in the interpretation of history.

2. Prov 13:16-17 **Every wise believer acts with knowledge of doctrine, but a fool [believer] spreads foolishness. An evil messenger falls into adversity [the law of volitional responsibility], but a faithful ambassador brings healing.** The faithful ambassador is the effective witness for Christ.

I. The Prerequisites for the Function of the Royal Ambassadorship.

1. The person must be saved. Salvation appoints the individual to the status of royal ambassador.

2. There is no appointment to such ambassadorship until the person has believed in Christ. At that point, you are commissioned as an ambassador.

3. Therefore, at salvation the believer becomes a member of the royal family of God and a royal ambassador through the baptism of the Spirit.

4. Ambassadorship automatically enters the believer into full-time Christian service. Romans 12:11 says there are two prerequisites for service of the ambassador: he cannot be negligent in applying doctrine and he must be zealous with reference to the Holy Spirit when serving.

5. The royal ambassador must be fulfilled in the filling of the Spirit. This means alertness with regard to the rebound technique, the grace means of soul control by the Holy Spirit. Only doctrine perceived can be applied to the ambassadorship.

6. So the third prerequisite is the daily function of GAP whereby doctrine is stored in the human spirit and soul.

7. In summary, royal ambassadorship demands salvation, the filling of the Spirit, and the residency of doctrine. Thus, experiential sanctification is its prerequisite.

8. On the negative side, the royal ambassadorship can't function when the believer is in the devil's triangle of sin, human good and evil. All service in the devil's triangle is human good and evil. If we fail to apply doctrine we are in the devil's triangle.

Ascension and Session R. B. Thieme, Jr.

The doctrine of the ascension

1. The resurrection body of Jesus Christ was capable of space travel, and the ascension is space travel - John 20:17.
2. Once arriving in heaven Jesus Christ is seated at the right hand of the Father. This is called the session of Christ - Psalm 110:1; Romans 8:34; Ephesians 1:20; Colossians 3:1; Hebrews 1:3,13; 8:1; 10:12; 12:2; 1Peterer 3:22.
3. The ascension and session of Christ formed the basis of victory in the angelic conflict - Hebrews 1:3-13.
4. The ascension and session of Christ began a new sphere of the angelic conflict - Ephesians 1:20-22; 4:7-10. Therefore the believer of the Church Age is involved in the intensified stage of the angelic conflict.
5. The ascension and session of Jesus Christ begin operation footstool, prophesied in Psalm 110:1 and quoted in Luke 20:42,43; Acts 2:33,34; Hebrews 1:13.
6. The second advent of Christ will conclude operation footstool - Daniel 7:13,14; Zechariah 13:2; Colossians 2:15; Revelation 20:1-3.
7. The ascension and session of Christ completes the glorification of Christ in His hypostatic union - Acts 2:33; 5:31; Philippians 2:9; 1Peterer 3:22.
8. The ascension and session of Christ explains the uniqueness of the Church Age and the importance of having a royal family in this dispensation only - John 7:37-39.
9. The ascension and session of Christ is the key to victory in the angelic conflict - Hebrews 1:4.
10. The ascension and session of Christ after resurrection make possible the second high priestly function of our Lord, namely intercession or praying for all members of the royal family on earth - Hebrews 7:25.

Ascension and Session (2)

1. Definition.
 - a. The ascension is that doctrine of Christology pertaining to the change of residence of Jesus Christ after the resurrection when He went from earth to heaven in resurrection body.
 - b. The session is that doctrine of Christology pertaining to the glorification of Jesus Christ in hypostatic union being seated at the right hand of the Father.
 - c. These doctrines are closely related to and based on the resurrection of Jesus Christ from the dead.
 - d. Both ascension and session were accomplished in resurrection body.
 - e. These two doctrines form the climax of the strategic victory of Jesus Christ in the angelic conflict.
2. The capabilities of the resurrection body. The resurrection body of Christ was capable of horizontal and vertical travel. In horizontal travel He could go through walls or open doors. The atomic structure of the resurrection body is of such a nature that it passes through walls or closed doors without any trouble. Vertically the resurrection body has unlimited ability to travel anywhere in the universe without any damage to body at all. Our Lord Jesus Christ travelled through the outer atmosphere, the stellar universe, and then entered the third heaven, the throne room of the Father, the abode of God.
3. The historical account of the ascension - Acts 1:9-11.
4. The significance of the session of Christ.
 - a. The first significance has to do with the prophecy of the session. It was so important that it was prophesied in the Old Testament as an integral part of the angelic conflict. The prophecy is found in Psalm 110:1 - "The Lord said unto my Lord," - the first use of Lord is for deity, the second use of Lord is for deity - "Sit down at my right hand, until I make thine enemies thy footstool." This particular prophecy indicates the strategic victory of angelic conflict, so the session is related to that.
 - b. The session and the authority of Jesus Christ - Romans 8:34, "Who is the one who condemns? Christ Jesus is he who died, yes rather, who was raised from the dead, who is at the right hand of God, who also intercedes for us." The Lord Jesus Christ seated at the right hand of the Father is the only one who has the ability to condemn. We stand or fall through Jesus Christ. He has appointed the scripture as the means of giving us standards whereby as believer priests, members of the royal family of God, we can condemn ourselves, which is what we do every time we use the rebound technique.
 - c. The session and the ministry of the Holy Spirit - Ephesians 1:20, "Which power [of the Holy Spirit] has been operational in Jesus Christ" - Jesus Christ was indwelt by God the Holy Spirit in His humanity during the first advent, during the time of His hypostatic union on earth - "the Father having raised him from the dead, and having seated him at his own right hand in the heavenlies." The ministry of God the Holy Spirit is related to the death, burial, resurrection and session of the Lord Jesus Christ.

Therefore, since God the Holy Spirit sustained the humanity of Christ during all of these things there is a relationship between the session of Christ and the ministry of God the Holy Spirit. In fact it sets the pattern for the royal family in relationship to the Holy Spirit in the dispensation of the Church.

- d. The session and mental attitude - Colossians 3:1,2, "If, therefore, you have been raised in Christ, keep on desiring to possess and endeavouring to obtain the above things" - referring to doctrine - "where Christ is sitting at the right hand of the Father. Keep thinking about above things [doctrine], not things on the earth." Due to the fact that Jesus Christ is seated at the right hand of the Father we have the privilege of mental attitude dynamics divine viewpoint, and this of course is related to doctrine.
- e. The session and the celebrityship of Jesus Christ - Hebrews 1:3, "Who being the radiance, the flashing forth of the glory, and the exact image of his essence, also sustaining all things by the verbal expression of his power, having himself accomplished purification of sins, was caused to sit down at the right hand of the majesty in high places." In other words, the Lord Jesus Christ is portrayed during the period of His hypostatic union the manifestation of the members of the Godhead, He was deity, He was the exact image of His essence, He sustained all things by His verbal expressions. While He was on earth he held the universe together, He accomplished eternal salvation at the cross, finally entering into the heavens and the very presence of God, and was seated. All of this is related to His celebrityship.
- f. The session and the angelic conflict - Hebrews 1:13, "But to which of the angels has he said at any time, Sit down at my right hand until I appoint your enemies the footstool for your feet?" No angel was ever told to be seated at the right hand of the Father, once again the significance of the doctrine of session. Jesus Christ was seated at the right hand of the Father as a man and the moment He was He became superior in His humanity to all angels. As deity He is infinitely superior to all of the angelic creatures, and as humanity He was raised to that high station and at that point He became superior forever to the angelic hosts. Because of this we are members of the royal family of God and in our resurrection bodies we will be superior to angels also. At the present time we are inferior creatures to the angelic hosts but all of that is going to change in resurrection.
- g. The session and the priesthood - Hebrews 8:1, "Now the main point on what is being communicated is this: We have such a category of high priest who is sat down at the right hand of the throne of the majesty in the heavens." In that particular passage Jesus Christ is pointed out to be superior to all Levitical priests of the past and all high priests. They dealt with shadows; He dealt with the reality. They could only offer animal sacrifices; He offered Himself. They never sat down in the tabernacle, and therefore Jesus Christ by sitting down is pointed out to be infinitely

superior to all. So the session is used to show the superiority of Jesus Christ as our high priest.

- h. The session and the sacrifice - Hebrews 10:12, "But this one [Jesus Christ], when he had offered a unique sacrifice on behalf of sins for all time, sat down on the right hand of God." To indicate that the sacrifice of Christ was totally efficacious and that it is the only way of eternal salvation the Lord Jesus Christ was seated at the right hand of the Father. This demonstrates the principle "it is finished," and indicates the fact that what was finished was totally and completely efficacious, so that anyone at any time in any part of the world who believes in the Lord Jesus Christ immediately enters into the palace forever. The baptism of the Holy Spirit makes every believer a member of the royal family of God forever.
 - i. The session and occupation of Christ - Hebrews 12:2.
 - j. The session and strategic victory - 1 Peter 3:22, "Jesus Christ who is at the right hand of God, having gone into heaven after the angels and authorities and powers had been subordinated to him." All angelic forces, evil type, all types of demons, have been subordinated to Him. The Lord Jesus Christ is infinitely superior and has dominion over all creatures. This is demonstrated by the session.
5. The session, therefore, confirms the celebrityship of Jesus Christ. The ascension and session of Jesus Christ completed His glorification and the second person of the Trinity in hypostatic union has received the maximum glory - Acts 2:33, "Therefore, having been exalted to the right hand of God." Acts 5:31, "He is the one exalted at his right hand the Prince and saviour." Philippians 2:9, "Therefore also, the God has highly exalted him and given him a name which is above every name." As eternal God Jesus Christ is pre-eminent. As the God-Man at the right hand of the Father Jesus Christ is unique, overwhelming. He has the distinction of highest nobility and the most illustrious of all celebrityships. His eminence and prominence defy hyperbole.
6. The strategic victory of the angelic conflict. The ascension and session of Christ form the basis for strategic victory of the angelic conflict. Hebrews chapter one teaches this principle. Furthermore, the ascension and session of Jesus Christ begin a new sphere of the angelic conflict - Ephesians 1:20-22, "Which power has been operational in Christ, the Father having raised him from the dead, and having seated him at his own right hand in the heavenlies, over and above all principality [the super demons], and authority [the commissioned demon], and power [the gifted demons], and lordship [the ruling demon]," - in other words, Jesus Christ is superior and over all of these categories of demons - "and every name that is named [rank and file demons], not only in this age but also in the one to come; and he has subordinated all demons under his feet, and has given absolute sovereignty over all the royal family of God with reference to the Church." And there lies the intensification of the angelic conflict, the demons who have been strategically defeated and are still tactically resisting, and the Church, the royal family of God. The same concept is amplified in Ephesians 4:7-10. This means that the Church Age is the dispensation of the intensified stage of the angelic conflict. The royal family of God is therefore subjected to the most

- unusual types of pressures throughout this dispensation.
7. The ascension and the royal family of God.
 - a. Jesus Christ is a resurrection body is seated alone at the right hand of the Father.
 - b. It is not good that the last Adam should be alone. This is what was said about the first Adam.
 - c. Therefore the Age of Israel is interrupted and a new dispensation is inserted or intercalated.
 - d. The Church Age is destined to call out the royal family of God so that in eternity the last Adam will not be alone. And the royal family is the basis for providing a bride for the last Adam.
 - e. In eternity the palace of heaven will be filled with royal family and/or the Church Age believers.
 - f. The royal family is formed by means of the baptism of the Holy Spirit, as mentioned by Jesus Christ in Acts 1:5.
 - g. For the first time in history, then, God the Holy Spirit actually takes up His residence in the body of every believer. That is because we are royal family of God - 1Corinthians 6:19-20.
 - h. This could not occur until Christ was glorified - John 7:37-39.
 8. The ascension and the new priesthood.
 - a. The ascension and session of Christ abrogates the Levitical priesthood. The Levitical priesthood was a specialised priesthood, they had special holy days related to this priesthood, a lot of special activity, but they did not have the effectiveness that we have today.
 - b. The Levitical priesthood is replaced by the royal priesthood of the Church Age - 1Peterer 2:9, "You are a chosen race [a race of election], you are a royal priesthood, you are a holy nation, a people of God's own possession, that you may proclaim the excellencies of him who has called you out of darkness into his marvellous light " Cf. Revelation 1:6; 5:10; 20:6. Therefore the Lord Jesus Christ at the right hand of the Father is the new high priest - Hebrews 10:1-10 - and our high priest even makes intercession for us - Hebrews 7:25.
 9. The ascension verifies the efficacy of the sacrifice of Christ on the cross - Hebrews 9:23, 24, "Of necessity, therefore, on the one hand that the copies [or models] of things in heaven be cleansed with shadows; but on the other hand the heavenly realities themselves with better sacrifices than these" - the work of Christ on the cross is superior to animal blood on the altar - "For Christ has not entered into a holy of holies made with hands [the tabernacle], a model of the reality [heaven], but into heaven itself to appear in the presence of God on behalf of us." The Levitical priesthood dealt with shadows; our priesthood deals with realities. However, these realities are not realities apart from Bible doctrine resident in the soul.
 10. The ascension and the ultimate defeat of Satan. The ascension and session of Christ begin operation footstool, according to Psalm 110:1, quoted in Luke 2:42 and 43, and quoted again in Acts 2:33,34 and Hebrews 1:13. The quotation of the prophecy in those three passages indicates the fact that operation footstool

began with the session of Christ. The second advent terminates operation footstool. Christ will superseded Satan as the ruler of the world at that time - Daniel 7:14 describes that, "And to him was given dominion, glory and sovereignty, that all peoples, nations and languages might serve him; his dominion is an everlasting dominion which will not pass away, furthermore his kingdom is one which shall not be destroyed." Zechariah 13:2, "And it will come to pass in that day, saith the Lord of armies, that I will cut off the names of the idols from the land, and they will no longer be remembered; furthermore I will also remove the false prophets and demons from the land." The removal of demons means that they are bumped off the earth as it confirmed by Revelation 20:1-3. Colossians 2:15 describes the same thing, "Having disarmed demon archons . he made a public display of them, having celebrated a triumphal procession over them by means of him [His victory]."

Doctrine of Ascension and Session (1986, 1988)

Ephesians 153, 367-368 8/31/86, 821ff 5/27/88

A. Introduction.

1. There are two Christological dispensations.
 - a. The great power experiment of the Hypostatic Union, B.C. 4 - A.D. 30.
 - b. The great power experiment of the Church Age, A.D. 30 - Rapture, an indefinite period of time.
2. The resurrection, ascension and session of Jesus Christ divides the two Christological dispensations.
3. Both the ascension and session of Christ occurred in His resurrection body. His was the first resurrection in all of history.

B. Definition.

1. The ascension is that doctrine of Christology pertaining to the transfer of our Lord's true humanity from planet earth to the third heaven in a resurrection body.
2. The session is that doctrine of Christology pertaining to the glorification of our Lord's humanity at the right hand of the Father. These definitions presume your understanding of the Hypostatic Union.
3. These doctrines are closely related to and based on the resurrection of Jesus Christ from the dead. If Christ remained on earth, He would have a limited glory, but when He went to the third heaven He became superior to all creation, and therefore had unlimited glory.
4. As a result of the resurrection of our Lord's humanity, He remained on earth for forty days before His ascension. The ascension of Jesus Christ occurred on day forty in His resurrection body. This period of time demonstrated the capabilities of the resurrection body. The resurrection body can eat food.
5. The ascension and session of Christ are predicated on the capabilities of the resurrection body.
 - a. It can travel horizontally and vertically at unlimited speed, and is capable of unlimited space travel.
 - b. Our Lord traveled horizontally during His forty days on planet earth, as well as moving through closed doors.
 - c. The ascension of Christ demonstrates the vertical travel of the resurrection body, moving with ease through the atmosphere of the earth, the galaxies of stellar universe, and the billions and billions of light years in an instant, and entering into the third heaven, the abode of God.
6. Upon arrival in the third heaven, our Lord was seated at the right hand of God the Father; this is the doctrine of the Session. Then He received His third royal patent and the title "King of kings, Lord of lords, the Bright Morning Star." Because His third royal warrant had no accompanying royal family, the Church Age was inserted for the calling out of a royal family.
 - a. This is why this doctrine of ascension and session is the missing

link between the resurrection of Christ and the Christian way of life.

- b. Something new had to be created to accompany this new third royalty of Jesus Christ, a new royal family. His new royalty had to be a new spiritual species, as per 2Corinthians 5:17.
 - c. Therefore, the dispensation of Israel was interrupted seven years short of its completion. Then the omnipotence of the Father and of the Spirit was made available to believers. The Day of Pentecost is the day the royal family began with the baptism of the Holy Spirit, the first day of the Church Age.
- 7. So the chronology of events was: 1) resurrection, 2) forty days on the earth, 3) ascension ten days before the Church Age began, and 4) seated at the right hand of the Father. We know the number of days so exactly, because the resurrection occurred on the Feast of the First Fruits. The Feast of Pentecost would occur fifty days later. On day forty, our Lord ascended, and He said the baptism of the Spirit and the beginning of the Church Age would occur very soon (ten days later).
 - 8. Both the ascension and session of Christ were accomplished in His resurrection body. Though coequal and coeternal with God, it was the true humanity of Christ that was seated at the right hand of the Father.
 - 9. These two doctrines of ascension and session combine to form the climax of the strategic victory of Christ in the angelic conflict.
- C. Historical Account, Acts 1:9-11.
- 1. "And after He had said these things [announcement of Church Age, Acts 1:5, 8], He was lifted up before their very eyes, and a cloud hid Him out of their sight. And as they were gazing intently up in the sky as He was going, behold two men [angels] dressed in white stood beside them. And they also said, `Men of Galilee, why do you stand staring into the sky? This Jesus who has been taken from you into heaven will come in the same way as you have seen Him go into heaven.'"
 - 2. While the angels were still talking our Lord was already in the third heaven. He traveled billions and billions of light years in just a few seconds.
- D. Significance of the Session.
- 1. After His ascension, His session fulfilled the prophecy of Psalm 110:1. "The Lord [God the Father] said to my Lord [God the Son], `Sit down at My right hand until I make Your enemies a footstool for Your feet.'" Jesus Christ had to be seated to resolve the angelic conflict. It was the strategic victory of the angelic conflict. Remember that His deity is omnipresent, everywhere, imminent and transcendent. It was His humanity that was seated at the right hand of the Father.
 - 2. This prophecy is quoted a number of times in the New Testament, Matt 22:44; Mark 12:36; Luke 20:42-43; Acts 2:34-35; Hebrews 1:13, 10:13. It is quoted so often because it is very important.
 - 3. The strategic victory of the great power experiment of the Hypostatic Union is the key to the importance of the ascension and session of Jesus

Christ.

- a. The resurrection, ascension, and session all deal with the true humanity of Jesus Christ. Jesus Christ is undiminished deity and true humanity in one person forever.
 - b. Just as only the humanity of Christ could provide our salvation by receiving the judgment for our sins in His own body, so only the humanity of Christ could be resurrected, ascend, and sit at the right hand of God the Father.
4. The humanity of Jesus Christ in Hypostatic Union is now exalted and glorified at the right hand of the Father where His posture is one of being seated.
- a. Acts 2:33, "Therefore, [Jesus Christ] having been exalted to the right hand of God."
 - b. Acts 5:31, "He is the one whom God has exalted at His right hand as prince and Savior."
 - c. Philippians 2:9, "Therefore also, God has highly exalted Him and given Him a title which is above every title, that at the title of Jesus every knee should bow and every tongue should confess that Jesus is Lord to the glory of the Father."
5. The strategic victory of Jesus Christ in the great power experiment of the Hypostatic Union is related to the award of His third royal patent.
- a. His first royal patent is related to His deity. His title is "Son of God." His royal family is God the Father and God the Holy Spirit.
 - b. His second royal patent is related to His humanity. His title is "Son of David." His royal family is the Davidic dynasty.
 - c. His third royal patent is related to His resurrection and ascension. His title is "King of kings, Lord of lords, Bright Morning Star." His royal family is in the process of being completed, made up of every Church Age believer. You are not simply a child of God; you are a royal child of God.
- E. The Session and the Strategic Victory of the Angelic Conflict.
1. The ascension and session is not only related to the Hypostatic Union, but it also to the angelic conflict. The fact that the resurrection, ascension and session is based on the strategic victory of our Lord in the angelic conflict is the subject of Hebrews 1-2.
 2. Hebrews 1:3, "Who being the radiance [the flashing forth] of His glory and the exact image of His [God the Father's] essence, He also sustains all things by the verbal expression of His power, having Himself accomplished purification for sins, He was caused to sit down on the right hand of the Majesty in highest places." During the entire period of the Hypostatic Union on earth, from the baby in the cradle to the resurrection, ascension, and session, our Lord was still holding the universe together by the Word of His power.
 3. Hebrews 1:13, "But to which of the angels did He say at any time, 'Sit down at My right hand until I appoint your enemies a footstool for your feet?'"

- a. God the Father never said this to any angel, but only to Jesus Christ. It is very significant that God the Father said this to the humanity of Christ in a resurrection body.
 - b. This means that although we are now inferior to angels in our human bodies on earth, in the future in resurrection bodies we will be totally superior to angels. This was established with our Lord's session.
4. 1Peter 3:22, "Who [Jesus Christ] is at the right hand of God, having gone into heaven after angels and authorities and powers had been subordinated to Him."
- a. With the resurrection of Jesus Christ, all angelic creatures including fallen angels, are subordinated to Him in His humanity! That fact is very important.
 - b. In His deity, Jesus Christ is the creator of angels. In His humanity, He was made lower than angels, Hebrews 2:7. But now in His resurrection, He is higher than angels in His humanity!
 - c. Some day in our resurrection body, we will share that same privilege experientially. Being in union with Christ, we are already positionally higher than angels. But in resurrection bodies, we will be experientially and physically higher than angels.
5. Ephesians 1:22, "And He [God the Father] has subordinated all [angelic creatures] under His feet. Furthermore, He appointed Him [Jesus Christ] ruler over all things to the Church."
- a. This establishes another link between the two Christological dispensations.
 - b. When our Lord received His third royal patent, He did not have a royal family. Therefore, the Church Age was inserted into history.
 - c. The Church Age was a mystery age because we have almost infinitely more than any Old Testament, Tribulational, or Millennial saint. We have unique things which are unbelievably fantastic, which have never existed before and will never exist again after the Rapture of the Church.
 - d. A second Christocentric dispensation had to be instituted to provide a royal family for our Lord's third royal patent.
 - e. Furthermore, Israel had rejected Jesus Christ as their Messiah and King. Consequently, the messianic kingdom is postponed until the Second Advent of Christ.
 - f. In the meantime, the great power experiment of the Hypostatic Union has been parlayed into the great power experiment of the Church Age.
 - g. During the Church Age, there are no Jewish client nations to God. The next Jewish client nation will not exist until the Second Advent of Christ.
 - h. We live in the times of the Gentiles, which means only a Gentile nation can be a client nation to God. At the present time, though staggering, the United States of American is a Gentile client nation

to God.

- i. During the Church Age, there are only Gentile client nations. The first was S.P.Q.R., “the City and People of Rome.”
- j. So the ascension and session of Jesus Christ form the link between the great power experiment of the Hypostatic Union and the great power experiment of the Church Age.

F. The Session and the Efficacy of Christ’s Sacrifice on the Cross.

- 1. Hebrews 10:12, “But this One [Jesus Christ in contrast to the Old Testament sacrifices], when He had offered one unique sacrifice as a substitute for our sins for all time, sat down at the right hand of God.”
 - a. The work of Jesus Christ on the cross is efficacious. When He received the imputation of our sins and God the Father judged them, that settled the sin question for all time.
 - b. To indicate the efficacy of His sacrifice, our Lord sat down at the right hand of God.
 - c. In physical death, our Lord’s work was completed. Hence, just before His death He said, “TETELESTAI,” which means “It is finished in the past with the result that it stands finished forever.”
- 2. So the resurrection, ascension, and session is the verification of the efficacy of our Lord’s saving work on the cross.
- 3. Furthermore, this efficacious saving work occurred while our Lord was physically alive. He did not die for our sins in physical death; He died as a substitute for us in a substitutionary spiritual death, wherein each and every sin of the human race was imputed to Christ and judged.
- 4. Therefore, Christ died twice on the cross.
 - a. He died a substitutionary spiritual death for the sins of the world, which provided our salvation.
 - b. He died a unique physical death in which there was the separation of His soul, spirit, and body.
- 5. Hebrews 9:23-24.

G. The Session Related to the Importance of the Church Age, Ephesians 1:18-23.

- 1. Ephesians 1:18, “That the eyes of your right lobe may be enlightened [post-salvation epistemological rehabilitation] so that you may know what is the hope [hope 2 and 3] of His calling [divine call], what are the riches [divine capitalization of every Church Age believer in eternity past through the provision of our portfolio of invisible assets] of His inheritance in the saints.”
 - a. The first thing God ever did for us is the means of glorifying Him. In eternity past, God the Father as the grantor deposited into escrow greater blessings for every believer as the grantee.
 - b. The distribution of those blessings upon the believer’s execution of the protocol plan and advance to spiritual maturity is the means of glorifying God.
- 2. Ephesians 1:19, “And what is the surpassing greatness of His power to us [maximum availability of divine power to every Church Age believer as a result of the extension of the Hypostatic Union into the Church Age] who

have believed, for the working of His superior power [execution of the protocol plan] which He put into operation by means of Christ when He raised Him from the dead and seated Him at His right hand in heavenly places.”

- a. Part of the mystery doctrine of the Church Age is the fact that divine power is available to us as never before in history, i.e., the omnipotence of the Father, Son, and Spirit.
 - b. When Jesus Christ was seated at the right hand of the Father in the session after His ascension, that’s when this plan was put into operation.
 - c. The protocol plan of God and the availability of divine power to us is unique. The uniqueness of the Church Age is reflected in the fact that it was put into operation at the point of the session of Jesus Christ.
 - d. As a result of His resurrection, ascension, and session, our Lord Jesus Christ received his third royal patent without a royal family. The royal family is being formed today because of the ascension and session of Jesus Christ.
 - e. God is perfect; therefore His protocol plan is perfect. A perfect plan from perfect God excludes human power for its execution. A perfect plan from perfect God demands the use of divine power or perfect power for its execution.
 - f. Therefore, there is no substitute for the utilization of divine power in the execution of the protocol plan.
 - g. Divine power and human power are mutually exclusive. For the believer to utilize human dynamics and call it the Christian way of life is blasphemy. To the extent that the Church Age believer relies on human power or gets involved in legalism, he has completely failed to fulfill God’s purpose, plan, and objective for sustaining him in this life.
 - h. The perfect protocol plan of God cannot accept or utilize any form of human power or human ability, or anything that we can do. Anything we can do in our own power is not a part of the Christian life.
 - i. Only through cognition of Bible doctrine can divine omnipotence be understood and utilized in the execution of the protocol plan. There is therefore no substitute for post-salvation epistemological rehabilitation.
3. Ephesians 1:20, “which [superior power] He put into operation by means of Christ when He raised Him from the dead and seated Him at His right hand in heavenly places.”
- a. This power is superior to every authority.
 - b. In His deity, Christ was always superior. However, this superiority refers to the humanity of Christ in a resurrection body, seated at the right hand of the Father.
 - c. So the session becomes very important, because the power that

- raised Him from the dead is now delegated to the royal family.
- d. In resurrection, the omnipotence of the Holy Spirit restored the human soul of our Lord to His body, and the omnipotence of God the Father restored His human spirit to His body. This divine power that raised Christ from the dead is now available to you only because you are the body of Christ, royal family of God.
 - e. Divine power was utilized, transferred, and delegated to the Church Age believer; utilized in our portfolio of invisible assets, provided by the omnipotence of God the Father; transferred and delegated inside the operational-type divine dynasphere by the omnipotence of God the Holy Spirit.
4. Ephesians 1:21, "Superior to every authority, both human power and authority as well as angelic power and authority, and superior to every title that can be named, not only in this age [Church Age], but in the one destined to come [Millennium]."
 5. Ephesians 1:22, "And He [God the Father] has subordinated both angelic and human creatures under His feet [operation footstool]; furthermore He [God the Father] has appointed Him ruler over all things to the Church."
 - a. The first phase of operation footstool is the resurrection, ascension, and session of Christ.
 - b. The second phase of operation footstool is the Second Advent of Christ. At that time, the baptism of fire will remove all unbelievers from the earth, both Jews and Gentiles. Also in this second phase of operation footstool, Satan is sentenced to 1000 years of jail.
 - c. Another part of the second phase of operation footstool occurs at the end of the Millennium with the suppression of the Gog and Magog Revolution, sponsored and led by Satan, having been just released from prison. Then occurs the second resurrection of only unbelievers and their judgment, followed by the execution of the prehistoric sentence of Satan and all fallen angels.
 - d. There would be no royal family without the appointment of Christ as prince-ruler over the Church. This means He rules all Church Age believers today, winners and losers.
 - e. So Christ is the ruler of all creatures, angelic and human, no matter how rebellious. The most rebellious of all creatures today are not demons but born-again believers who fail to fulfill the principle of post-salvation epistemological rehabilitation in the perception, metabolization, and application of Bible doctrine under whomever is their right pastor.
- H. The Session and the Royal Priesthood.
1. Hebrews 8:1, "Now the main point on what is being communicated is this: we have such a high priest who has taken His seat at the right hand of the throne of the majesty in the heavens."
 2. Our Lord was not qualified by birth to be a Levitical priest in Israel. His priesthood, however, supersedes the priesthood of Israel because He is both a king and a priest.

3. Our Lord's priesthood is patterned after a royal priesthood, that of Melchizedek. Melchizedek was both a king and a priest. Our Lord is the king-priest as a result of His resurrection, ascension, and session.
 4. His third royal warrant makes Him Lord and King over all lords and kings. Therefore, our Lord's entire royal family, Church Age believers, are a part of that priesthood. One of the unique factors of the Church Age is the universal priesthood of the believer.
 5. Because you are in union with Christ, you are a king-priest. This means you can directly address God the Father in prayer through Jesus Christ, because He is the greatest high priest in all of history. He is a royal high priest or king priest.
 6. Therefore, we pray to God the Father in the name of Christ, and in the effectiveness of the power of the Holy Spirit which is life inside the divine dynasphere.
 7. Jesus Christ is the high priest; we are a kingdom of priests. As our high priest, Jesus Christ makes intercession for us right now at the right hand of God the Father.
 8. The ascension and session abrogates the Levitical priesthood, replacing it with the royal priesthood, 1Peter 2:9; Revelation 1:6, 5:10, 20:6.
 9. Jesus Christ is our high priest, Hebrews 10:1-10, 7:25, 8:1.
- I. The session demands a new mental attitude of the Royal Family.
1. Colossians 3:1-2, "If therefore you have been raised in Christ [and you have in baptism of the Spirit and current positional truth], keep on desiring to possess the above things [escrow blessings] where Christ is, sitting at the right hand of the Father. Keep thinking objectively about the above things [doctrine], not things on the earth. For you have died, and your life is hidden with Christ in God."
 2. To "possess the above things" requires the utilization of divine power inside the divine dynasphere, which requires cognition of doctrine, which requires right priorities; doctrine must be first in your life.
 3. The desire to possess your very own escrow blessings motivates you to execute the protocol plan. This motivation results in consistent post-salvation epistemological rehabilitation, the daily perception, metabolization, and application of Bible doctrine.
 4. The fact that the humanity of Christ is seated at the right hand of the Father, except for the Rapture of the Church and His permanent move at the Second Advent, is indicative of the fact that He has made the most fantastic system of power available to you!
 5. Objective thinking about the "above things" includes cognition of your portfolio of your invisible assets, understanding the protocol plan of God in detail, perception of the unique things related to the great power experiment of the Church Age, especially the ten problem solving devices.
 6. The royal family's mental attitude is to think doctrine, not good and evil. We should have a very strong, positive mental attitude no matter what our circumstances or pressures.

7. This doesn't mean we can't learn about fascinating human subjects. They often demonstrate and illustrate many principles. And it's always a wonderful thing to have a hobby or two in the field of thought, and to pursue that hobby.
 8. But when it comes to the Christian way of life, the system of divine viewpoint thought must be based on cognition of doctrine. If we're going to utilize divine power, we must understand the mechanics for its transfer and for its utilization. Ignorance is a guarantee that you will function on human power all your life.
- J. The Session and the Authority of Christ.
1. The session is an indication of the authority of Christ. Romans 8:34, "Who is the one who condemns? Christ Jesus is the one who died. Yes, rather, who has been raised from the dead, who is at the right hand of God, who intercedes for us." Jesus Christ has supreme authority over all human and angelic creatures.
 2. All of this time Christ holds the universe together by the word of His mouth, Colossians 1:16, "For by Him were all things created, that are in heaven or in earth, visible or invisible, whether they be thrones, or dominions, or principalities, or powers, all things were created by Him and for Him."
- K. The Session and Spiritual Self-Esteem. Hebrews 12:2-3, "Let us fix our eyes [concentrate] on Jesus, the author and perfecter of our faith, who for the joy that was set before Him, endured the cross, despising the shame, and has sat down at the right hand of the throne of God. For consider Him who has endured such opposition by sinners against Himself, so that you do not grow weary and faint in your souls."
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Adoption

1. Isagogics: the Bible must be interpreted in the time in which it was written. The noun *huiothesía* (υἰοθεσία) [pronounced *hwee-oth-es-EE-ah*] refers to a Roman custom in Paul's time. In the Roman empire the son was placed under slaves and teachers during his minority. At around age 14 he had graduated from a system of intensive training and discipline which was administered by slaves, those who taught him. He was then recognised as an adult member of the family. The ceremony was called *huiothesía* (υἰοθεσία) [pronounced *hwee-oth-es-EE-ah*], the word "adoption" in our passage. The basic concept of the ceremony was freedom to function as an adult citizen in the Roman world. This custom is taken by Paul. There is no concept here of adopting someone outside the family, it is recognition of someone inside the family, that they have now grown up.
2. We must relate the etymology to the isagogics. The word *huiothesía* (υἰοθεσία) [pronounced *hwee-oth-es-EE-ah*] comes from the Greek word *huios* (υἰός, οὐ, ό) [pronounced *hwee-OSS*] which means adult son, and *thesia* come from *tithêmi* (τίθημι) [pronounced *TIHTH-ā-mee*] which means to appoint or place. *Huiothesía* (υἰοθεσία) [pronounced *hwee-oth-es-EE-ah*] means, then, to be appointed an adult son as a member of the family. It refers to one of the 36 things that every believer receives at the moment of salvation, and it has to do with the believer's freedom. At the moment you believe in Christ spiritually you are *brephos* (βρέφος) [pronounced *BREHF-oss*], a child on mother's breast. But you are at the same time in union with Christ who is the Son of God, *huios* (υἰός, οὐ, ό) [pronounced *hwee-OSS*], and being in union with Him positionally you are *huios* (υἰός, οὐ, ό) [pronounced *hwee-OSS*]. You are a child spiritually, experientially, but positionally you are an adult son. This indicates that every believer, no matter how he fails, is still another *huios* (υἰός, οὐ, ό) [pronounced *hwee-OSS*] of God; he is in union with Christ.
 - a. Example of Gaius Julius Cæsar who had three wives. He had no sons as heirs. Daughter Julia married to Pompey. She died in childbirth. Cæsar still had a bloodline in his sister Julia. She had a daughter who married Gaius Octavius. Octavius and Octavia were the sons and daughters. Octavius is the grand nephew of Cæsar. Mark Anthony was overly arrogant, emotional, and Cæsar made certain that he would not rule Rome. Cæsar named Octavius as his heir. Roman adoption often takes place, and the person that you adopt has your power and authority. You recognize the adopted person as having the same power as you. Octavius became the heir and he still had to fight to get there. And his name was Gaius Julius Cæsar Octavius (?). He had a second wife, Julia, she was married thrice. Once for love, but her father forced her to marry someone else and they produced many children. The most famous one of this group was Agrapina. There was a woman that Octavius loved, Drusilla, but she was married to Tiberius Claudius Nero and she had two famous sons by him. Drusis was the second, handsome and charming. Two families closely allied, the Claudians and the Julians. Her next husband adopted the two sons. Germanicus was a great general and

Tiberius envied him. He had to go to his brother's line for an heir, so he adopted Germanicus (a military genius). He had nine children, and they were to be a source of some interest. Caligula had a sister who married into the Hanabarbas, and Agrapina was the sister of Caligula, and they had a son, Lucius Domitius Hanabarbas. When the adoption system broke down, Caligula was absolutely insane and named no adoptive sons. Adoption was one of the more important words when it came to Roman rule.

- b. Caligula did not adopt an heir and someone was chosen at his death. I think Claudius was made ruler. He did adopt a son, Lucius Domitius Hanibarbas, and he was called Nero.
 - c. Paul uses the word of ultimate genius. Nero, one of the most brutal rulers, came to the throne in the time of Paul. Excessively cruel.
 - d. Paul was a great genius. He had been wealthy; but he had other supergrace blessings to take the place of it.
 - e. 10 years later, Paul would do what?
3. The mechanics of adoption. Positional truth in Ephesians 1:4,5 gives us the mechanics. By means of the baptism of the Holy Spirit every believer enters into union with Christ. Positional truth is the mechanics of adoption. The word *tithêmi* (τίθημι) [pronounced *TIHTH-ā-mee*], the verb from thesis (θέσις) [pronounced *THEH-sihs*], is fulfilled by the baptism of the spirit - 1Corinthians 12:13. At the moment of salvation every believer is an adult son.
- a. **Even as He has chosen us for Himself in Him before the beginning of the world that we should be saints [royal family] and blameless before Him; in love, having pre-designed us for the purpose of adoption [which is a part of the salvation ministry of the Holy Spirit] as adult sons for Himself [which includes the power and position of a permanent royalty] (Ephesians 1:4–5)**
 - b. God took all kinds of people and adopted us into the royal family. We are God's heirs.
4. The time of adoption is the point of salvation - John 3:3,7; 1:12; Galatians 3:26; Titus 3:5. The son is like a slave until he turns 14 and then he will be given a toga and he will be recognized as an adult son. As a slave, that parallels our lives as unbelievers. We only glorify God through reaching spiritual maturity. The mechanics are the believer is put into union with Christ.
- a. The son is under the authority of these various tutors appointed by his father and he is, in effect, a slave to them.
 - b. At age 14, he is given to toga virilus. Rome is how we understand these passages and doctrines.
 - c. God has given us power and authority, in adopting us a sons.
5. Adoption anticipates blessings, power and authority. Romans 8:23
6. God has a personal adoption of His royal family; and a national adoption (of Israel, with the 4 covenants).
7. The implications of adoption are freedom to have relationship with God and serve Him - Galatians 4:5. Remember that adoption as well as salvation in general gives us freedom toward God, not freedom in the human race. Therefore

full time Christian service is nothing more or less than the believer free to have relationship with God - Romans 8:15.

8. There is also a future aspect of adoption - Romans 8:23, the resurrection body, minus the old sin nature, minus human good. In other words, the future aspect of adoption is ultimate sanctification.
9. Israel, as a nation, has a very special adoption. Israel has a future national adoption. Paul will be adopted as a Church Age believer; and as a Jew.

Adoption (2) (by R. B. Thieme, Jr.)

1. Isagogics: the Bible must be interpreted in the time in which it was written. The noun huiōthesía (υἰοθεσία) [pronounced *hwee-oth-es-EE-ah*] refers to a Roman custom in Paul's time. In the Roman empire the son was placed under slaves and teachers during his minority. At around age 14 he had graduated from a system of intensive training and discipline which was administered by slaves, those who taught him. He was then recognised as an adult member of the family. The ceremony was called huiōthesía (υἰοθεσία) [pronounced *hwee-oth-es-EE-ah*], the word "adoption" in our passage. The basic concept of the ceremony was freedom to function as an adult citizen in the Roman world. This custom is taken by Paul. There is no concept here of adopting someone outside the family, it is recognition of someone inside the family, that they have now grown up.
2. We must relate the etymology to the isagogics. The word huiōthesía (υἰοθεσία) [pronounced *hwee-oth-es-EE-ah*] comes from the Greek word huios (υἰός, οὐ, ό) [pronounced *hwee-OSS*] which means adult son, and thesia come from tithêmi (τίθημι) [pronounced *TIHTH-ā-mee*] which means to appoint or place. Huiōthesía (υἰοθεσία) [pronounced *hwee-oth-es-EE-ah*] means, then, to be appointed an adult son as a member of the family. It refers to one of the 36 things that every believer receives at the moment of salvation, and it has to do with the believer's freedom. At the moment you believe in Christ spiritually you are brephos (βρέφος) [pronounced *BREHF-oss*], a child on mother's breast. But you are at the same time in union with Christ who is the Son of God, huios (υἰός, οὐ, ό) [pronounced *hwee-OSS*], and being in union with Him positionally you are huios (υἰός, οὐ, ό) [pronounced *hwee-OSS*]. You are a child spiritually, experientially, but positionally you are an adult son. This indicates that every believer, no matter how he fails, is still another huios (υἰός, οὐ, ό) [pronounced *hwee-OSS*] of God; he is in union with Christ.
3. The mechanics of adoption. Positional truth in Ephesians 1:4,5 gives us the mechanics. By means of the baptism of the Holy Spirit every believer enters into union with Christ. Positional truth is the mechanics of adoption. The word tithêmi (τίθημι) [pronounced *TIHTH-ā-mee*], the verb from qesij, is fulfilled by the baptism of the spirit - 1Corinthians 12:13. At the moment of salvation every believer is an adult son.
4. The time of adoption is the point of salvation - John 3:3,7; 1:12; Galatians 3:26; Titus 3:5.
5. The implications of adoption are freedom to have relationship with God and serve Him - Galatians 4:5. Remember that adoption as well as salvation in general gives us freedom toward God, not freedom in the human race. Therefore full time Christian service is nothing more or less than the believer free to have relationship with God - Romans 8:15.
6. There is also a future aspect of adoption - Romans 8:23, the resurrection body, minus the old sin nature, minus human good. In other words, the future aspect of adoption is ultimate sanctification.

Baptism (by R. B. Thieme, Jr.)

(All of these are from NB1)

The verb “baptize” and the noun “baptism” are Greek words that are not translated but transliterated. We know the etymology because of the use of the word in ancient Greek literature. They are words which have come down to us through three different Greek languages over a period of 1000 years. Before these words got into the New Testament they were a thousand years old. So we know exactly what they mean. The Greek word for baptize means to identify one thing with another, to identify with “something else.” Homer, in the IX book of The Odyssey, used the word baptize in his analogy of the spear entering the eye of the Cyclops and with the immersing of hot steel in water by the smith: the steel was identified with the water.

Herodotus used the word baptize in baptizing a new spear in the blood of a pig which had been sacrificed to the god of war: the spear was identified with its intent, to draw blood. When the Spartans went to war they always took an oath to kill the enemy and in doing so they plunged it into the pig’s blood. That was called the baptism of the spear. It was now a warrior’s spear, it had touched blood. So the point of the spear, which is something, goes into something else (pig’s blood) which has been offered as a sacrifice to the god of war.

Euripides used baptize in identifying a sunken ship with the sea. The “something else” was the bottom of the sea. He said the ship was baptized in the sea. Thus, the connotation of the word is always identification with “something else” and that is what baptizo means. It means to put something into something else, and that is all.

We know this because there are seven baptisms found in the Bible. Four of them are dry and three of them are wet, but in each of these baptisms something or someone is identified with something else. That is what baptizo really means. “Baptize” is not an English word, and the only way to translate it is give it its proper meaning: to identify, to identify something with something else.

To summarize: Baptizo or baptise means to identify. That is the translation of the noun and “to identify” is the verb. This was true in the days of Homer. Homer used these words in the sense of identification. Then in the days of the great Greek historians of the fifth century BC, Herodotus and Thucydides used it. Euripides used it. And always with great consistency the verb and the nouns have meant identification. They connote identification. Something is identified with something else. Homer talks about the crafty Ulysses putting the sharpened beam into the eye of Cyclops. he says the plunging of the beam made a hissing noise like a man who smelt iron when he dips the iron into the water, and he used the word bapto, identifies it, so that the iron is tempered. So the word has been used extensively so there was never any excuse for a transliteration. The translation should be “identification.”

Types of Baptisms

Baptize means to identify: To be made one with. It means something so identified with something else that its nature or character is changed, or represents a real change that has already taken place.

- A. There are seven baptisms in the scriptures (Four real, three ritual)
 1. Real Baptisms: (Actual Identification)
 - a. Baptism of Moses — 1Corinthians 10:1,2. The children of Israel are identified with Moses and the cloud as they pass through the Red Sea.
 - b. Baptism of the cross or cup — Matthew 20:22; 2Corinthians 5:21. Jesus Christ drank the cup filled with our sins — identified with our sin and bore it on the cross. He was made sin for us — 1Peterer 2:24.
 - c. Baptism of the Holy Spirit — (Believer), 1Corinthians 12:13. The believer at the point of salvation is placed into the body of Christ. He is identified then as a believer, as a Christian — Acts 1:5; Romans 6:3,4; Galatians 3; Colossians 2:12, Ephesians 4:5.
 - d. Baptism of fire — (Unbelievers), the baptism of judgement on all believers: Battle of Armageddon, Matthew 25:31, 33; 3:11; Luke 3:16; 2Thessalonians 1:7-9.
 2. Ritual Baptisms: (Representative Identification) Water is used. Water is symbolic of something else, but the individual is really identified with the water.
 - a. Baptism of John — Matthew 3:6, 11a. Water is symbolic of the Kingdom of God which John preached. People, when baptized by John were indicating, in effect: “I have previously believed in Christ, I am now symbolizing that identification with His Kingdom by baptism.”
 - b. Baptism of Jesus. Unique Baptism. Water was used. Jesus Christ was NOT a sinner. Water is symbolic of the Father’s will. Jesus Christ identified Himself with the Father’s will in the execution of salvation — Matthew 3:13-17. We cannot “follow the Lord in baptism” as to His purpose (securing our redemption) but can duplicate the mode of His
 - c. Baptism of the believer in the Church Age — Matthew 28:9. Water represents the person of the Lord Jesus Christ. Believers are identified with Christ in His death, burial, and resurrection. It symbolizes retroactive and current positional truth. It is the ritual of the real baptism of the Holy Spirit. It is thus a picture of Spirit baptism.
 - i. The person going into the water is identified with the water, and he is saying in effect, “I am identified with Him in His death.”
 - ii. The person coming out of the water is identified with the air which represents: Identification with Christ in His resurrection; The believer giving testimony to current

positional truth — allowing His resurrection life to live through us.

- iii. Ritual without reality is meaningless. Water baptism is the ritual (picture) of the real (Baptism of the Holy Spirit). The believer needs doctrine before baptism, i.e. positional truth: retroactive positional truth , current positional truth, experiential positional truth, human good versus divine good. He should understand the difference between relationship and fellowship.
 - iv. The believer was baptized in the early church very soon after salvation. Reason: Because as soon as the individual was saved he was given a long lesson in Bible doctrine. Immediately upon understanding the basics the individual was baptized. An individual should never be baptized until he understands the doctrine behind the ritual.
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Baptism (2)

1. The verb “baptize” and the noun “baptism” are Greek words that are not translated but transliterated. We know the etymology because of the use of the word in ancient Greek literature. They are words which have come down to us through three different Greek languages over a period of 1000 years. Before these words got into the New Testament they were a thousand years old. So we know exactly what they mean. The Greek word for baptize means to identify one thing with another, to identify with “something else.”
2. Homer, in the IX book of The Odyssey, used the word baptize in his analogy of the spear entering the eye of the Cyclops and with the immersing of hot steel in water by the smith: the steel was identified with the water.
3. Herodotus used the word baptize in baptizing a new spear in the blood of a pig which had been sacrificed to the god of war: the spear was identified with its intent, to draw blood. When the Spartans went to war they always took an oath to kill the enemy and in doing so they plunged it into the pig’s blood. That was called the baptism of the spear. It was now a warrior’s spear, it had touched blood. So the point of the spear, which is something, goes into something else (pig’s blood) which has been offered as a sacrifice to the god of war.
4. Euripides used baptize in identifying a sunken ship with the sea. The “something else” was the bottom of the sea. He said the ship was baptized in the sea. Thus, the connotation of the word is always identification with “something else” and that is what baptizo means. It means to put something into something else, and that is all.
5. We know this because there are seven baptisms found in the Bible. Four of them are dry and three of them are wet, but in each of these baptisms something or someone is identified with something else. That is what baptizo really means. “Baptize” is not an English word, and the only way to translate it is give it its proper meaning: to identify, to identify something with something else.
6. To summarize: Baptizo or baptise means to identify. That is the translation of the noun and “to identify” is the verb. This was true in the days of Homer. Homer used these words in the sense of identification. Then in the days of the great Greek historians of the fifth century BC, Herodotus and Thucydides used it. Euripides used it. And always with great consistency the verb and the nouns have meant identification. They connote identification. Something is identified with something else. Homer talks about the crafty Ulysses putting the sharpened beam into the eye of Cyclops. he says the plunging of the beam made a hissing noise like a man who smelt iron when he dips the iron into the water, and he used the word bapto, identifies it, so that the iron is tempered. So the word has been used extensively so there was never any excuse for a transliteration. The translation should be “identification.”

Baptism (3)

- A. Baptize means to identify: To be made one with. It means something so identified with something else that its nature or character is changed, or represents a real change that has already taken place.
- B. There are seven baptisms in the scriptures (Four real, three ritual)
 - 1. Real Baptisms: (Actual Identification)
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- iv. The believer was baptized in the early church very soon after salvation. Reason: Because as soon as the individual was saved he was given a long lesson in Bible doctrine. Immediately upon understanding the basics the individual was baptized. An individual should never be baptized until he understands the doctrine behind the ritual.

Baptism of the Cross

The first use of the word “cup” is in Matthew 26:39 (The Cross). The cup contained the sins of the world. Jesus Christ was sinless — 2Corinthians 5:21. The Father judged those sons — Isaiah 53:4-6.

Christ drank from the cup — John 18:11. Drinking from the cup is a picture of the judgement of God’s wrath, which fell upon the Son when He drank (when He bore the sins of the world). God’s wrath is against sin but the sins were poured out upon Christ who drank the cup to the bottom (bore the sins of the whole world), therefore the Father’s wrath was poured out upon Him.

The Father rejected human good for future judgement. The individual chooses human good for divine good (the cross). The work of Christ on the cross was divine good. If one rejects divine good (Christ’s work) they stand on their own merit (human good). Anyone standing on human good will have a cup from which he will drink, containing the wrath of God.

Jesus Christ deliberately drank from the cup: volition of His humanity. He received the judgement for our sins.

The alternative: Either accept Christ drinking the cup for you on the cross, or accept the wrath of God on yourself. If you reject the cross, then the alternative is the wrath of God.

In the Tribulation Jesus Christ becomes the judge and He pours out His vials (drinking cups) of judgement on religious unbelievers — Revelation 16.

When He came, first advent: He drank the cup.

When He comes, second advent: Unbelievers will drink the cup because they did not accept His drinking cup for them.

Baptism of the Holy Spirit

The baptism of the Holy Spirit did not occur in the Old Testament or in any previous dispensation — Acts 1:5, future tense. The baptism of the Holy Spirit was prophesied by John the Baptist — Matthew 3:11; Mark 1:8; Luke 3:16. The mechanics for the baptism of the Holy Spirit is given in 1Corinthians 12:13. The Holy Spirit enters the believer into union with Christ at the moment of salvation. It happened the first time on the Day of Pentecost.

The unification of believers is dependent upon the baptism of the Holy Spirit (this only occurs at the moment of salvation). The implication of the baptism H/S are given in Galatians 3:26-28. Principle: All social distinctions are destroyed. The principle of retroactive identification is brought out in Romans 6:3-4; Colossians 2:12.

The baptism of the Holy Spirit begins the Church Age — Compare: Matthew 16:18 (Says the Church is future); Acts 1:5; 2:3. Key verses: Acts 11:15-17 — says the baptism of the Holy Spirit took place on the Day of Pentecost. 1Corinthians 12:13, “one body”: the body of Christ, Colossians 1:18.

The baptism of the Holy Spirit is the basis for positional truth — Ephesians 1:3-6. It is not an experience, it is NOT speaking in tongues or ecstasies. The aorist tense of 1Corinthians 12:13, once and for all, plus the phrase “we all” (all who believe), not just some.

Colossians 2:12

— we are actually looking at the ritual related to this spiritual circumcision. “Buried” is the aorist passive participle from the compound verb sunqaptw. Sun means “with,”

qaptw means to be buried. It should be translated "Having been buried with." It is an aorist tense: point of salvation. Passive voice: you received this burial, you didn't bury yourself.

"with him" — we have the locative of a)utoj, a pronoun used here for Jesus Christ. It is in the locative form to indicate union with Christ — "Having been buried with him" or "in him." This is the positional truth of Romans 6.

Then we have a prepositional phrase, the preposition e)n plus the instrumental of baptisma. Baptisma is in the instrumental case — "Having been buried in him by means of the baptism." There is a definite article here.

We have to remember that baptisma which is a noun, baptizw which is a verb, and baptw which is a verb, are all words which have come down to us through three different Greek languages over a period of 1000 years. Before these words got into the New Testament they were a thousand years old. So we know exactly what they mean. The worst thing that ever happened to the Christian church in the English speaking world is when these words were transliterated. For example, baptizw is transliterated "baptise." But it isn't a translation. Only a translation tells us what is going on. It is legitimate only to transliterate the proper names of people and geographical locations, and so on — rivers, mountains, cities; but it is never legitimate to transliterate a verb like baptizw. It should be translated. That has not been done and that is a part of the great problem. Baptizw or baptise means to identify. That is the translation of the noun and "to identify" is the verb. This was true in the days of Homer. Homer used these words in the sense of identification. Then in the days of the great Greek historians of the fifth century BC, Herodotus and Thucydides used it. Euripides used it. And always with great consistency the verb and the nouns have meant identification. They connote identification. Something is identified with something else. Homer talks about the crafty Ulysses putting the sharpened beam into the eye of Cyclops. he says the plunging of the beam made a hissing noise like a man who smelt iron when he dips the iron into the water, and he used the word baptw, identifies it, so that the iron is tempered. So the word has been used extensively so there was never any excuse for a transliteration. The translation should be identification.

Baptisms (by Dr. George E. Meisinger)

Chafer Theological Seminary

cts@school.com

Introduction

When one hears the word "baptism," it is natural to assume water baptism. In many people's minds water and baptism are inseparable.

The Term

The word "baptism" comes from the Greek word baptizo. In the fourth century B.C., Aristophanes used the term of dipping or plunging a cup into a bowl of wine to draw out the wine.[\[1\]](#)

Polybius in the second century B.C., used baptizo to describe a sunken ship, obviously immersed.[\[2\]](#)

The Septuagint (the Greek translation of the Old Testament) uses the term to describe a Syrian general, Naaman, who plunged himself (baptizo) seven times into the Jordan River (2Kings 5:14). In these three instances, whatever or whoever was "baptized" was immersed.

The term, however, was also used metaphorically without involving water. For example, in a papyrus dated about 150 B.C., the individual "baptized" was overwhelmed or flooded, not by water, but by calamities.[\[3\]](#)

To be baptized in the ancient world, then, was to be engulfed by something, whether wine, water or trouble. The term emphasizes the notion of "submerge," or "immerse."

The Meaning

If we ask what meaning "baptism" has, we find help in an ancient custom that employed the term baptizo. Before going to war, Spartan soldiers took their spears and swords and plunged (baptized) them in blood.

The Egyptians had a custom when a crocodile dragged a person into the Nile and drowned him. When his body was recovered, the priests embalmed the remains, arrayed it in beautiful robes and placed it in a sacred sarcophagus. They treated his body "as one who is more than an ordinary being." A man drowned in this way was called one who had been 'immersed' [baptized].[\[4\]](#)

What do we learn from the Spartan and Egyptian usages of the term? The Spartan's immersion was to identify their weapons with their intended purpose, which for them was warfare. A similar situation exists for the Christian. His baptism publicly identifies him with God's purpose for his life, which for them is to glorify God (1Corinthians 10:31).

The Egyptians believed that the immersion of the drowned man identified him with special status. He was no longer ordinary, but extraordinary. So it is with Christians. Their baptism identifies them with their new extraordinary place in the plan of God: they are sons of God, royal priests, and raised to newness of life.

It is likewise with the various New Testament baptisms: Each act of baptism identifies the individual with something suggested by its context.

The Eight Baptisms of the New Testament

Of the eight baptisms that follow, the first five involve no water, that is, no one got wet. The final three baptisms involve water. Yet in all cases the baptisms identified those baptized with something.[\[5\]](#)

1. The baptism of Israel (1Corinthians 10:1-2).

In this passage the apostle speaks of Israel ("our fathers"), all of whom were baptized unto Moses, the Pillar of Cloud and the sea. Because Moses was God's appointed leader, by baptism unto Moses they were identified with Moses and God's purpose for Israel through Moses. The cloud spoke of the Lord and divine guidance. The sea, which God parted, spoke of divine omnipotence. Thus, the baptism of Israel identified the Jews with God's omnipotent plan for Israel, under Moses, between the Exodus and entrance into Canaan. By the way, no Israelite got wet!

2. The baptism of the cup (Matthew 20:20-33; Luke 12:50).

The "cup" refers to Jesus Christ's suffering on the cross for the sins of the world. Jesus Christ identified with our sins in that God "made Him who knew no sin to be [a sin-bearer] for us, that we might become the righteousness of God in Him" (2Corinthians 5:21; cp. 1Peterer 2:24). Being our sin-bearer, Christ was immersed in our sin and died, paying the penalty for our sin and guilt. He drank the cup of our suffering for us. We could also call this the baptism of the Cross.

3. The baptism of fire (Matthew 3:11; Luke 3:16-17; cp. Isaiah 4:1-6; 2 Thessaloni-ans 1:7-10).

This fire speaks of divine judgment that destroys the chaff (unbelievers) in Israel. These unbelievers will be identified or immersed with fire or divine judgment at Christ's second coming. God removes them from the earth at that time (Matthew 24:37-41; cp. 25:31-46). Three parables deal with the baptism of fire: (a) The wheat and the tares (Matthew 13:24-30), (b) the good and bad fish (Matthew 13:47-51), and (c) the wise and foolish virgins (Matthew 25:1-13).

4. The baptism of the Holy Spirit (Acts 1:5; 1Corinthians. 12:13).

In this baptism, which takes place for every believer at the moment of faith in Christ, the Holy Spirit identifies each Christian with the body of Christ (1Corinthians 12:13; Galatians 3:26-28; Colossians 1:18; 2:12). This identification makes each one a "new creation" in Christ (2Corinthians 5:17), thus granting him a new, perfect, and eternally right relationship with God.

5. The baptism of Noah (1Peterer 3:20-21).

Noah's ark speaks of how the baptism of the Spirit perfectly delivers a believer from judgment. Peter shows that Noah's experience of full deliverance in the ark was a type of the baptism of the Spirit. The ark speaks of God's perfect provision for all who place their trust in Jesus Christ. Noah was a believer and, therefore, placed in the ark, identified with it, and thus delivered from the judgment of the flood. The believer who trusts Jesus Christ is placed in the ark of positional truth and, consequently, delivered forever from eternal judgment.

6. The baptism of John (Matthew 3:11; Mark 1:4; cp. John 1:25-28).

This is the first of the three baptisms that involve water. John immersed believers in water. The water spoke of their faith in John's message concerning the coming Messiah and of their repentance from sin because they were now in the kingdom of the regenerate. After Pentecost (Acts 2), John's baptism was inadequate because it was limited to the time of Christ's earthly ministry. For that reason, Paul later rebaptized John's disciples to identify them with the new Church Age and its distinctives (Acts 18:25-26; 19:3).

7. The baptism of Jesus (Matthew 3:13-17; John 1:29-34).

John the Baptist immersed Jesus Christ in water. The water spoke of God the Father's will for His Son. By His baptism, Christ testified to His willingness to fulfill God's will for His life. This was a unique, never to be repeated baptism.

8. The baptism of believers (Matthew 28:19; Acts 16:14-15, 33; 18:8; 19:5; 1 Corinthians 1:13-17).

Immersion in water symbolizes, or gives testimony to, a Christian's immersion into union with Christ by the Holy Spirit. This further identifies us with Christ's death and resurrected life (cp. Romans 6:1-14). What believers' baptism portrays is a deduction derived from details of the baptism of the Spirit. More follows in a moment.

Chart number one in the appendix compares and contrasts these eight baptisms.

Water Baptism

There was a time when baptism was a great troubling issue in the church. For example, after the Reformation, there was a group of believers called the Anabaptists who believed that one should only baptize people after they had become Christians. Thus if one had been baptized before trusting Christ as his Savior, they baptized him again after he became a Christian.

That is why people called them Anabaptists: ana means "again." There were many who took exception to that! They believed that if they had baptized someone before his salvation, it was sufficient. They believed it so strongly that widespread hostility broke out against the Anabaptists and many were martyred for their convictions:

- The Protestants burned some at the stake.
- The Roman Catholics drowned those they caught.[\[6\]](#)

In later centuries heated conflicts broke out among some believers about whether one should be baptized by sprinkling, pouring, or immersion. Most denominations believe that immersion is acceptable, but some also think that you may merely pour or sprinkle water on the person being baptized. One thing remains clear, however, in spite of all of the fuss that people have generated over the centuries, the New Testament commands baptism.

Its Meaning

In keeping with our study under #8 above, when a Christian is baptized in water, he testifies to his identification with Christ. God baptizes the believer by the agency of the Holy Spirit into union with Christ (1 Corinthians 12:13), thus making him a part of the body of Christ, the Church (Colossians 1:18). In this way the believer is identified or associated with the Head of the body, Christ Himself, and with the rest of the body, his fellow believers.

To develop the symbolism of water baptism further, we may say that as a believer is immersed in water, he signifies his identification with Christ's death on the Cross and how that washed away his sins through faith in Christ (Colossians 2:12, 20; 3:3; cp. Acts 22:16; 1 Corinthians 6:11; Revelation 7:14). As he comes up out of the water, he signifies his identification with Christ's resurrected life and how he may now walk in "newness of life" (Romans 6:3-4; Colossians 2:12; 3:1).

Is Water Baptism

Necessary for Salvation?

There are at least four reasons why we must answer this question "No!"

Theological Reason

Salvation is by grace through faith alone in Christ alone. Thus, baptism does not save

anyone, or help to save anyone. Man can do nothing by way of good works to acquire or maintain eternal life (Romans 4:4-5; 11:6; Ephesians 2:8-9; Titus 3:5).

Scriptural Reasons

1. Acts 8:12-13. "When they believed [i.e., 'after' they believed] . . . they were baptized."

The sequence is first faith, which saved, then water baptism.

2. Acts 10:44-48. The sequence is clear: Peter preached, the Holy Spirit fell on those who heard the word (and believed) "then Peter answered . . . and ordered them to be baptized in the name of Jesus Christ." Note that he ordered or commanded, thus did not make water baptism optional for those who had believed.

3. Acts 9:17-18; 22:6-16, esp. 16. The sequence of events is (a) Paul was born-again in Damascus following a challenge from Ananias (Acts 22:16), (b) the Holy Spirit then filled him (Acts 9:17), and (c) finally Ananias baptized Paul with water (Acts 9:18; 22:16).

4. Romans 4:1-4, 10-11. This passage gives us an extraordinary illustration of how ritual follows inner spiritual reality. Abraham first believed then God imputed righteousness to Abraham while he was still uncircumcised. Then he was circumcised. In fact, the Lord did not have Abraham circumcised until 25 years after he was declared righteous (cp. Hebrews 11:8; Acts 7:2-4 and Genesis 12:1-3 with 17:9-19).

Historical Reasons

The Didache (ca. A.D. 150)^[7] does not allow for baptism until the reality precedes the ritual. It claims that "instruction precedes baptism."^[8]

Josephus, a first century historian, states "that the washing (with water) . . . [was] not in order to the putting away of some sins . . . [but presupposed] that the soul was thoroughly purified beforehand by righteousness."^[9]

Logical Reason

What about those too sick to baptize? Or a dying man who believes on the street following a fatal car accident? What about the repentant thief on the cross next to Christ who put his faith in Him (Luke 23:29-43)? Also Scripture declares Zaccheus (Luke 19:9) and Cornelius (Acts 10:7) to be saved before they were baptized.

What Water Baptism

Does Not Do

It does not contribute to our salvation. God gives each new convert at least 33 things at the moment of salvation that place him in perfect and eternal relationship to God (Hebrews 10:14). One cannot improve upon such perfection with or without water.

It does not make one more spiritual. A Christian achieves spiritual status only through walking by means of the Holy Spirit and through growth in God's Word, not through water.

Water baptism has no magic in it and imparts no mystical or spiritual potential. It confers no grace to those who are baptized, that is, it does not guarantee to them heaven, spiritual success, forgiveness, a greater potential to become saved at a later age, nor secure the removal of sin, whether the sin nature, imputed sin, or personal sin.

Water baptism is a picture or symbol of an already existing inner reality.

Is Water Baptism

Obligatory After Salvation?

In a word, "yes!" But why? John baptized Jesus Christ and we are to imitate Christ to fulfill the standard of righteousness as He did (cp. Matthew 3:15).

Christ baptized others through His disciples (John 3:22, 26; cp. 4:1-2), showing His approval. In the Great Commission, the resurrected Christ commanded His followers to baptize those they disciple, just days before the Church dispensation began (Matthew 28:19-20). In obedience to Christ's command, the apostles commanded the newly converted to be baptized (Acts 2:38).

The New Testament church practiced water baptism as an integral tradition of the present age (Acts 19:4; 1Corinthians 1:13-17). In 1Corinthians 1:13-17 (cp. esp. 1:17 with 4:15) a clear-cut distinction is made between the Gospel and baptism. Paul led all of them to Christ through the gospel, but only baptized the few mentioned in chapter 1. He delegated the baptizing of the rest to his evangelistic team members, e.g., Sosthenes and Timothy (1Corinthians 1:1; 16:10).

The fact remains that though he did not emphasize baptism, he did in fact baptize. It is one thing to say that Paul did not emphasize baptism, but it is non sequitur to say that because he chose to delegate the ritual we should not baptize. Paul did baptize some, and since he thought it important enough to do that, we may assume he, as Christ before Him, delegated the rest to others!

By the way, throughout the centuries a baptism service has been a time of rejoicing, not a chore to be endured, or to be gotten over as quickly as possible.

Let me illustrate a positive attitude regarding baptism.[\[10\]](#) At a large church in Elkton, Maryland, a visitor came to a Sunday morning service. During the message he listened with great interest and at the conclusion of the service the preacher gave his usual appeal for people to believe in Christ for eternal life and forgiveness. This visitor showed that he wanted to believe in Christ.

The custom of that church is to baptize new believers on the spot. Consequently -- and I quote the preacher now -- "When he came into the baptistry, I dropped him into the water and out again to walk in the newness of life. He came up out of the water clapping his hands and shouting, 'Hot dog, Hot dog, Hot dog.'

"Our people roared with laughter. I quickly asked them for silence as I explained that this . . . man had not been around the church and didn't know about 'Amen, Praise the Lord, and Hallelujah.' His word was 'Hot dog,' and he was praising the Lord with the only vocabulary he knew."

The point is that baptism is not only necessary as a fulfillment of righteous living, but a time of rejoicing as the new believer thus testifies to his faith in the Savior. This expression of faith should also be a catalyst of joy to those observing.

How Should

Someone Be Baptized?

Three ways of baptizing exist in the Christian world today: sprinkling, pouring, and immersion. Does the New Testament show that the first Christians followed one or the other?

The primary usage of baptizo is to "immerse" or "dip." There are other Greek words for pouring (ekxeo)[\[11\]](#) and dipping (bapto).[\[12\]](#)

The verb "to baptize" is often used with prepositions (eis and en) whose primary meanings are "into" and "in" that denote to immerse completely.[\[13\]](#)

Circumstances attending the administration of baptism further denote immersion. For example:

· "Coming up out of the water" (Mark 1:9-10). We best explain this as coming up out of

the water that had immersed the new convert.

· John baptized near the city of Salim "because there was much water there" (John 3:23). Other places also had much water, e.g., the Jordan River (Matthew 3:13, 16). The best way to explain the mention of "much" water is that more than a pitcher full of water was used to accomplish baptism. Why? Immersion was practiced.

· When Philip baptized the Ethiopian eunuch, "they both went down into the water." When done "they came up out of the water" (Acts 8:38-39). This, again, we best explain by an immersion.

Immersion is the best mode to picture our identification with Christ's death and resurrection (Romans 6). Going completely down into the water speaks of our death and burial with Christ (Romans 6:3-4). Coming up out of the water speaks of our resurrection with Christ unto newness of life (Romans 6:5b, 8, 11b).

Early church history: The Didache allowed pouring but only if no other means were available. It draws a clear distinction between pouring (ekxeo) and immersion (baptizo). Historian Philip Schaff says immersion was the original form,[\[14\]](#) and Martin Luther preferred it.[\[15\]](#) John Calvin says that immersion was the custom of the ancient church, though he thought the mode inconsequential.[\[16\]](#)

Proselyte baptism and John the Baptist's baptism were immersion. It does not make sense to claim that the church practiced something different without sound evidence that they did. Application: if you have not been baptized since believing in Christ, you should be immersed. If, however, someone poured or sprinkled you after your new birth, that is acceptable. Scripture does not command the mode, but does the act! If one has a choice in the matter, though, it is best to follow the New Testament pattern.

Who Should Be Baptized?

It is for Believers

Baptism is for Christians who have believed and want to bring forth fruit in keeping with their repentance (deduction from Matthew 3:8). They also want to fulfill the process of discipleship for their lives (Matthew 28:19) and accept Christ's authority and thus are obedient (Acts 2:38).

Note that though Paul did not emphasize baptism in his ministry, that is, he did not always do it himself, yet he still did it, or had others do it for him. And he did it as late as the 5th decade of the first century in both Corinth and Ephesus (1Corinthians 1 and Acts 19).

See Chart number two in the appendix that provides an overview of the historical occurrences of water baptism in the first century.

What About Baptizing Infants?

If we should baptize only those who believe, what does this mean for "infant baptism?"[\[17\]](#) Many parents rightfully want the best for their children, thus they have them baptized where this is practiced. Yet there are at least 7 reasons for not baptizing infants and for parents to wait until a later time:

1. There is no evidence in the New Testament of someone baptizing a baby. To do it, therefore, is to practice it without biblical precedent or teaching.
2. Sometimes appeal is made to "household baptism" (whole families baptized) as a reason for baptizing babies. This, however, is not valid because the texts show that those baptized had believed, something a baby cannot yet do (Acts 11:14 & 17-18; 16:31-34; 1Corinthians 1:16 cp. with 16:15).

3. Others appeal to the Lord's blessing of little children (Matthew 19:13-15), insisting those acts justify baptizing infants. Yet blessing and baptizing are different. To bless is to seek God's benefits for! To baptize is to perform a ritual that pictures an already existing inner spiritual reality.

4. Some people appeal to 1Corinthians 7:14, which says that children are "holy" or "sanctified." Yet sanctification and baptism are two different things. What the passage does say is that God regards the children of a mixed marriage (believer + unbeliever) to be legitimate (as opposed to illicit).

5. Some attempt to create an analogy between circumcision and baptism, appealing to Colossians 2:11-13. This too cannot stand because:

- Circumcision and baptism are concerned with separate ages: Israel and the Church. For Israel circumcision was a sign of their national relationship with the Lord. For the church baptism is a sign of identification with Christ's death and life.

- Circumcision and baptism involve different covenants, that is, on the one hand, the Abrahamic and Mosaic covenants and, on the other hand, the New Covenant. Under the Mosaic Covenant the Lord commanded to circumcise 8 day old boys. Under the New Covenant, we should baptize all who believe, whether old or young, male or female (Acts 8:12).

- God gave the sign of circumcision only to Abraham's descendants, thus Jonah did not ask the Assyrians to be circumcised. Nor did Elisha seek to circumcise Naaman, the Syrian.

6. There is an implication in the Great Commission (Matthew 28:18-20). Here Christ commands Christians to make disciples by baptizing and teaching converts. You cannot "make disciples" of babies for they cannot be taught, thus it is senseless to baptize them.

7. Infant baptism is expressly contradicted by several biblical truths:

- By the Scripture's prerequisite of faith.

- By symbolism, i.e., you would not bury one physically before his death, so similarly you should not bury one symbolically in baptism before his identification with Christ's death.

- By history: the Didache did not allow for infant baptism for it claimed that "instruction precedes baptism." Historically, it appears, infant baptism arose because of the erroneous teachings of sacramentalism [that baptism confers a special or mystical grace] and baptismal regeneration [that forgiveness requires water baptism].[\[18\]](#)

- By attempts to rationalize its existence. Many advocates claim that the power of infant baptism is not tied to the exact moment of administration, but looks forward to the child's later years. They sometimes say that baptism becomes effective when the child's "dawning" intelligence awakens to what took place. The Bible does not claim that any type of power exists in water baptism itself. Furthermore, the Bible portrays baptism as taking place after the "dawned intelligence" has believed in the Lord Jesus Christ.

8. The insurmountable problems of infant baptism

- It is a subtle deception for it promotes a false security about salvation. It blurs the fact that the only means of salvation is faith alone in Christ alone. Thus, it works against one's voluntary act of faith in the Lord Jesus Christ.

- It warps sound theology because infant baptism minimizes the complete sufficiency of faith in God's promises to effect salvation (cp. 1Peterer 1:23).

- Infant baptism promotes a type of legalism because some groups that practice it exclude the infants of parents whose faith is nominal or insincere. Church leaders then may arrogate to themselves the ability to discern how sincere parents are, or to fathom their motivation--something only God can do (1Corinthians 4:5).
- Though infant baptism is not directly prohibited in the New Testament, it is better to carry out baptism as Scripture shows. Follow the Word; do not invent something not there.
- One should not employ infant baptism for "infant dedication" because (1) it has no precedent in the Word, and (2) it adds a different and biblically foreign meaning to baptism.

What About Rebaptism?

Paul rebaptized a group of John the Baptist's disciples, who were probably true believers (Acts 19:1-4). In fact, there is no reason to suppose that if they had died between their conversion under John and before their baptism by Paul that they would not have gone to heaven.

Prior to their encounter with Paul, however, they had not been baptized by the Holy Spirit and thus added to the Body of Christ, the Church (1Corinthians 12:13; Colossians 1:18).

Paul's concern in Acts 19 was that they receive the Spirit and thus be identified with Christ in his death, burial and resurrection (cp. Roman 6:1-14). Then Paul's water baptism would take on a new meaning for them, matching their new inner reality and position in Christ.

The implication is that rebaptism should be done if it's a case of being rebaptized as a Church Age believer. Of course, we are no longer in a transitional period such as those in the book of Acts. So what is the principle? Since the baptism of the Holy Spirit is a once-for-all-event, baptism should be done once-for-all after you have been born again.

Conclusion

As the enthusiastic convert who cried out "hot dog!" we should seek not only to "fulfill all righteousness," but also to rejoice at a baptism service. A baptism is foremost of all a symbol of one's new position in Jesus Christ and how through faith the Spirit identifies him with Christ's death and resurrection.

Doctrine of the Big Genuflex

A. Definition and Description.

1. The big genuflex is the interim event between the Rapture and the Judgment Seat of Christ. Therefore, it is both the glorification of the Father's plan and the recognition of our Lord's battlefield royalty which was bestowed at His session. This will be the happiest moment of a person's life.
2. At this time, the entire royal family is present, and they confess to the battlefield royalty of Jesus Christ. In opera, it is difficult to sing from a kneeling position; but this will be possible in a resurrection body.
3. This explains the phrase "every tongue shall confess to God. ." What is confessed is the fact that our Lord's royalty demands the resurrection of His royal family. We must have a resurrection body as He does because we are His family.
4. In resurrection body the entire royal family will identify the Head of the family, Jesus Christ, to the glory of the Father. In our moment of greatest happiness we will be talking about the Lord Jesus Christ. Our greatest moment of happiness will be thinking and talking about our Lord.
5. This explains the relationship between Romans 14:11 and Philippians 2:9-11. Therefore, also, the God the Father has exalted Him (Jesus Christ) to the maximum and He has bestowed upon Him the rank which is above every rank, in order that in the presence of Jesus (rapture of the church) every knee of heaven will bow, both the ones on earth (those who are raptured) and believers under the earth (those who died before the raperture); and every tongue shall confess that Jesus Christ is Lord resulting in the glory of God the Father. The big genuflex is the moment of maximum +H which is perpetuated forever. It is followed by the Judgment Seat of Christ. We make that happiness meaningful by receiving our eternal rewards and decorations. However, you won't lose this fantastic happiness at the Judgment Seat of Christ even if you receive no reward, due to your failure in life. Our happiness is perpetuated forever. Imputation #7 is the reward, a blessing for the mature believer only.
6. Bob would love to be able to do something with this when you have all of the human good built up, and the human good will be burned. Bob would want us to suffer a bit if we wasted out time on human good; but then, he is not in charge.
7. The big genuflex occurs between the rapture and the Judgment Seat of Christ.
8. This bowing of the knee of everyone glorifies Jesus Christ.

B. Jesus Christ has three categories of royalty.

1. Divine royalty. He is coequal with the other members of the Trinity. His title is "Son of God."
2. Jewish royalty. Mary is descended from Nathan; Joseph from Solomon. His title is "Son of David."
3. Battlefield royalty. The first and second royalties combine to form a third

royalty at the cross. At the cross, our Lord received the judicial imputation of our sins, which provided salvation for all mankind, and was the strategic victory of the angelic conflict. This victory plus His resurrection, ascension, and session is the basis for our Lord's battlefield royalty. This unique royalty establishes Christ as the ruler of both regenerate man and elect angels forever. His title is "King of kings and Lord of lords."

4. This new battlefield royalty explains several passages in Revelation where Christ returns with the bride to be acknowledged by all; e.g., Revelation 19:12. **And His eyes are like a flame of fire and on His head are many crowns, having a royal title that no one understood but He Himself.**
 5. Our Lord's new royal title is revealed in Scripture, Revelation 19:16, **And He has a royal title which has been written on His robes and on His thighs, King of Kings and Lord of Lords.**
- C. At the big genuflex, we will acknowledge Christ's battlefield royalty.
1. We can understand the confession of the royal family immediately following the Rapture based on the concept of Christ's battlefield royalty, for we will be in total awe of Him. We will have complete appreciation for the event. Before the Judgment Seat of Christ, we genuflect to the Lord Jesus Christ. We relate this to our very existence.
 2. After the big genuflex, we are given our efficiency rating.
 3. This moment will be the fulfillment of all our doctrine, and the realization of the purpose of our new birth. We will each personally praise the strategic victory of the angelic conflict and relate it to our very purpose for living, Romans 14:11.
 4. Acknowledgment of the strategic victory precedes acknowledgment of the tactical victory. Strategy always precedes tactics.
 5. Our praise of our Lord's strategic victory is our recognition of what Christ accomplished from the cross to the session.
 6. The tactical victory will then be recognized at the Judgment Seat of Christ by the imputation of eternal rewards to all mature believers who will glorify Christ forever, Isaiah 53:4,11-12. Blessing and rewards which glorify Christ fulfill prophecies in the Old Testament. Isaiah 53:12b, "Then He will distribute the spoil to the great ones."
 7. Christ was willing to suffer on the cross that we might share in the plunder of His victory. The big genuflex, our acknowledgment of Christ in eternity, will be the greatest moment of worship in history, full of great singing.
 8. In time, we acknowledge Christ by our daily intake of doctrine

R. B. Thieme, Jr. Bible Ministries 5139 West Alabama, Houston, Texas 77056 (713) 621-3740

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Blessing by Association

- A. Definition. Blessing by association is the overflow of divine blessing imparted to the mature believer. It is one of the categories of blessing which go through the grace pipeline to the mature believer. Every mature believer has people associated with him, believers or unbelievers, who receive blessing as a result of their association with him. This is one of the reasons why the wicked prosper.
- B. The Source of Blessing by Association.
 - 1. Direct blessing from God goes to the person in association with the mature believer.
 - 2. Indirect blessing from God occurs because the mature believer provides the blessing from his own prosperity. In fulfillment of Romans 12:13, he "contributes to the needs of the saints." The mature believer gives of his time, wealth, success, love, personality, and whatever the category of his prosperity might be.
- C. The Peripheries of Blessing by Association.
 - 1. The spiritual periphery is the local church.
 - a. A local church can make or break you. If the pastor is a jackass, you've had it. Local churches and Christian service organizations are destroying the objective of the Christian way of life, and have done more to distract believers than anything else.
 - b. Programs are distractions and do not cause spiritual growth. You are blessed by Bible doctrine communicated from the pastor. You are also blessed by association with someone else in the congregation.
 - c. When you get sucked into "improving the world," "social action," or "getting involved," then you lose out on being a blessing by association to others. Stay away from reform movements. You only save the country by taking in doctrine and reaching maturity.
 - 2. Loved ones are a periphery of blessing, to include your husband or wife, children, mother or father. One mature family member blesses the entire family. You coast uphill when someone in your periphery cracks the maturity barrier. Any relative in your family can be blessed by your advance to maturity.
 - 3. Professional life periphery includes your school system, coaches, teachers, students, administrators; hospital system; business associates; military organization; or any service organization.
 - 4. Business association periphery includes a partnership, corporation, an investor, labor, or management.
 - 5. Social periphery includes friends. However, be careful that you don't run around with the wrong crowd and get led astray. You will find your friends among like-minded believers. Stick with them. Watch out; don't run with unbelievers, because they are going in a different direction.
 - 6. Geographical periphery includes your neighborhood, city, county, state, or nation.
- D. The Heritage Aspect of Blessing by Association. When the mature believer dies, he is still a blessing by association to those left behind after his death.

Those left behind are taken care of throughout their lifetime by God, even if they are antagonistic to Bible doctrine or are unbelievers. God continues to bless the bereaved loved ones, friends, and relatives.

- E. Blessing by association overflows into historical impact. See the doctrine of the Pivot.
- F. Blessing by association overflows into objectivity of the Christian life. Romans 12:14, "Keep on speaking well of those who persecute you and do not curse them."
- G. Blessing by association is related to the rapport of the royal family of God, Romans 12:15.

Categories of Blessings (taken from McLaughlin's [site](#))

1. Spiritual blessings. These include sharing the perfect happiness of God and occupation with Christ as maximum category one love (toward God), which is greatly intensified in supergrace and ultra-supergrace. Many blessings accompany the believer's maximum love for the Lord Jesus Christ. The supergrace believer has great capacity for life, love, happiness, and blessing, and total appreciation for grace. He also receives the tremendous ability to face undeserved suffering in life with no complaining. For the supergrace believer, the intensification of spiritual blessings comes when he wears the shroud of maximum, unremitting, undeserved suffering to glorify God in the angelic conflict, and this suffering will not terminate until he departs this life. In the midst of it all, he still has perfect happiness, the "peace which surpasses all comprehension," PHI 4:7. The supergrace believer also has the ability to correctly interpret contemporary history, to evaluate current events in the light of the Word of God. He is free from slavery to the circumstances of life, and he adaptable to changing circumstances. The mature believer shines in time of historical disaster. He has grace orientation, freedom orientation, authority orientation, common sense, and a total sense of security, whether in prosperity or disaster.
2. Temporal blessings. These include material wealth, either received or acquired, as well as physical health. The supergrace believer can have professional prosperity, including a great influence on others, leadership dynamics, success, promotion, and recognition in one's sphere of life. Abraham had the privilege of receiving one of the greatest titles in the Bible, "friend of God." Moses was a successful ruler. Paul was the greatest communicator of all time. Jeremiah was the greatest prophet of all time. In supergrace, the believer will have the ability to assume responsibility and authority without emotional inspiration or false motivation. The supergrace believer can also have great social prosperity and great friends, as well as sexual prosperity with one's right man or right woman. In mental prosperity, the ability to think and concentrate increases. This gives the believer a greater capacity for life and a great deal of interest toward what is happening in everyday life. Every day will be meaningful. God will also grant cultural prosperity, which is maximum enjoyment of drama, art, literature, music, history, etc. Establishment prosperity includes enjoyment of freedom, privacy, and protection of life and property from criminals and reprisal.
3. Blessings by association. Those around a mature believer are blessed by their association or relationship with that person. There are two categories of blessings here. They are blessed either directly by God or indirectly from the supergrace believer as a result of the overflow of his supergrace blessings. These peripheral areas of blessing by association include loved ones, business life, social life, and the local church. There are also geographical blessings to the supergrace believer's city, state, and nation.
4. Historical blessings. The mature believer carries his generation, 2TI 1:5. He stabilizes his generation and even future historical generations. The ebb and flow of history does not disturb the tranquility or impact of the mature believer. He is the MAT 5:13-14 believer, "the salt of the earth" and "the light of the world." The supergrace believer is on the winning side of history, whereas the reversionist is

caught up in the disasters of history and swept along with them, Ephesians 4:14, "As a result, we are no longer to be children, tossed here and there by waves, and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming." The supergrace believer rides the crest of the wave of blessing. He rises above historical disaster.

5. Undeserved suffering. Only in time do we have the opportunity to glorify God under pressure, disaster, and undeserved suffering to prove to Satan and the fallen angels that Bible doctrine can handle any situation. God gives us the ability to handle suffering and turn suffering into blessing, Romans 8:28, Deu 23:5. A mature believer knows when he is under divine discipline or undeserved suffering. The former is unbearable; the latter is bearable. The supergrace believer's ability to handle undeserved suffering glorifies God and becomes evidence against Satan in his appeal trial. Undeserved suffering is also used by God to keep our eyes on Him and our focus on eternity, Revelation 2:10, 2CO 12:9-10. Undeserved suffering also teaches us the value of Bible doctrine, Psalm 119:67-71. We read in Psalm 119:67, "Before I was afflicted I went astray, but now I keep Thy word." Here, the psalmist is living in disastrous conditions and still says, "I keep Your word." God in wisdom deals with us as perfectly as only He can. He allows suffering, heartache, and disaster in our lives to draw us closer to Him.
6. Dying blessings (dying grace). Every believer has a choice in time between staying positive to Bible doctrine and receiving dying grace, or turning negative to doctrine and dying the sin unto death. For the supergrace believer, the curse of death with its pain and fear is removed, Hebrews 2:15. It is the greatest experience in life. The perfect happiness of the supergrace believer in time is exceeded only by his happiness in dying grace, 2Timothy 4:6-8. The mature believer has the best of life, greater blessing in dying, and better than the best for all eternity. As Psalm 116:15 declares, "Precious in the sight of the Lord is the death of His godly ones."
7. Surpassing grace blessings at the Judgment Seat of Christ. Surpassing grace is the optimum in spiritual achievement. It is the point of maximum blessing and reward, and the ultimate in glorifying Jesus Christ. "Surpassing" connotes something beyond supergrace and beyond time. Surpassing grace is the status of special blessings and rewards in eternity for the believer who has broken the maturity barrier in time.

The Blood of Christ (by R. B. Thieme, Jr.)

1. Blood speaks of the WORK of Christ on the cross; blood represents the judgement of our sins while Christ was bearing them on the cross (spiritual death).
2. The phrase “blood of Christ” is a representative analogy to animal sacrifices in the Old Testament, demonstrating the fact that the work of Jesus Christ was presented by means of these blood sacrifices — Hebrews 9:22.
3. The physical death of the animal is analogous to the spiritual death of Christ.
4. Every animal sacrifice spoke of Jesus Christ. John 1:29, “Behold the Lamb of God which taketh away the sin of the world.”
5. The animal hadn’t done anything wrong. The animal was judged. In his judgement, the animal died physically.
6. Jesus Christ hadn’t done anything wrong. He was judged (for us). In His judgement the sins of the whole world were poured out on Him. In His judgement He died spiritually. No blood involved — Matthew 26:46.
7. Jesus Christ bled from His hands and His feet, and from His face where He had been beaten up — literal blood.
8. After He died physically they ran a spear into His side and blood and water (serum) came out, (John 19:34) indicating he was truly dead spiritually. He did not bleed to death. His throat was not slit like the animal sacrifices.
9. Jesus Christ said, after His work (spiritual death) was finished, “It is finished,” and then He said, “Father into thy hands I dismiss my spirit.” He dismissed His spirit but He did not bleed to death.
10. The bleeding of the animal (his judgement) is analogous to the spiritual death of Jesus Christ (His judgement for us). The judgement of the animal was physical death. The judgement of Christ for our sins was spiritual death.
11. The analogy is between the physical death of an innocent animal and the spiritual death of the sinless humanity of Jesus Christ.
12. There has to be a meeting of the two sides of the cross and that meeting is in the phrase “the blood of Christ,” which refers to the penalty of sin being paid — judgement for sin.
13. In the Old Testament the mercy seat was covered with the blood of the animal which had been judged by physical death.
14. The teaching of the death of Christ (Spiritual death — His judgement, Isaiah 53:9) before it occurred was by use of the blood sacrifices.
15. The significance of the blood in the death of Jesus Christ is that it relates to millions of people who were saved in the Old Testament as it relates to us — they are saved just as we are.
16. It sets up an analogy (Christ bearing our sins) between those who anticipated the cross historically and those who look back at it.
17. One must understand the entire significance of the person and work of Christ. On the cross He bore our sins, and made provision for our forgiveness and cleansing. This was through Christ bearing our sins, those sins being judged. The blood of Christ expresses this.
18. There is no need to offer animal sacrifices any more, because Christ’s sacrifice on the cross is once and for all.

19. It is apostasy to “plead the blood,” or to ask that the “blood cover us.” One does not “claim the blood,” instead one claims promises.
20. In revelation 12:11 “overcoming by the blood of the Lamb” refers to a Tribulational person accepting Christ as personal saviour, not “by” but “because of” the blood, and being protected because they have entered the plan of God.
21. The blood of Christ (His work on the cross) keeps on cleansing: 1 John 1:7,9.
 - a. When you believe in Christ, you are cleansed, and released from the penalty of sin through the person and work of Christ.
 - b. When you confess your sin as a believer, you are cleansed (Christian way of life).

The Church

1. This is the accusative singular of the direct object of *ekklêsía* (ἐκκλησία) [pronounced *ek-klay-SEE-ah*].
2. The church here refers to all believers of the Church Age, the royal family of God, a kingdom of priests.
3. The church is analogous to and compared to the right woman.
4. Because of the baptism of the Holy Spirit the believer of this dispensation has a very perfect and very intimate relationship with Christ. This is called positional sanctification.
5. Therefore the church and/or the royal family occupies a very unique place in the angelic conflict.
6. There was no royal family until Christ was glorified at the right hand of the Father.
7. The royal family is directly related to the strategic victory of Christ on the cross, and all the way from the cross to His session.

The Church (2)

1. Nomenclature. The Church is designated by other words than the Church.
 - a. Positional sanctification is described under two biblical words: 'saint' and the phrase 'in Christ.' These two words are used to designate the Church as the royal family of God in this dispensation.
 - b. Two words which form another concept: 'body' and 'bride.' This nomenclature relates us to the angelic conflict. The body is the Church on earth during this dispensation, the intensified stage of the angelic conflict. The bride is the Church in heaven after the Rapture. These two designations are very important and they cover many concepts of doctrine.
 - c. The English word 'church.' The Greek word, again, is *ekklêsía* (ἐκκλησία) [pronounced *ek-klay-SEE-ah*]. Five different meanings of *ekklêsía* (ἐκκλησία) [pronounced *ek-klay-SEE-ah*]:
 - i. The Attic Greek use, since this word first in the Classical Greek of Athens where it was used for the assembly Athenian citizens convened to conduct the affairs of state. The *ekklêsía* (ἐκκλησία) [pronounced *ek-klay-SEE-ah*] was all of the citizens of Athens coming together to make a decision.
 - ii. It was used in Old Testament usage for the assembly of Israel — Acts 7:38. Whenever in the New Testament the Old Testament assembly was mentioned *ekklêsía* (ἐκκλησία) [pronounced *ek-klay-SEE-ah*] was used. Every time Moses hauled the people together to chew them out during the period of the Exodus, whenever they were together, they were called *ekklêsía* (ἐκκλησία) [pronounced *ek-klay-SEE-ah*]. In other words, 'assembly' which is the literal meaning of *ekklêsía* (ἐκκλησία) [pronounced *ek-klay-SEE-ah*].
 - iii. Whenever Jews came together in a synagogue they were also known as *ekklêsía* (ἐκκλησία) [pronounced *ek-klay-SEE-ah*] or an assembly — Matthew 18:17.
 - iv. Under Hellenistic culture and the governments that grew out of the Alexandrian empire we have the assembly of a Hellenistic city state, as in Acts 19:25. Again, the citizens are called *ekklêsía* (ἐκκλησία) [pronounced *ek-klay-SEE-ah*].
 - v. The one found in the epistles of the New Testament and often in the book of Acts in its technical sense. There are two technical concepts. The most important, and the one that we find in Ephesians 5, is the universal church. *Ekklêsía* (ἐκκλησία) [pronounced *ek-klay-SEE-ah*] is used for the Church universal, that is, for all believers on the earth today — Ephesians 1:22,23; 5:25-27. It actually refers to the residence of the royal priesthood. The second technical use is the local church, the classroom for the royal priesthood — 1 Corinthians 1:2; 1 Thessalonians 1:1; Revelation 2:3.
2. Dispensational orientation. 'Mystery' is the concept here. The dispensation of the Church is the mystery age. According to Romans 16:25,26; Ephesians 3:1-5;

Colossians 1:25,26 the mystery refers to the fact that all doctrine pertaining to this dispensation was unknown in Old Testament times, never revealed. Starting with the baptism of the Holy Spirit and going all the way to the Rapture, and everything in between — the whole concept of the royal family, members of the family of God but royal family, the universal priesthood, the baptism of the Holy Spirit, the indwelling of the Spirit, the indwelling of Christ, are all doctrines pertaining to this dispensation only and they simply were not known in the Old Testament. The first reference to the Church was the prophesy of Jesus Christ in Matthew 16:18. So this is why we have the word ‘mystery’, something previously not understood but now known to those who are believers.

3. The beginning of the Church Age.
 - a. The Church Age interrupts the dispensation of Israel seven years short of its completion. The Church Age is an interrupting dispensation.
 - b. The reason for the interruption of the Jewish Age is the glorification of Jesus Christ as a part of the strategic victory of the angelic conflict. Therefore the Jewish Age must be interrupted in order to call out a royal family identified with Christ forever. Once Jesus Christ is seated at the right hand of the Father He is alone there. He is King of kings, Lord of lords. He is our high priest, He is the last Adam. ‘Not good that Adam should ever be alone.’ Jesus Christ said this about the first Adam; God the Father says this about the last Adam. So the last Adam isn’t alone because He has us, His very own royal family.
 - c. The Church Age did not begin in Abraham’s tent. This was taught by covenant theology; this is the reformed theology system which came from John Calvin, John Knox, and others who started the Church in Abraham’s tent. We know this from the very statement of Jesus Christ for the Church was future when He said in Matthew 16:18, “I will” — future active indicative of *oikonoméō* (οἰκονομέω) [pronounced *oy-kohn-ohm-EH-oh*] — “build my Church.”
 - d. The Church Age begins with the baptism of the Holy Spirit by which the royal family is formed. This is something that happens to us at the moment that we believe in Jesus Christ. Acts 1:5; 1Corinthians 12:13; Acts 2:1-3 which doesn’t mention the baptism cf. 11:15,16 which does mention it.
 - e. The Church Age began on the day of Pentecost in 30 AD.
4. The termination of the Church Age.
 - a. The Church Age terminates with the resurrection of the Church, called technically the Rapture — 1Corinthians 15:51-57; Philippians 3:21; 1Thessalonians 4:13-18; 1 John 3:1,2.
 - b. By comparing the original text of Colossians 2:15 with Revelation 19:6-8; Zechariah 13:2 plus 1Thessalonians 3:13, it is concluded from the original languages that the body of Christ will be completed when the number of believers in the royal family is equal to the number of demons operating under the command of Satan today. This is predicated on the fact that the believer bumps one demon when he returns with Christ for that glorious victory of the second advent.

- c. At the time of the Rapture of the Church it is transferred by resurrection to heaven. That means that the living believers go up, they are changed in the moment of a twinkling of an eye. The body is completed and therefore it becomes the bride. The bride goes through a period of preparation in heaven while the Tribulation runs its course on earth.
 - d. The preparation of the bride for the second advent is threefold. i) Every believer of the royal family receives at the same time a resurrection body — the dead believers and the live believers on earth — 1Corinthians 15:51-57; ii) The removal of the old sin nature in compatibility with ultimate sanctification — Philippians 3:21; iii) The destruction of all human good accumulated during the believer's life on this earth. It is burned — 1Corinthians 3:15.
5. Synonyms for Christ and the Church are seven. Each one of these synonyms teaches an entire doctrine:
- a. The last Adam [Christ] and the new creation [the Church] — 1Corinthians 15:45-47; 2Corinthians 5:17; Galatians 6:15.
 - b. The head and the body — Ephesians 1:22,23; 2 :16; 4:4,5; 5:23; Colossians 1:18,24.
 - c. The Shepherd and the sheep — John 10; Hebrews 13:20; 1Peterer 5:4.
 - d. The vine and the branches — John 15.
 - e. The chief corner stone and the stones of the building — Ephesians 2:20; 1Peterer 2:4-8.
 - f. The high priest and the royal priesthood — Hebrews 7:25; 10:10-14; 1Peterer 2:5,9; Revelation 1:6.
 - g. The Groom and the bride — 2Corinthians 11:2; Ephesians 5:25-27; Revelation 19:6-8.
6. The uniqueness of the Church Age.
- a. Members of the royal family of God through the baptism of the Holy Spirit, leading to positional sanctification, called by the title of nobility 'saints.' This is the only group of believers who are members of the royal family of God forever.
 - b. The universal priesthood of the believer.
 - c. The indwelling of the Holy Spirit for every royal priest. Every believer is indwelt by God the Holy Spirit.
 - d. The indwelling of the person of Christ for fellowship as long as you are growing. If you stop growing and turn into a reversionist He leaves you and starts knocking on the door, as per Revelation 3:20.
 - e. Instructions to the royal family in writing, the completed canon of scripture. When it comes to the royal family God speaks through His Word.
 - f. We have a supernatural way of life for the royal family with a supernatural means of execution. This is experiential sanctification. Execution through the filling of the Spirit and the intake of Bible doctrine.
 - g. Every member of the royal family of God is an ambassador representing Christ on earth.
7. The objective of the Church Age believer is to be filled with the Spirit consistently, to function daily under the principle of GAP so that he reaches the

supergrace as quickly as possible. Supergrace is the normal function of the priesthood as well as the spiritual circumstances which glorify God. Supergrace is the tactical victory of the angelic conflict, therefore on to supergrace!

The Church (3)

A. Biblical Nomenclature: The Meaning and Usage of Ekklêsía (ἐκκλησία) [pronounced *ek-klay-SEE-ah*].

1. Ekklêsía (ἐκκλησία) [pronounced *ek-klay-SEE-ah*] was first used in Attic Greek for an assembly of citizens convened to conduct the affairs of state. It is so used in Acts 19:25,32 for the assembly of the Ephesians to handle the problems of their city-state. It was also used for citizens who gathered in the city to conduct business, Acts 19:30.
2. It was used in the second century B.C. translation of the LXX in the Old Testament connotation for the assembly of Israel, Acts 7:38.
3. It was used for the assembly of Jews in their synagogue, as in Matthew 18:17. The issue of discipline in the church is not taught here. This has nothing to do with the church today; this applied to the Jewish synagogue.
4. It is used for the Church universal, composed of all members of the royal family of God, i.e., all believers in this dispensation of the Church Age, Ephesians 1:22-23, 5:25-27; Colossians 1:17-18.
5. It is used for occasions when a group of believers in a particular geographical location got together, even as few as two or three. Such a group was called a local church, as in 1Corinthians 11:18, 14:19, 28, 34-35; Philippians 4:15; 1Thessalonians 1:1; 2Thessalonians 1:1; Revelation 2-3. These local churches mentioned were under the authority of pastors, whether the pastors were absent or present. Whether the pastor teaches face to face is not the issue; his authority may come in some other form of communication. The type of teaching does not determine whether or not the organization is a local church.
6. You are "Church" as a member of the royal family of God in this dispensation.
7. Jesus Christ is the ruler of the Church. It is you as an individual that He rules or does not rule, depending upon your volition. He is your ruler. But whether He is allowed to function in your life as your ruler depends upon whether you understand the apply the pertinent mystery doctrine. If you understand this doctrine, you have the basis for submitting to the authority of Jesus Christ as the ruler of the Church. If you are advancing in the spiritual life and living inside the divine dynasphere, then you have accepted the authority of Jesus Christ as the ruler of the Church. But the majority of Christians have rejected our Lord's authority as the ruler of the Church.
8. Jesus Christ has delegated authority for the communication of doctrine in the local church to the pastor-teacher. If believers have rejected the authority of Jesus Christ over their personal lives, they will obviously reject the authority of any pastor who communicates the Word of God, the mind of Christ. Without knowing doctrine, we cannot accept the authority of Jesus Christ.
9. A technical study of believers between Pentecost and the Rapture, who at salvation enter into union with Christ through the baptism of the Spirit, comprises the rest of this study of the doctrine of the Church. You are the

Church universal.

10. In its relationship to Jesus Christ, the Church is called:
 - a. The body of Christ on earth.
 - b. The bride of Christ in heaven.
- B. Synonyms for the Christ and His Rulership over the Church.
1. Jesus Christ is called the last Adam as the ruler of the Church, and the believers, the Church universal, is called the new spiritual species, as found in 1Corinthians 15:45-47; 2Corinthians 5:17; Galatians 6:15. This “new creation” is important because it focuses attention on the Church during the intensified stage of the angelic conflict.
 2. In the head and the body analogy, Christ is the head and the royal family of God is the body. This speaks of Christ’s authority. The body emphasizes our differences in personality and spiritual gifts, Ephesians 1:22-23, 2:16, 4:4-5, 5:23; 1Corinthians 12; Colossians 1:17-18,24, 2:19.
 3. The shepherd and the sheep analogy is found in John 10; Hebrews 13:20; 1Peter 5:4. This analogy connotes the security and great blessings that come to us as members of the royal family of God. The analogy is apropos, for like us, sheep have no sense of direction, cannot fend for themselves, are helpless, and therefore need the guidance, sustenance, and protection of the shepherd. The sheep must be guarded and fed by the under-shepherd, the pastor of the local church.
 4. The vine and the branches analogy is taught in John 15:1-6. Jesus Christ is the vine; we are the branches. This analogy is used for union with Christ, i.e., positional truth and/or positional sanctification. The vine always represented stimulation. The production of the branches is your advance to maturity.
 5. The concept of Christ as the chief cornerstone, and the stones of the building as the Church was first taught by Christ in Matthew 16:16-18 when He told Peter, “You are blessed, Simon, Son of Jonas. And on this rock [petra (πέτρα) [pronounced *PEHT-ra*], giant rock, Lord Jesus Christ] I will build my Church [royal family of God]. Therefore, your name is now Petros (Πέτρος) [pronounced *PEHT-ross*] [part or chip of a rock].” This reference to Christ as the chief cornerstone is found in Ephesians 2:20; 1Peter 2:4-8. Peter recognized that Christ, not the Church, is the rock. The Church didn’t even exist in Matthew 16. Christ is the link between the two walls, Israel and the Church. He is the ruler of both.
 6. The analogy of the high priest and the royal priesthood is found in Hebrews 7:25, 10:10-14; 1Peter 2:5,9; Revelation 1:6. Only when the God-Man ascended and was seated could Jesus Christ be a high priest. Every believer in union with Christ is a royal priest.
 7. The groom and the bride analogy is found in 2Corinthians 11:2; Ephesians 5:25-27; Revelation 19:6-8. This eschatological analogy speaks of the future of the Church as royal family of God. This will not be fulfilled until the Second Advent at the wedding feast of the Lamb. It takes seven years for the bride, the Church, to be prepared before the Judgment Seat of Christ. There will be no local churches in the

Millennium.

8. The King and the royal family of God analogy is taught in Ephesians 1:22-23; Colossians 2:10. Jesus Christ is the royal king and we are His family.
 9. From each of these analogies, certain things are taught about your personal life as a Church Age believer.
- C. Two Categories of "Church" in the Church Age.
1. The Church universal, synonymous with the royal family of God, is composed of all Church Age believers. You enter the Church universal at salvation through the baptism of the Holy Spirit and the resultant positional sanctification by which the royal family of God is formed and by which equal privilege is given to every believer.
 - a. Every Church Age believer is given equal privilege and opportunity.
 - b. The power which God gives to the Church is the omnipotence of God the Father related our portfolio of invisible assets and the omnipotence of God the Holy Spirit related to the divine dynasphere.
 2. The local church is an assembly of believers in a specific geographical location under the teaching ministry of their right pastor, either face to face, or through some other system of communication. The local church has a policy and an administrative system based on doctrinal principles. This is why there are deacons and other administrative authority in a local church.
- D. Dispensational Orientation.
1. The Church is called the mystery age, Romans 16:25-26; Ephesians 3:1-5; Colossians 1:25-27. The Church was not known in the Old Testament. No Church Age doctrine was written or orally taught in Old Testament times, because the Church Age is a unique dispensation since believers are entered into union with Christ.
 2. The extent of the Church Age is from Pentecost until the Rapture. The Church Age continues until the royal family is completed; then the Rapture occurs.
- E. The Period of the Church Age.
1. The Church began in 30 A.D. on the Day of Pentecost; not in Abraham's tent, as per the covenant theology of Shedd or Hodge.
 2. The Church was future from the time of Christ's ministry. When in Matthew 16:18 Christ said "On this rock [Jesus Christ], I will build My Church," He used the future active indicative of *Oikonoméō* (οἰκονομέω) [pronounced *oy-kohn-ohm-EH-oh*].
 3. The Church actually began on the Day of Pentecost around 30 A.D., as the Lord had prophesied. In Acts 1:5, Jesus said, just before He ascended, "John baptized with water, but you will be baptized with the Holy Spirit a few days from now." Specifically, "a few days" referred to ten days. Our Lord remained on earth for forty days after the resurrection. According to the Jewish feast calendar, the Day of Pentecost began fifty days after the resurrection, represented by the Feast of the First Fruits. So

there was an interval of ten days after the ascension before the Church Age began.

4. The first occurrence of the baptism of the Spirit is the day the Church Age superseded the dispensation of Israel. By comparing Acts 11:15-16 with Acts 2:1-3, we establish the fact that the baptism of the Spirit occurred for the first time on the Day of Pentecost. The baptism of the Spirit is also taught in 1Corinthians 12:13.
 5. The Jewish Age was interrupted seven years short of its completion when the Church Age began. The Tribulation, which follows the Rapture, is the end of the Jewish Age. This dispensation is divided into three parts:
 - a. The patriarchs, from Abraham to Moses.
 - b. The client nation Israel, from Moses to Christ.
 - c. The Tribulation, Daniel's 70th week, from the Rapture of the Church to the Second Advent of Christ.
 6. On the Day of Pentecost the baptism of the Holy Spirit occurred. The disciples were speaking in tongues as a warning of the coming of the fifth cycle of discipline in fulfillment of Isaiah 28:11. The gift of tongues continued until 70 A.D. when it was cancelled (1Corinthians 13:8).
 7. The times of the Gentiles is defined as the period from 70 A.D. until the Rapture when only Gentile nations can be client nations to God.
 8. The Church Age terminates with the Rapture or resurrection of the Church, when all the royal family receive their resurrection bodies, 1Thessalonians 4:13-18; 1Corinthians 15:51-57; Philippians 3:21; 1John 3:1-2. The Church and Israel never function simultaneously on the earth.
- F. The Uniqueness of the Church Age.
1. The Church Age is the only dispensation in which believers are classified as royal family of God. The royal family of God is formed through the baptism of the Spirit which is absolutely unique; it never occurred before the Day of Pentecost, and will never occur again after the Rapture. The baptism of the Spirit has replaced water baptism, especially in the post-Canon period of Church history.
 2. The Church Age is the only dispensation in which every believer is indwelt by all three persons of the Trinity.
 - a. The indwelling of God the Father is related to the glorification of His plan, and it guarantees His ministry to every Church Age believer, which began in eternity past when the omnipotence of the Father formed your portfolio of invisible assets. Therefore, God the Father indwells you to establish a link between His provision of your portfolio of invisible assets in eternity past and the present availability of your portfolio of invisible assets to you as the Church. As the author of our portfolio of invisible assets, as the Grantor of our escrow blessings, as the mastermind of the protocol plan of God for the Church Age, as the designer of the divine dynasphere; God the Father indwells us in order that these might become a reality. His presence guarantees their availability.
 - b. The purpose of the indwelling of Jesus Christ is:

- (1) As a badge or sign that you are royal family of God.
 - (2) As the guarantee of the availability of divine omnipotence to every Church Age believer.
 - (3) As a guarantee of life after death, living in the presence of God forever.
 - (4) As both our depositary and escrow officer, Christ's indwelling guarantees that when you reach spiritual maturity you will receive the conveyance of your escrow blessings for time. This also guarantees future and greater escrow blessings at the Judgment Seat of Christ after the resurrection.
 - (5) As perpetual motivation for momentum when facing the various categories of suffering and pressure in this life, especially the three categories of suffering for blessing related to our advance to spiritual maturity.
 - (6) As the basis for assigning #1 priority to relationship with God over relationship with people. Not only is Jesus Christ the ruler of the Church, but the ruler actually indwells us as a steering mechanism.
 - (7) As the basis for assigning top priority to the utilization of divine power in the divine dynasphere rather than human power in the cosmic system.
- c. The purpose for the indwelling of God the Holy Spirit is:
- (1) To provide a temple in our bodies, in order that Jesus Christ as the Shekinah Glory may indwell us.
 - (2) As a base of operations for the execution of the protocol plan of God, the utilization of divine omnipotence.
3. The Church Age is the only dispensation in which divine power is available to every believer, i.e., the omnipotence of the Father and the Holy Spirit.
 4. The Church Age is the only dispensation in which every believer is both a royal priest and a royal ambassador.
 - a. As a priest, you represent yourself before God.
 - b. As an ambassador, you represent God to man. You are a walking, one-man army as Church, God's representative on earth.
 5. The Church Age is the only dispensation where every believer has a detailed portfolio of invisible assets. No such portfolio ever existed before or after the Church Age. As a part of that portfolio of invisible assets, you have a spiritual gift, unique to the Church Age.
 6. The Church Age is the first dispensation in which there is a completed canon of Scripture. We have our instructions in writing.
 7. The Church Age is the only dispensation in which there is no prophecy. Only two prophecies relate to the Church Age: its beginning and end, the Day of Pentecost and the Rapture. But in between, no prophecy exists.
 - a. The Church Age operates under historical trends. Historical trends teach that certain things are categorized as apostasy, but times of

apostasy do not indicate the Rapture is near. The Rapture can occur at any time. "No man knows the day or the hour."

- b. Historical trends is the only explanation for what occurs daily during the Church Age. This is the only dispensation in which prophecy is not a crutch. Prophecy is not needed to understand current trends. Only doctrine is needed. The New Testament describes various historical trends.

G. The Great Power Experiment of the Church Age.

1. The great power experiment of the Hypostatic Union of Christ during the First Advent overflows, becoming a complete and total dispensation in itself.
2. As established with Christ on earth, the pattern continues. Available to us is the omnipotence of God the Father related to our portfolio of invisible assets and the omnipotence of God the Holy Spirit related to enabling power inside the divine dynasphere.
3. We also continue to benefit from the omnipotence of God the Son who holds the universe together for the perpetuation of human history.
4. The new spiritual species of 2Corinthians 5:17 is designed for spiritual living inside the divine dynasphere.
5. Because of unprecedented provision and delegation of divine power to every believer, every believer has equal privilege and equal opportunity.

Circumcision from R. B. Thieme, Jr. (notebook #1)

1. Circumcision was designed by God as the sign of the Abrahamic covenant — Genesis 17:10-14. It was both an operation and at the same time a ritual. The ritual emphasised both the principle of establishment in the law plus the spiritual value of doctrine — Romans 2:25. Abraham was circumcised long after his salvation and after he was given the covenant — Romans 4:11. Moses almost died the sin unto death because he had failed to circumcise his younger son — Exodus 4:24-26. No Jew could partake of the Passover without first being circumcised — Exodus 12:48. The Jews were placed under the 5th cycle of discipline for lack of circumcision of the soul to accompany this ritual — Jeremiah 6:10; 9:25,26.
2. Circumcision consists of the operation of cutting away the foreskin of the male phallus. The ritual indicated dedication of the male sexual organ to the right woman and no one else. It was definitely set up in contrast to the phallic cult of the Gentiles — Leviticus 12:2,3.
3. The ritual of circumcision has no significance in the Church. It only intrudes as a false standard on the wrong side of the barrier — 1Corinthians 7:18,19; Galatians 5:2,3; Ephesians 2:11.
4. Circumcision became a rallying point for legalism, therefore — Acts 15:1, 24; Galatians 6:12,13.
5. Circumcision was used to designate the Jews by race and by nation — Galatians 2:8; Colossians 4:11; Titus 1:10; Ephesians 2:11. The ritual portrayed the laws of divine establishment found in the Mosaic code.
6. The ritual of circumcision is used as an illustration of retroactive positional truth in Colossians 2:11.
7. Circumcision is also used to illustrate or portray scar tissue of the soul, emotional revolt, and other aspects of reversionism — Jeremiah 6:10; 9:25,26; Ezekiel 44:7; Acts 7:51.
8. Circumcision is used to portray the function of GAP — Deuteronomy 10:16; Jeremiah 4:4.
9. Circumcision is used to portray the ECS — Romans 2:28,29; Philippians 3:3. This is a spiritual connotation.

Circumcision (2)

1. Circumcision was established as a sign of the Abrahamic covenant, Genesis 17:1-14. Circumcision is an operation on the male phallus in which some useless skin is removed. This principle is carried into the ritual which emphasised the sanctification of the Jewish nation as a part of God's plan for the previous dispensation. Only the males had to be circumcised in Genesis 17 because only the males were responsible. Women are designed to be responders, they carry no authority except as parents. The ritual as it began in Genesis 17 was designed to set apart the Jewish nation of Israel as a part of God's plan as God's representative in the previous dispensation. Abraham was circumcised after his salvation and after receiving the covenant. It was on the reception of the Abrahamic covenant that we actually have the right of circumcision administered for the first time, Romans 4:11.
 - a. In the history of Israel there are some very dramatic moments in the field of literal circumcision. Literal circumcision represented to the Jews their responsibility before the Lord to maintain and to disseminate Bible doctrine and the principles of establishment. Moses had ignored this with regard to his own children and almost died the sin unto death for his failure to have his youngest son circumcised, Exodus 4:24-26.
 - b. Circumcision was a recognition of the role of Israel under God's grace and therefore it had great significance. Under the command given the child was circumcised on the eighth day. he had nothing to say about it. Being circumcised on the eighth day had two concepts, the coagulation of blood and the principle of grace. The child neither earned nor deserved nor worked for it, nor did his volition enter into it in any way. Therefore circumcision was of great importance in orienting to the grace of God. No Jew could partake of the Passover without circumcision, Exodus 12:48.
 - c. The Jews were placed under the fifth cycle of discipline for lack of circumcision of the soul to accompany this ritual, Jeremiah 6:10; 9:25,26. So the ritual of circumcision had both physical and spiritual connotation. At its inception we see the spiritual connotation.
2. Definition. Circumcision consists of the cutting away of the foreskin of the male phallus. The ritual indicated dedication of the male sex organ to the right woman, and no one else. It was in direct contrast with the phallic cult of heathenism which the Jews found in the land, Leviticus 12:2,3. This was the physical significance of the ritual of circumcision. It recognised that Israel would be blessed of God not only through spiritual principles but Israel would be blessed in the fact that a maximum number of Jewish males would find the one designed for them and live in great blessing. The [national, not personal] happiness of a nation and the stability of a nation depends upon a maximum number of males within that nation finding, under God's grace, their right woman. And when a maximum number of right man, right woman marriages are made that nation is stabilized, happy, and blessed.
3. The ritual of circumcision has no significance in the Church Age. By this time in our history a maximum number of people everywhere realise the value of circumcision and have followed the principle, but when males are circumcised

today it has no spiritual significance in their life, 1Corinthians 7:18,19; Galatians 5:2,3.

4. Circumcision early in the Church Age became a rallying point for legalism — Acts 15:1, 24; Galatians 6:12,13.
5. Circumcision was used originally to designate the Jews by their race and by their nation, Galatians 2:8; Colossians 4:11; Ephesians 2:11; Titus 1:10. Under this phraseology the Jews are often called the circumcised.
6. Circumcision is used to portray retroactive positional truth, Colossians 2:11. Remember there are two categories of positional truth. We are identified with Christ in His death. At the point of salvation we are entered into union with Christ as He died on the cross. Bearing our sins and taking our place He rejected human good. Human good is outside of the pale of the work of Christ on the cross. He rejected human good. Human good, therefore, is equivalent to the portion of the foreskin removed in circumcision. Human good is dead and circumcision is dead, useless skin. We are also identified with Christ as He is seated at the right hand of the Father. This is current positional truth. Circumcision relates to retroactive positional truth. Therefore in portraying retroactive positional truth the ritual circumcision removes that which is unnecessary, useless. The removal of the unnecessary useless portrays what is not necessary in the Christian life. Therefore the spiritual significance of circumcision comes into focus. Today we have a spiritual circumcision whereby grace eliminates legalism — what is useless. Grace eliminates the talent of man, the ability of man, the energy of man, the plans of man. All of these form the legalistic package.
7. Circumcision is also used to portray scar tissue, emotional revolt, and reversionism, Jeremiah 6:10; 9:25,26; Ezekiel 44:7; Acts 7:51.
8. Circumcision is used to portray the function of GAP, Deuteronomy 10:16; Jeremiah 4:4.
9. Circumcision is used to portray the ECS with entrance into the supergrace life, Deuteronomy 30:6; Romans 2:28:29; Philippians 3:3.

The general characteristics of a client nation to God include the following:

1. A civil government and policy based on the laws of divine establishment. That includes free enterprise.
2. The function of evangelism under the principle of freedom. We who evangelise must recognize the freedom of others. Freedom means privacy. Our job is to clearly present the gospel but we do not force people to accept Christ. We leave people with the information; they must use their volition, and it is wrong on the part of Christians to pressure people.
3. The establishment of local churches which are autonomous. To the extent that local churches form into denominations you are destroying the client nation principle. Denominations become the enemy of client nations. Autonomous local churches: neither connected with other churches to form denominations or spheres of influence, nor involved in any movement which seeks to unite church and state. One of the things that hurt England more than anything else was the fact that Henry the Eighth established his own church and made it part of the state.
4. A vigorous and dynamic Bible teaching to believers which emphasises the protocol system in the plan of God.
5. Missionary activity to other nations under the indigenous principle of not interfering with foreign governments but providing both gospel and Bible teaching for people in the nation. No missionary has the right to interfere with the government and become involved in the politics of the nation where he goes.
6. Affords a haven of toleration for the dispersed Jews.

Client Nation

Spiritual Dynamics 907 8/25/96; Special: Higher Purpose of Freedom 2-10, 7/16/95; Romans 3/20/77; David 6/30/77

A. Definition.

1. A client nation is a national entity under the patronage of God, assigned the responsibility for the formation, preservation, communication, and fulfillment of the canon of Scripture.
 - a. Before Israel became a nation, custodianship of the word of God involved divine revelation apart from Scripture. But since Israel has become a nation, it is involved in the authorship, custodianship and dissemination of the written Word.
 - b. Additional custodianship was assigned to Israel in the formation of the New Testament, since all except two writers were Jews.
 - c. During the time of the formation of the New Testament, the client nation changed from Judea to the Roman Empire, in 70 A.D.
2. In Ex 19:4-6, we have a reference to the client nation concept, "You yourselves have seen what I did to the Egyptians, and how I carried you on eagles' wings, and brought you to Myself. Now therefore, if hearing, you will obey My voice and keep My covenant, then you shall be My own possession among all peoples, for all the earth is Mine; then you shall be a kingdom of priests and a holy nation to Me. These are the words that you shall speak to the sons of Israel."
 - a. Deuteronomy 7:6, "For you are a holy people to the Lord your God; the Lord your God has chosen you to be a people for His own possession out of all the peoples who are on the face of the earth."
 - b. Deuteronomy 26:18-19, "And the Lord has today declared you to be His people, a people for His own [a treasured] possession, as He promised you; therefore, you are to keep all His commandments; and that He will set you high above all nations which He made, for praise, fame, and honor; and that you shall be a holy people to the Lord your God, as He has spoken."
3. There are two categories of client nations to God in human history: the five Jewish client nations of the Old Testament with a specialized priesthood and the Gentile client nations during the dispensation of the Church with a universal priesthood. No Gentile nation of the Old Testament was a client nation to God. The Gentile client nation category follows exactly the same pattern as Israel with some dramatic differences related to the uniqueness of the Church Age, both in grace provision and in spiritual life.
4. A client nation is a synonym for a priest nation. The name "priest nation" is used for Israel because it had a specialized priesthood. The term "client nation" is used for any Gentile nation that performs the same functions during the Church Age. In Roman history, a client was someone dependent on another family. Instead of calling a Gentile nation a priest nation as such, the believers in the Church Age are a holy priesthood and a royal family of God, 1Peter 2:4-5, "And coming to Him as to a living

stone, rejected by men, but elect and precious in the sight of God, you also, as living stones, are being built up into a spiritual house [compare Hebrews 3:6] as a result of a holy priesthood, to offer up spiritual sacrifices acceptable to God through the agency of Jesus Christ.”

- a. Israel was always called a holy nation. The Church is called a holy priesthood. Why? Because in the Church Age, every believer is a priest.
 - b. Jesus Christ tested and proved the prototype spiritual life. We offer up spiritual sacrifice by the fulfillment of the three stages of the adult spiritual life. God does not want sacrifices and offerings; He wants the sacrifice of the spiritual life. The spiritual sacrifices acceptable to God are the four spiritual mechanics of the spiritual life.
 - c. 1Peter 2:9, “But you are an elect 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 from darkness into His marvelous light.” The idea of an elect race comes from the Greek phrase in 2 Cor 5:17 KAINÉ KTÍΣIS, which means, “a new spiritual species.” “Therefore, if anyone is in union with Christ, he is a new spiritual species; old things have lost their power, behold, new things have come to pass.” The new things that have come to pass are the four spiritual mechanics, the four spiritual objectives. In the privacy of your priesthood, you have the option or the option to fail as far as the spiritual life is concerned.
 - d. The royal priesthood is related to positional sanctification; for our Lord is a king-priest from the line of David. Believers in Christ are royal family of God, and this is the key to Gentile client nations in the Church Age.
5. A client nation to God is a nation under divine protection, because it has a large pivot of mature believers. These mature believers have blessing by association to those around them and historical blessing to their nation. A client nation is destroyed by the reversionistic believers who “spin-off” from the pivot of mature believers by their rejection of Bible doctrine. As the pivot shrinks, the nation loses its client nation status with God and undergoes the five cycles of discipline. Only a remnant of positive believers had impact through the spiritual life of Israel in the Old Testament.
6. The divine meanings of history has always been client nations.
- B. The most important client nation and the key to all client nations is found in the history of Israel as a priest nation.
1. God directs and controls historical activity on the basis of client nations. A client nation is responsible to do five things.
 - a. It must evangelize its own population at home.
 - b. It must communicate Bible doctrine to the believers in the nation.
 - c. It is responsible for the custodianship of Bible doctrine.
 - d. It provides a haven for the Jews.

- e. It is responsible to send out missionaries to evangelize other nations.
2. There were five Jewish client nations in the Old Testament.
- a. The theocratic kingdom, B.C. 1441-1020, from the Exodus until the prophet Samuel. The theocratic kingdom ended when the Jews said, "We want to be like other nations."
 - b. The United Kingdom from Saul to Rehoboam, B.C. 1020-926.
 - c. The Northern Kingdom from Jeroboam to Hoshea, B.C. 926-721. In 721 B.C. the fifth cycle of discipline was administered by the Assyrians under Sargon II.
 - d. The Southern Kingdom from Rehoboam to Zedekiah, B.C. 926-586. The fifth cycle of discipline was administered by the Chaldeans under Nebuchadnezzar.
 - e. After the Northern and Southern Kingdoms were destroyed, while no Jewish client nation was operational as such, Jews outside of the client nation filled in the gap to Gentile nations as they had been responsible before to do so. No Gentile client nation exists in the Old Testament, only Jewish client nations. Then Judah became a client nation again from B.C. 516 until 70 A.D. Chaldea and the Persian Empire were not client nations between B.C. 586-516.
 - (1) In 458 B.C., after the fifth Jewish client nation was operational, we have the return of Ezra. The entire Old Testament canon was discovered and Ezra led a great revival back to Bible doctrine
 - (2) In 445 B.C., Nehemiah returned with a group of people to rebuild the walls and to organize the military to defend this client nation.
- C. Negative Volition to Bible doctrine destroys a client nation.
1. There were periods of apostasy in Israel in the Old Testament. Apostasy in a client nation is always a cancer. If it grows long enough, that client nation dies under the fifth cycle of discipline. In every case of Jewish apostasy in a Jewish client nation status both the clergy and the politicians of Israel are indicted along with the negative volition of the people.
- a. Jeremiah 6:13-14, "For from the least of them even to the greatest of them, everyone is greedy for profit, furthermore from the prophet even to the priest everyone manufactures lies. In fact they allege to solve problems of My people, saying, 'Peace, peace,' when there is no peace."
 - b. Ezekiel 13:10-16, "It is definitely because they have misled My people by saying, 'Peace!' when there is no peace. Now when anyone builds a wall [the political lies of politicians], behold, they cover it with whitewash [the false solution to the problems of the client nation]; so tell those who plaster it over with whitewash, that it will fall. A flooding rain will come, and you, O hailstones, will fall; and a violent wind [fifth cycle of discipline] will break out. Behold,

when the wall has fallen, will you not be asked, 'Where is the plaster with which you have plastered it?' Therefore, thus says the Lord God, 'I will cause a violent wind to break out in My wrath. There will also be in My anger a flooding rain and hailstones to consume it in wrath. So I shall tear down the wall [the political lies] which you plastered over with whitewash and bring it down to the ground, so that its foundation is laid bare; furthermore when it falls, you will be destroyed with it. Then you will know that I am the Lord. Therefore I will spend My wrath against the wall and against those who have plastered it with whitewash; then I will say to you, 'The wall is gone along with its plasterers, along with the prophets of Israel who prophesy to Jerusalem, and saw visions of peace for her where there is no peace,' declares the Lord God."

c. Principles.

- (1) Good decisions of national leadership result in greater options for greater decisions. Bad decisions destroy freedom options and enslave the nation, so that the client nation status is destroyed from within in the first three cycles of discipline. A nation that is not prepared for war is not prepared for peace.
- (2) Mankind always has been and always will be the product of their own volition, not their environment. We blame environment, which is part of the arrogance skills.
- (3) The doctrine of man's sin nature and total depravity plus the function of Satan's cosmic system requires that people in a client nation periodically will have to make great sacrifices for freedom.
- (4) Political solutions are useless without spiritual solutions. What makes political solutions great is the invisible heroship of a pivot of mature believers. Political solutions are temporal; spiritual solutions are eternal. Political solutions relate to the power of man; spiritual solutions relate to the power of God. Political solutions are often erroneous and destructive to a nation, while spiritual solutions offer hope to a nation and eternal life to individuals in that nation. Political solutions are mortal and subject to corruption; spiritual solutions are eternal and compatible with the immortality of the soul. Political solutions grope in darkness of spiritual death, but spiritual solutions live in the light of eternity and the fantastic divine revelation in time. Political solutions are related to the first birth of mankind and his spiritual death; spiritual solutions are related to regeneration through faith in Christ—the second birth of mankind and his eternal relationship with God. Spiritual solutions never include violence or coercion, but a change in the soul through Bible doctrine.

- d. People become self-righteous, arrogant legalistic, and reversionistic, Hosea 4:1-7; 8:7, and are destroyed for lack of Bible doctrine. Rejection of Bible doctrine leads to destruction of the client nation. Everything depends on your attitude toward Bible doctrine.
 2. The fifth cycle of discipline was administered to various Jewish nations, which discontinued their function as a priest nation. The Northern Kingdom fell to Assyria in 721 B.C. The Southern Kingdom fell to the Chaldean Empire in 586 B.C. Judea was conquered by Rome in 70 A.D. Israel will not be a priest nation again until the Second Advent.
 3. When Israel was being disciplined as a client nation from 586-516 B.C., there was no Gentile client nation. The remnant according to the election of grace went to Gentile client nations as representatives of a non-operational client nation. The same thing happens during the Tribulation—there is no client nation. Individual Jews are used by God to evangelize the Gentiles from 586-516 B.C. and during the Tribulation. The Persian and Chaldean empires were not client nations to God.
 4. When the Roman Empire fell in 476 A.D., God had already used the Goths as His client nation during the fourth century. Scotland and Ireland were client nations during the fifth and sixth centuries. The Franks were a client nation during the eighth and ninth centuries; the Vikings were during the tenth century. Germany under Luther, and Switzerland under Calvin were client nations during the sixteenth century. Sweden under Gustavus Adolphus, and the Huguenots during the seventeenth century were client nations. Brandenburg-Prussia under the Hohenzollerns were a client nation during the eighteenth century. England was the same during the reign of Victoria in the nineteenth century. And the United States of America has been a client nation from 1776 until the present. These are just a few examples. (See the Doctrine of the Pivot for the geopolitical advance of the pivot in the Church Age.)
 5. Jesus Christ, who controls history, knows where positive volition will be in each generation. And He makes sure that the current client nation goes to that area of the world with missionary activity. This insures that Gentile nations will continue as client nations until the Rapture.
 6. Ignorance of Bible doctrine destroyed the Jewish client nations, and the same ignorance of doctrine destroys the Gentile client nations, Ephesians 4:18-19. Scar tissue of soul has had the same effect, 2 Cor 13:5.
- D. The restoration of Israel as a priest nation will occur at the second Advent and continue throughout the millennium, Isaiah 49:5-8. Israel today and in the tribulation is not a client nation. There is a testimony from 144,000 Jews during the tribulation exactly like the seventy years of the Babylonian captivity, but there is no client nation during these two periods.
- E. The Pivot and the Client Nation.
1. The pivot is the remnant of mature believers who have reached maximum adjustment to the justice of God by their positive attitude toward Bible doctrine. If there is a large pivot, the nation is delivered from historical

- disaster. If there is a small pivot, then only the pivot is delivered, while the nation is destroyed.
2. The size of the pivot in historical disaster determines the outcome of that disaster.
 3. The spinoff is the reversionistic believers. The larger the spinoff, the greater the disaster and destruction of the nation.
 4. When judgment falls on a nation, the pivot is still secure because of their adjustment to the justice of God. If a mature believer dies during historical disaster, it was just his time to go home, not a matter of discipline.
 5. The principle of deliverance depending upon the size of the pivot is derived from the fact that mature believers are a blessing by association and have historical impact.
 6. While the pivot is secure, the spinoff is destroyed in the disaster.
 7. Therefore historical disaster separates those adjusted to the justice of God from those who are maladjusted. Since the spinoff is always composed of those who are maladjusted, they are disciplined and destroyed by the historical disaster.
- F. The principle of the client nation solves certain problem passages in Scripture.
1. 2Samuel 8:18, "And David's sons were priests." David was from the tribe of Judah, therefore not qualified to be a priest. But because Israel was a priest nation the verse is telling us that all David's sons were believers, and therefore, priests, as in the sense of Ex 19:6. Believers are priests in a priest nation.
 2. In Ex 19:5-6, the phrase "My special possession" is a synonym for client nation.
- G. The Millennial Reference to Israel as a Priest Nation.
1. Isaiah 61:5-8a, "You will be called priests of Jehovah."
 2. Israel will be restored as the client nation to God at the Second Advent. Then it will function as His representative nation on the earth for the entire Millennium.
 3. There is never a permanent Jewish client nation to God until Jesus Christ provides such a thing at the second Advent. Client nations are definitely an issue in the spiritual life.
- H. The Present Role of the USA as a Client Nation in the Church Age.
1. In every generation of U.S. history, there has been the ingredients of the client nation: evangelism, Bible teaching, missionaries, and pro-semitism.
 2. The USA as a client nation is reflected in our Constitution's purpose, which limits the federal government's authority.
 3. We still have all the ingredients, but things are getting worse. We have a pivot of mature believers, but the spinoff is large and getting larger. Evangelism is a lot of lip service. Bible doctrine is rarely taught properly or accurately. Reversionism has destroyed most missionaries.
 4. After the Rapture, there will be no client nation; therefore, there will be no nation for refuge for the Jews. The only thing we are doing right at the present is providing a haven for the Jews.
 5. When the Church is taken out of the world at the Rapture, so is the

ministry of the Holy Spirit in providing blessing by association and historical impact by restraining evil, 2Thessalonians 2.

- I. The "Times of the Gentiles" and Client Nations, Luke 21:20-24.
 1. Jesus Christ is warning the Jews of the removal of Judea as a client nation. Mature believers are to know from the intake of Bible doctrine that Judea will be destroyed. By practical application of this passage the pivot was delivered. Someone always gets hurt in historical disaster: 1,100,000 were killed, 97,000 taken captive.
 2. The "times of the Gentiles" refers to the fact that from 70 A.D. until the Rapture, Tribulation and Second Advent, only Gentile nations will be client nations to God. In the Tribulation only individual Jews will be evangelists, there will be no Jewish client nation.
 3. When the fifth cycle of discipline came in 70 A.D., it ended the function of any Jewish nation as a priest nation until the Second Advent of Christ. There will be no Gentile client nation during the Tribulation since all believers are taken to heaven before this period of great historical disaster.
 4. Gentile client nations should have a maximum number of mature believers for a pivot, maximum evangelism within their own nation, maximum missionary activity to other nations, and they are to provide a haven for the Jews.
 5. The client nation is characterized by being pro-semitic. No Gentile nation can be a client nation to God without providing a haven for the Jews during the "times of the Gentiles." Anti-semitism automatically eliminates any nation from being a client nation to God.
 6. During the tribulation, there will be a Jewish nation, but it will not be a client nation. There will be a great evangelistic thrust by 144,000 Jews and the return of Moses and Elijah. But Israel is not restored as a client nation until the Second Advent.
 7. When the Rapture occurs, there is no pivot, no believers, and no client nation. That is why angels, Moses, and Elijah, in addition to the 144,000 Jews are used during the tribulation for the evangelization of the world.
 8. In the meantime, we have the "times of the Gentiles," which began in 70 A.D. and continues until the Second Advent.
- J. The "Fullness of the Gentiles", Romans 11:25.
 1. Romans 11:25, "For, brethren, I do not wish you to be ignorant of this mystery [Church Age doctrine], lest you become presumptuous [wise in your own estimation], that a partial hardening has occurred to Israel until the full measure of Gentile nations has come in."
 2. The word translated "Gentile nations" is the Greek word ETHNOS. This word means Gentiles and Gentile nations. The full measure of the Gentile nations is all the Gentile client nations from the fall of Israel in 70 A.D. until the end of the Church Age.
 3. The full measure of Gentile nations refers to the times of the Gentiles with one slight difference. The times of the Gentiles goes from 70 A.D. until the second Advent. The full measure of the Gentiles has to do with the fact

that there will always be Gentile client nations until the resurrection of the Church. The difference is the tribulation, during which there is no Gentile client nation and Israel is not yet restored as a client nation.

K. The Fading Glory of the Mosaic Law, Ex 34.

1. Moses made a prophet gesture in relationship to Israel as God's covenant people. This gesture may be classified as the doctrine of the fading glory in contrast to the spiritual life of the Church Age which may be classified as the doctrine of the unfading glory.
2. Ex 34:29-35, "Now it came to pass when Moses was coming down from Mount Sinai with the two tablets of testimony in his hands that Moses did not know that the skin of his face was shining because he had been talking with Him. So when Aaron and all the sons of Israel saw Moses, behold, the skin of his face was radiant, and they were afraid to come near him. So Moses called to them. Then Aaron and all the rulers of the congregation returned to him; then Moses spoke to them. And afterward all the sons of Israel came near, and he commanded them everything that the Lord had spoken to him on Mount Sinai. When Moses had finished speaking to them, he put a veil over his face. Now whenever Moses went in face-to-face with the Lord to speak with Him, he took off the veil until he came out, and whenever he came out and spoke to the sons of Israel what had been commanded, the sons of Israel would see the face of Moses, that the skin of Moses' face was shining. So Moses would replace the veil over his face until he went in to speak with Him."
 - a. Moses put on the veil after speaking God's word to the people so that Israel could not see the fading glory of the Mosaic Law. Moses understood that Israel must hear the message and not associate the message with the fact that the Mosaic Law is a system of fading glory. Israel was not to understand at that time that all five of the Jewish client nations to God would sooner or later fail because of rejection of Bible doctrine. As soon as Moses entered the tabernacle he removed the veil and kept it off until he was finished listening to the Lord and speaking to the people of Israel.
 - b. The prophetic gesture of Moses provides the historical background and interpretation for the unfading glory of the unique spiritual life of the Church Age. The unique spiritual life of the Church Age believer is an unfading glory. There is no fading glory in the spiritual life of the Church Age. If the spiritual life is rejected, there is a veil over the soul called scar tissue of the soul. People do not do what the word of God says because there is a veil over their soul.
3. 2 Cor 3:13-18, "And not as Moses, who kept on putting a veil over his face to prevent the sons of Israel from gazing at his face while the radiance was fading away, but their thinking was hardened; for until this very day at the reading of the old covenant the same veil remains unlifted, because it is only removed by Christ. For until this very day whenever Moses is read, a veil covers their heart; but whenever it [the Jewish heart] has turned face-to-face with the Lord, the veil is removed. Now the Spirit is the Lord

[deity of the Holy Spirit]; and where the Spirit of the Lord is, there is freedom [spiritual freedom]. But we all, with an unveiled face looking into a mirror to produce a reflection—the glory of the Lord, are being transformed into the same image from glory [the prototype spiritual life] to glory [the operational spiritual life], as it were from the Spirit of the Lord.”

- a. When Moses pulled down the veil over his face, the Jews pulled a veil down over their hearts. The phrase “their thinking was hardened” means they rejected his teaching and had scar tissue of the soul. They were free to succeed or fail. They chose to fail. Is there a veil over your heart when you hear doctrine taught? To the extent that you neglect doctrine you are presumptuous. If you think that the learning of the world is more important than doctrine, you are presumptuous. The same thing that happened to the Jews in their client nation is happening to believers in client nation USA—their thinking is hardened.
- b. There could be no Gentile client nations until the baptism of the Holy Spirit, so that any born again Jew could be part of a client nation that is not Israel. The full measure of the Gentiles does not exclude the Jew at all.
- c. They had fading glory. You have unfading glory. You have greater responsibility than anyone in the five Jewish client nations to God. You have a spiritual life that has an unfading glory. If God severely disciplined the Jews who had a spiritual life with fading glory, what will he do to us if we reject a spiritual life with unfading glory?
- d. We are face-to-face with the Lord when we hear the teaching of the word of God contained in the New Testament canon. The unveiled face belongs to the positive believer who is consistent in the function of the four spiritual mechanics.
- e. Metabolized doctrine in your soul creates a mirror into which you can look and see what you are really like, James 1:23-25. This allows you to evaluate yourself without any help from anyone else. There is another reflection which is seen in the mirror of Bible doctrine—the reflection of the humanity of Christ in hypostatic union, the glory of the Lord. You have the opportunity of having the unveiled soul with all of its glory, becoming of member of the pivot of mature believers in the client nation, and so preserving the client nation.

L. Concluding Principles.

1. Mankind does not possess the power to perpetuate or guarantee peace on the earth. There will always be wars and rumors of wars until Jesus Christ returns, Matthew 24:6-7. Therefore, beware of politicians who reject and diminish the military, Ezekiel 13:10-16. Beware of the liberal clergy, who manufacture lies about world peace, Jeremiah 6:13-14.
2. The supreme court of heaven can punish Israel without any help. Anti-semitism is a guarantee for destroying a national entity. God does not need any help in His discipline of Israel. Anti-semitism is Satanic,

Revelation 12. Anti-semitism results in liability to personal and national discipline from the supreme court of heaven, Genesis 12:3.

3. All failure of client nations to God includes both the spiritual and establishment principles, Hosea 4:1-6. The failure of believers to execute God's plan and purpose results in a shrinking pivot of mature believers and the rejection of establishment principles.
 4. The Fantasy Notion. Politicians seeking power with utopian plans destroy a national entity. The utopian concept came into history in 1516, when Sir Thomas Moore wrote a book called Utopia, a state of political and social perfection. Utopianism involves the dreams and schemes of an imaginary, divorced from reality status of political and social perfection. Hence, utopianism is the Satanic concept of the millennium brought on by the work of mankind rather than by the work of God. This is the warning of Ezekiel 13:10-16. Utopianism not only rejects the biblical eschatology of the millennium but ignores the total depravity of mankind and the need for regeneration and establishment principles delineated in the Scripture.
 5. God has ordained nationalism in the human race to protect it from self-destruction, Acts 17:24-27.
 6. Utopian socialism is an economic system based on the premise that if capital voluntarily surrendered its ownership of means of production to the state and the workers, unemployment and poverty would be abolished. This is tantamount to redistribution of wealth and is totally disastrous. The Bible does not teach any such things. The word of God teaches that you must always have capitalism and free enterprise. Capitalism is the only economic system that creates prosperity.
 7. Jesus Christ controls history.
 - a. He controls history through the function of His divine essence.
 - b. He controls history as a judge of the supreme court of heaven.
 - c. He controls history through the pivot of mature believers in the client nation.
 - d. He controls history through the utilization of the wrath of man to praise Him, Psalm 76:10.
 - e. He controls history through the preservation of Israel against all anti-semitism functions both Satanic and sin nature conspiracy.
 - f. He controls history through the preservation of planet earth during the course of human history. He not only created the universe, Hebrews 1:10, but He holds the universe together by the word of His power, Hebrews 1:3. By the control of history, Jesus Christ provides freedom for the function of human volition.
 - g. He controls history through the second Advent, which terminates the last and greatest world war of history.
- M. The Principles of Hope for a Client Nation.
1. You cannot buy hope. Hope is not for sale.
 2. You cannot legislate hope; for hope is the monopoly of God and demands relationship with God.
 3. Therefore, government cannot give you hope; for hope is a confident

relationship with God.

4. Hence, hope is for Gentile client nations to God of the Church Age and that hope always depends on believers executing the unique spiritual life which has impact on the nation through blessing by association.
5. As goes the spiritual life of the believer so goes the blessing of God for the client nation.
6. In recognition of the doctrine, “as goes the believer, so goes the client nation,” hope becomes a technical monopoly of the royal priesthood.
7. Only those believers who execute the unique spiritual life of the dispensation of the Church constitute both blessing and deliverance to the client nation to God in any given generation.
8. Therefore, hope in the client nation is related to the pivot of mature believers who execute the spiritual life of the Church to become a vehicle of blessing by association.
9. Hebrews 13:20-21; 2 Cor 13:14; Ephesians 3:20-21.

Communication

8/15/78

A. Definition and Description.

1. We have communicators of doctrine in the Old Testament and New Testament. The voice of God is now in writing. We do not hear the voice of God, not since 96 A.D. on the isle of Patmos. In the Old Testament, the voice of God was heard by those who had the gift of prophet. Also men were taught by angels. Then the written word of God was communicated. The Old Testament communicator received his information from three sources: God, angels, and the Canon. Those who claim to have heard the voice of God are kooks and weirdos. Only those with the gift of communication heard the voice of God; and there were teaching angels as well. Once the Old Testament was completed, that was an accurate location of Bible doctrine.
2. Until Moses there were no communicators. Moses was as unique to the Jewish age as Paul was to the Church Age. Moses and Paul started out in very different ways; but they became expert communicators. Moses was the military hero of Egypt; and saved the Egyptians 4x from an invasion of the Ethiopians. Moses was a genius in writing, administration and music. Thutmose II used the administrative system set up by Moses when he (Thutmose II) came to power. No one ever starts out as a communicator. Moses had both the office and gift of prophesy. Those with the office of prophet were official communicators of doctrine only. Those with the gift of prophesy did something else but also communicated doctrine and received direct revelation from God, e.g., Daniel, David, Solomon. When Aaron took his place, that frustrated Moses and he finally pushed Aaron aside and took over.
3. During the time of the early church, circa 30-96 A.D., Paul had two sources: God directly and the Old Testament Canon. He became the greatest source of doctrine in the New Testament. There was also the temporary spiritual gift of knowledge (gnosis) which was academic knowledge of the content of doctrine which would be contained in the New Testament Canon before it was written.
4. After the Canon is closed we have only one system, the pastor- teacher. The pastor-teacher has two sources: his pastor-teacher, and the education to dig out information from the Canon itself.
5. In the Tribulation there will be a new system. The 144,000 Jews will teach the word of God; Moses will be resuscitated along with Elijah to teach doctrine; and angels will teach again.

B. The three types of communicators to this point have been prophets, Apostles and pastor-teachers. In the Tribulation there will be Moses and Elijah brought back and angels and the 144,000.

C. The communication system at present is not direct from God; it comes through the pastor-teacher.

1. You can't read the Bible for yourself and get what God intended for you to fully understand. You are in a playpen until you hook up with your right

- pastor. How would you like to learn how to perform a brain operation by reading a book?
2. A pastor-teacher has a spiritual gift sovereignly bestowed by the Holy Spirit at salvation. It is not earned or deserved. The spiritual gift provides both the authority and ability to communicate. All types of personalities have the gift and not all are eloquent, but they do communicate and you do understand. Everyone has a right pastor-teacher. Even the extremely shy person. Not everyone with the gift of pastor-teacher is eloquent. This gift was given to many people. They may have some peculiarities.
 3. Baptism doesn't help communicate doctrine, only the Lord's table does this, which is why it is the only ritual left in the Church Age.
 4. There is no such thing as "surrendering to preach."
- D. You discover the gift of pastor-teacher by persistent study of God's Word. Through growth it becomes apparent to you that you possess the gift. Also accompanying spiritual growth, you have a lot of discipline. You try a lot of things at which you're good and never succeed. You learn by a lot of knots on the head.
- E. There are five New Testament Greek words used for the communicator.
1. Presbutês (πρεσβύτες) [pronounced *pres-BOO-tace*] means old man, elder; a title for authority, commanding officer. Only one man has the authority; there is no such thing as plurality of elders in a local church, or assistant pastors.
 2. Poimên (ποιμήν) [pronounced *poi-MANE*] POIMENAS means shepherd; connotes provision; pastor. Those who receive the doctrine are students under strict academic discipline.
 3. Epískopos (ἐπίσκοπος) [pronounced *ep-IS-kohp-oss*] means to look over the situation, the guardian of the system. It is an administrative term in the sense of policy making. He is the overseer.
 4. Diakonos (διάκονος) [pronounced *dee-AK-on-oss*] means servant; administrative function of serving the Lord. This is originally meant to be a waiter.
 5. Leitourgós (λειτουργός) [pronounced *li-toorg-OSS*] means sacrifice at the altar. There is unique sacrifice involved in the communication of doctrine. A pastor's sacrifice means that he can never be quite human. He doesn't live a normal life. The demands of study and communication preclude normal living. For example, Paul as an ultra supergrace believer should have had a billion dollars, but he couldn't enjoy it since he had no time. The pastor-teacher is chained to the Bible; therefore, he lives a sacrificial life. Generally a communicator will always be historically obscure. He forgoes success in some other normal realms of life. He doesn't have the time or the opportunity; being chained to the Bible. Bob's father said, "You are a failure, no matter how you succeed."
- F. The Purpose of a Communicator, Ephesians 4:11-12, 13, 14-17. **And He gave some Apostles** [the top communication gift in those days] **and other prophets, and others evangelists** [a specialist; he gets the attention of his audience] **pastor-teachers; For the purpose of training and equipping saints** [the royal family] **for combat; for the purpose of the vocation of the ministry, for the purpose of the**

edification of the body of Christ; until we all attain the goal, because of the consistency of doctrine and the full knowledge of doctrine of the Son of God, with reference to a mature noble man, to the standard of maturity which belongs to the fullness of Christ, in order that we no longer be childish ones [immature ones] , being tossed here and there by waves, being carried by every wind of false doctrine by the dice playing of men cheating, face to face with their cunning methods of deception; but by teaching doctrine in the sphere of love [the filling of the Spirit, the concept of impersonal love] may cause to grow up by all things of doctrine with reference to Him who is the absolute Chief [Jesus Christ] Christ, through Whom all the body, being joined together [in union with Christ] being taught categorically through every joint of supply according to the operational power in measure, one pastor for each part which causes growth in the body resulting in an edification complex belonging to self in love. This therefore, says Paul, I explain and make an emphatic demand by means of the Lord that you all no longer continue walking just as the gentiles [reversionistic types] keep walking by means of nothingness in their minds that I should be a minister of Christ Jesus to the gentiles.

1. If no one is saved because of the work of the evangelist, then there is no need for the gift of pastor-teacher. Therefore, evangelists are more important than pastor-teachers.
2. If there are no pastor-teachers doing their job, then there are no believers with momentum glorifying Christ.
3. Bob was lucky to be in a Baptist church at first, because that has given him all of his illustrations.
4. No such thing as evangelizing in a church; an evangelist meets people on a neutral ground.
5. God is not going to change the system just because some evangelists don't know the gospel. God honors that gift, even if they get a few things wrong. No matter, people are going to be saved.
6. The first thing a missionary does is scour up converts. You are an oddball to them; you don't look right, you don't smell right; and you make many linguistic errors which they make fun of.
7. The evangelist is named before the pastor-teacher, because there need to be believers first. No believers then the pastor-teacher has no one to teach. You cannot have a church without believers.
8. Bob was a kid in Florida; and he walked by the tent where Gypsy Smith was an evangelist and Bob was spellbound. He came home and said where he had been, and his father laughed for 30 minutes. His mother quietly told him that he could go back and he did.

The Doctrine of the Conscience by R. B. Thieme, Jr.

1. Definition: A conscience is a norm or standard residing in the right lobe of the mentality of the soul. The conscience is located in the heart or the right lobe of the soul - Romans 2:15; Titus 1:15.
2. The conscience establishes norms for both human and divine relationship - Acts 24:16.
3. The conscience also has a part which is designed to establish concepts of wrong or right. The conscience, therefore, convicts of wrong or evil - John 8:9.
4. The conscience establishes norms for morality, for laws of establishment, for relationship with God - Romans 2:15.
5. False norms and standards in the conscience produce legalism or self-righteousness - 1Corinthians 8:7.
6. The law of liberty and freedom, and certain superseding laws for the believer - love, expediency, supreme sacrifice, are also related to the function of the conscience - 1Corinthians 10:24-29.
7. Conscience is the basis for patriotism and establishment - Romans 13:5.
8. Human happiness in the field of neutral H, which is legitimate happiness, is based on compliance to the standards of one's own conscience - 2Corinthians 1:12. No person is a happy person who is violating his own standards.
9. Norms and standards reside in the conscience for the communication of doctrine - 2Corinthians 4:2. By having these norms and standards in the conscience we avoid intellectual dishonesty as well as academic snobbery.
10. The function of GAP builds up the divine standards in the human conscience - 1Timothy 1:5,19; 3:9.
11. The conscience can be distorted or destroyed by negative volition toward doctrine. Great destruction of the conscience is wrought by blackout of the soul and scar tissue of the soul.
12. Conscience establishes norms and standards for serving God - 2Timothy 1:3; Hebrews 9:14.
13. Conscience containing doctrine is the basis for meeting the exigencies of life, handling all the problems of life during maltreatment, misunderstanding, and is directly related to capacity for life - 1Peter 2:19; 3:16.
 - a. There are certain things that feed the conscience, like the original environment. Environment is no way of explaining away your failures, your maladjustments in life, your bad personality. But it is true that your original norms and standards are based upon your early environment. We also acquire a conscience from our early environment, whatever it may be. For this reason a stabilized early environment gives you your first great thrust in life which is a good strong conscience. So the environmental factor is a contributor to the conscience whether it is good or bad. These norms and standards are standards you carry for life, and unless there are some radical changes you pretty well have the same norms and standards that you had when you left school. Bible doctrine can change that, it is the greatest factor in adding dynamics to conscience, but outside of that there isn't much hope. As a generation is influenced in the elementary high school stage of its life that is the way the generation will shape up or ship

out, and the only thing that will ever change it is a radical disaster whereby a maximum number are destroyed in a shocking manner and the survivors have to undergo a complete change of norm or standard to survive.

DOCTRINE OF THE CONSCIENCE

James 48-50, 3/4/90; Ephesians 863ff; Romans #400 5/3/78

A. Definition and Description.

1. The Greek word for conscience is *suneidêsis* (συνείδησις) [pronounced *soon-Ī-day-sis*], which means to know with a norm or standard. To have a norm or standard and be conscious of that norm or standard in thinking, motivation, decision making and action.
2. The English word conscience comes from the Latin word *CONSCIENTIA*, meaning joint knowledge; hence, to know with preconceived standards. There is no reference to the conscience, as such, in the Old Testament.
3. Definitions from other theologians.
 - a. *Suneidêsis* (συνείδησις) [pronounced *soon-Ī-day-sis*] is defined by Kittel's Theological Dictionary as, "percipient and active self-awareness, which is threatened at its heart by the disjunction of acknowledgement and perception, willing and knowing, judgment and action."
 - b. Conscience is that mental faculty by which one distinguishes between right and wrong, and urges the individual to do what he recognizes to be right and to restrain him from doing that which he recognizes to be wrong.
4. The conscience is a sense or consciousness in the right lobe related to either moral or spiritual goodness of one's thoughts, motives, decisions, and actions. Therefore, conscience is a faculty, a power, or a principle conceived in the right lobe to determine the quality of one's thoughts, intentions, decisions, and actions.
5. In the conscience of the believer, the norms, standards, and priorities must originate from Bible doctrine. The conscience stores norms, standards, priorities, and values in life.
 - a. The conscience is the place for the norms and standards that are developed from Bible doctrine. The only thing that makes a Christian conscience work is Bible doctrine.
 - b. The conscience extrapolates from doctrine the norms and standards for life. You have to know something to have a conscience. When you know something you develop standards. Whatever you learn in the right lobe becomes a part of your norms and standards.
 - c. You must have vocabulary and thought to establish norms and standards. The conscience must be built on a vocabulary that begins with one word: no, or don't .All consciences are built with negative words which forbid doing something. So the conscience of man is first established by negatives, although eventually there are explanations in both positive and negative terms.
 - d. The preconceived norms, standards, and priorities of the believer must originate from Bible doctrine. This is the only possible way for the believer to have a conscience that honors God.
6. X

7. Scripture: Romans 9:1, 13:5; 1Corinthians 8:7; 2Corinthians 4:2, 5:11; Titus 1:15; Hebrews 9:14.
 8. While the Old Testament does not have a word for conscience, it does tell how conscience worked in the Old Testament. Romans 2:14-15, "The law printed [written] in your hearts [right lobes], their conscience confirming the testimony and their thoughts alternately accusing or else defending themselves."
 - a. All normal persons develop some form of norms, standards, priorities, and concepts of life in the right lobe of the soul.
 - b. Believers develop divine norms, standards, and priorities in the right lobe through perception, metabolization, and application of Bible doctrine.
 - c. Example: Daniel 1:8.
 9. Conscience is a part of the soul.
 - a. It is the most basic attribute of the soul related to self-consciousness, and is located in the right lobe of the soul.
 - b. It is your norms and standards related to everything.
 - (1) It is the standards which you have learned.
 - (2) These standards set up your own personal honor code. They must recognize authority to have freedom, privacy and property.
 - c. Everyone has a system of norms, their conscience; e.g., giving your word, not welshing on an obligation, the fact that all women are ladies.
 - d. Honor is more important than anything else. A society without standards is no society at all. The Roman Empire destroyed itself because it rejected its own standards and the better standards of Christianity.
 - e. You were born into an aristocracy of honor as a believer. You have to develop new standards now. Your first standard should be recognition of authority, so that all of us may have freedom.
 - f. Your standards don't make you spiritual or advance you to maturity; God's standards do.
 - g. People have the right to learn their own standards and make their own decisions. No one has the right to superimpose their standards on anyone else. Privacy means you are allowed to hold any opinion until you grow up spiritually. You have the privacy to take in doctrine without anyone setting standards for you.
 - h. As you learn doctrine your norms and standards will change. At every stage of spiritual growth you have a consolidated conscience so that you regulate your own life on the basis of your own standards.
- B. False standards of legalism produce a weak conscience. 1Corinthians 8:7, "Not all men have this knowledge [about food offered to idols], but some being accustomed to idol worship until now [when saved] eat the food as if it were sacrificed to idols, and their conscience, being weak, is defiled."

1. Some of the best food in Corinth had been offered to idols and then sold as the choicest meat in the temple market. Food is food and meat is meat. So it was alright to eat that food, once you sanctified it.
 2. But for those with an idolatrous background and a weak conscience, eating food offered to idols was very offensive. The one with the weak conscience has legalistic norms and standards in his conscience from his religious background.
 3. So there is a conflict between those with a strong conscience and those with a weak conscience. A strong conscience has Biblical standards from metabolized doctrine. A weak conscience lives by standards acquired from its background, which may or may not be good, or which may be distorted in the spiritual life. Eating is a physical issue, and has nothing to do with the spiritual life.
 4. The weak conscience assumes he's strong, because legalism always assumes it is strong. Yet legalism is really weak. The invasion of guilt into the conscience is one of the biggest problems in legalism, and becomes motivation for legalistic believers.
 5. So the conscience is a very sensitive thing. It can be erroneous in its concepts apart from doctrine. If doctrine does not feed the conscience, instinct will. And instinct develops legalism in a hurry.
 6. Guilt is a sign of a weak conscience.
- C. The Balanced Conscience of the Apostle Paul.
1. Paul had a balanced conscience regarding establishment and the principles of Bible doctrine, or theology. The norms and standards located in the conscience are directed toward both God and man, but primarily toward mankind until you become aware of the existence of God and what He has done for you.
 - a. Acts 23:1, "Then Paul, looking intently at the Sanhedrin, said, `Brethren, I have conducted myself as a citizen with a good conscience before God up to this day.'"
 - b. Acts 24:16, "In view of this, even I myself keep on practicing to maintain even a blameless conscience, both before God and before men."
 2. You must have a balanced conscience in order to have a blameless conscience. Paul had two sets of norms and standards from Bible doctrine. He had one set related to God and one set related to man. True strength is to develop your standards toward both God and man from the Biblical standards of doctrine.
 3. Paul's conscience before God originated from the mystery doctrine of the Church Age. His conscience before people originated from Codex Three of the Mosaic Law plus everything he had learned related to Bible doctrine of the Church Age.
- D. Carnality and the Conscience.
1. Believers in two categories of extended carnality have destroyed their conscience: extended carnality, resulting in life in Satan's cosmic system; extended carnality, resulting in the believer's involvement in the three

stages of Christian degeneracy.

- a. 1Timothy 1:19-20, "keeping doctrine [faith] and a good of intrinsic value conscience, which some have rejected and suffered shipwreck regarding their doctrine [faith]. Among these are Hymenaeus and Alexander, whom I have delivered over to Satan, so that they may be taught not to blaspheme."
 - b. Tit 1:15, "To the pure, all things are pure; but to those who are defiled and unbelieving [those who reject doctrine], nothing is pure, but both their mind and their conscience are defiled."
 - c. 1Timothy 4:1-2, "But the Spirit explicitly states that in latter periods of time [the dispensations of the Hypostatic Union, the Church Age, and the Tribulation], some believers will become apostate from doctrine, paying attention to deceitful spirits and concentrating on doctrines from demons [cosmic involvement] by means of hypocrisy of liars [false teachers], seared in their own conscience as with a branding iron."
2. False teaching sears the conscience like a branding iron. It destroys the conscience. This searing refers to scar tissue of the soul and cosmic involvement.
 3. A great deal of your strength comes from having the proper norms and standards in the conscience of your right lobe. Therefore, it is important to understand how apostasy can destroy the conscience.

E. The Conscience and Dead Works.

1. The Bible has something to say about the conscience and dead works. The conscience is purified from dead works to serve God as a result of believing in Jesus Christ according to Hebrews 9:14, "How much more will the blood of Christ, who through the eternal Spirit [omnipotence of the Holy Spirit] offered Himself without blemish to God, purify your conscience from dead works to serve the living God?"
2. There is no work we can perform for salvation; salvation is by grace. Therefore, our conscience must be purified from dead works. Dead works are human works, like faith plus anything for salvation. At the moment of salvation, the new believer has the potential for the purification of his conscience; the conscience can be purified from dead works by avoiding dead works through the filling of the Holy Spirit. All dead works will be burned at the Judgment Seat of Christ.
3. In other words, anything performed outside of the divine dynasphere is dead works. Dead works are from a bad conscience seared with legalism. Christian service that involves dead works is not Christian service at all. The great power experiment of the Church Age and the execution of the protocol plan of God demands the use of the omnipotence of the Holy Spirit inside the divine dynasphere.
4. Divine omnipotence and human power are mutually exclusive. Serving God and fulfilling His plan cannot be accomplished by human power. Human power destroys the conscience and results in dead works. Legalism cannot execute the plan, purpose, or will of God in the Church

- Age.
5. Serving God means the utilization of divine power and the cognition of Bible doctrine, which establishes the norms and standards for the right lobe.
 6. Under the Levitical offering, the animal sacrifices were involuntary offerings. But the impeccable humanity of Jesus Christ was a voluntary sacrifice for the sins of the world.
- F. The Conscience and the Problem Solving Devices.
1. The conscience is a vehicle for the problem solving devices of the protocol plan of God.
 2. If the norms and standards respond to guilt, then you have a weak conscience. For example, if you rebound and still feel guilty, you have a weak conscience.
 3. When the norms and standards of the conscience are formed from Christian moral degeneracy, then the conscience is weak and can only identify with dead works.
 4. However, the application of Bible doctrine to life is made through the mechanics of the problem solving devices; they also enter the conscience.
 - a. The norms and standards of the conscience make the proper application of rebound. The believer simply names his sins to God, and because he has a strong conscience, he knows they are forgiven immediately. Therefore, there is no battle with guilt, no penitence, no self-flagellation, no trying to make it up to God. Rebound applied to the conscience removes guilt.
 - b. When the norms and standards of the conscience are formed from Bible doctrine, the believer has a problem solving device related to grace orientation, 2Corinthians 1:12. "Now this is our boast [esprit de corp], the testimony of our conscience, that we have conducted ourselves in the world and especially in relationship to God, both in holiness [filling of the Holy Spirit] and godly sincerity [motivation from Bible doctrine], not in fleshly wisdom, but in the grace of God."
 - (1) There a conflict in the conscience of the believer in adolescence between the motivation of Bible doctrine and the problem of fleshly wisdom. Believers hallucinate spiritually. They assume they have reached spiritual adulthood when they are really in adolescence. These believers can never handle the lust problems of the sin nature.
 - (2) The conscience is related to the grace of God in Paul's conduct toward the Corinthian believers.
 - (3) Grace orientation as a problem solving device expresses itself through the norms and standards of the conscience constructed from Bible doctrine. There is no grace orientation apart from the norms and standards of Bible doctrine established in the soul.
 - (4) Grace orientation in the soul includes conscience.

Conscience is the basis for grace function in the Christian life.

- (5) Grace orientation related to the conscience is also taught in 1Peter 2:18-19, "Servants, be submissive to your masters with all respect, not only for the good and gentle masters, but also for the unreasonable ones; for this is grace, if for the sake of conscience toward God, anyone bears up under sorrows when suffering unjustly."
 - (a) Though originally addressed to slaves, this verse came to refer to anyone who is under the authority of someone else. Some people in authority are perverse, but you are just as responsible to submit to their authority. You serve them and do your best job as unto the Lord.
 - (b) A conscience loaded with doctrine bears up magnificently under unfair treatment. Such a believer has a strong conscience. Instead of guilt entering the conscience to destroy it, you have grace orientation and keep on making the right application. The weak believer complains and rejects authority, and so becomes a loser.
 - (c) So it is very important to have a conscience based on EPIGNOSIS doctrine so that you can handle unjust treatment in the same manner that you handle fair treatment.
 - (d) Military training can be counted on to provide unjust and unfair treatment from authority. To learn to submit to unfair authority is necessary for proper function under the abnormal circumstances of combat.
- c. When the norms and standards of the conscience are formed from Bible doctrine, the believer has a problem solving device related to doctrinal orientation, 2Corinthians 4:2, "But we have renounced the things hidden because of shame [false norms and standards], not walking in craftiness or watering down the Word of God, but by the unveiling of doctrine [cognition and inculcation of Bible doctrine], commending ourselves to every person's conscience in the sight of God."
 - (1) The "things hidden because of shame" are the previous false norms and standards in the conscience related to guilt or some other form of arrogance. This is how people justify wrong doing.
 - (2) The weak conscience is crafty. The weak conscience waters down the Word of God.
 - (3) The more doctrine you learn, the more doctrinal standards you have in your conscience.

- (a) You cannot have a good conscience, if you do not know Bible doctrine. Bible doctrine is the center of all spiritual skills.
 - (b) Paul is here saying that there is a legitimate modus operandi that goes with the spiritual life. You will build up norms and standards related to it from Bible doctrine, and at the same time set aside false norms and standards related to legalism.
 - (c) By learning and using doctrine without trying to run other people's lives, you commend yourself to other people's consciences in the sight of God.
 - (d) The conscience of the believer must be formed from the norms, standards, and priorities obtained through cognition of Bible doctrine. No one has a strong conscience until they reach spiritual self-esteem.
- (4) 1Timothy 3:9, "Holding the mystery of the doctrine with a clear conscience." You acquire a clear conscience by having doctrinal norms and standards.
 - (5) The conscience of the believer must be formed from norms and standards obtained through cognition and inculcation of Bible doctrine.
- d. When the norms and standards of the conscience are formed from Bible doctrine, the believer has problem solving devices related to virtue-love, 1Timothy 1:5, "But the objective of our instruction is virtue-love from a pure right lobe and a good conscience and a sincere faith."
 - e. When the norms and standards of the conscience are formed from Bible doctrine, the believer has a problem solving devices relate to perfect happiness. This happiness and tranquility is applied through the conscience.
 - f. When the norms and standards of the conscience are formed from Bible doctrine, the believer has a problem solving devices relate to a personal sense of destiny.
 - g. When the norms and standards of the conscience are formed from Bible doctrine, the believer has a problem solving devices relate to occupation with Christ. 1Peter 3:15-16, "but sanctify the Lord Jesus Christ in your right lobes [occupation with Christ], and always be ready to make a defense to anyone who asks you to give an account for the confidence that is in you with grace orientation and respect [occupation with Christ]. Be having a good conscience, so that in the things in which you are slandered, those who malign your intrinsic good in Christ may be put to shame."
 - (1) Note the source of occupation with Christ is epignosis doctrine in the right lobe. You handle slander through epignosis in the right lobe.
 - (2) If you have a strong conscience, you will leave it in the

Lord's hands. Then it will go to the supreme court of heaven. They will be put to shame without you ever trying to defend yourself or answer back.

(3) Occupation with Christ extends into the conscience and becomes the ultimate in problem solving devices. Any of the various problem solving devices can enter the conscience and solve the problem. You will never be occupied with Christ until you have a strong, doctrinally oriented conscience.

h. The problem solving devices only work through a strong conscience. Through a weak conscience, the believer distorts the problem solving devices.

G. The believer's conscience demands that he submit to establishment authority. Romans 13:5, "Therefore, it is necessary to be in subordination, not only because of wrath [law enforcement], but also for conscience sake."

1. In other words, the Christian doesn't refrain from criminal activity because he's afraid of going to jail, but because, with a strong conscience, his norms and standards refuse to let him even consider any criminal activity.
2. The conscience in the soul is far stronger than any fear of punishment from law enforcement.

H. Conscience as a motivator. 2Timothy 1:3, "I thank God whom I serve with a clear conscience, the way my ancestors did, as I constantly remember you in my prayers, day and night."

1. So your conscience has something to do with your effectiveness in prayer. Paul's conscience demanded that he pray for certain people, and he did so. Paul didn't pray for people because he liked them, but for conscience sake, which is the strongest possible motivation.
2. Since the conscience is located in the right lobe of the soul, the norms and standards of the conscience are built on EPIGNOSIS doctrine, not on GNOSIS doctrine.

I. Conscience and the function of GAP.

1. You've learned from your entire background and, therefore you have certain norms and standards. These are non-essential applications.
2. From a standard you make application. You have a right to those standards and applications as long as it does not contradict essential doctrine.
3. An essential doctrine will come along and knock out one of your past norms and standards.
4. You have to allow for the privacy of individual standards which are non-essential. And you don't correct people. You simply tolerate others. You don't try to get others to agree to your non-essential standards. If you don't get doctrine in your human spirit, you'll not get it in your soul.
5. Once you believe a doctrine, it goes:
 - a. To the human spirit as building material for your edification complex of the soul,
 - b. To your frame of reference, where it becomes a reality,

- c. To the memory center, categorical center, launching pad.
 - d. To your conscience to set up new norms and standards.
6. There is a relationship between your conscience and your perception of doctrine, between your intake of doctrine and your spiritual growth.
- a. The mature believer has an edification complex of the soul growing out of the human spirit and a doctrinal conscience growing out of his soul.
 - b. Maximum doctrine feeds into the human spirit and builds your edification complex of the soul. It also feeds into the soul from which you build your conscience.
 - c. Every application you make in life you have to make from your own conscience. The source of all application of doctrine is your conscience. You don't operate on someone else's norms and standards.
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The Doctrine of the Classification of Death

1. Spiritual death - Ephesians 2:1; Romans 5:12; 6:23; 1Corinthians 15:22. Spiritual death is a judgement on the human race at the point of birth. It is being born into the devil's kingdom as citizens. We are born spiritually dead and related to the devil's kingdom and we continue that way until we believe in Jesus Christ at which point this thing is broken. This means that when grace found us we belonged to Satan's kingdom because we were born with spiritual death. Therefore the participle in verse is not only ascriptive but it is linear aktionsart. It is a status that continues and can only be broken by a new birth, and therefore the necessity for the new birth. The new birth breaks spiritual death. Spiritual death is not only separation from God but it is the penalty of sin, and it is totally the penalty of sin. Physical death is not the penalty of sin and it does not have anything to do with the penalty of sin. The only way that physical death is related to the penalty of sin is that since we are born spiritually dead it is inevitable that eventually we will all die. The first use of spiritual death in the Bible is in Genesis 2:17.
2. Physical death - Matthew 8:22; 2Corinthians 5:1-8; Romans 8:38,39; Philippians 1:21. Physical death is the separation of the soul from the body.
3. The second death is the perpetuation of spiritual death into eternity - Hebrews 9:27; Revelation 20:12-15. It refers to the final judgement of the unbeliever in which the unbeliever is cast into the lake of fire forever. So it follows the general concept of separation but it is the eternal lake of fire.
4. Operational death - James 2:26. "Faith without production is dead [non-operative]." This is a reference to the believer's failure to produce divine good, the failure of the believer to reach supergrace, the failure of the believer to GAP it consistently; it is the failure of the believer to get an accumulation of doctrine that leads to the ECS, occupation with Christ, supergrace capacity, supergrace blessing .
5. Positional death - Romans chapter 6 is the major passage of discussion. It is also found in Colossians 2:12, 20; 3:3. At salvation we are entered into union with Christ through the baptism of the Spirit. The baptism of the Spirit has two aspects. We are in union with Christ as Christ is seated at the right hand of the Father. We are also in union with Christ as Christ died on the cross - current and retroactive positional truth. Positional death is retroactive positional truth or identification with Christ in His death. We are identified with Christ in His death because at the cross Jesus Christ rejected human good. He bore our sins in His own body on the tree but He rejected human good. Retroactive positional truth is simply our rejection of human good through identification with Christ on the cross.
6. Temporal death - Romans 8:6,13; Ephesians 5:14; 1Timothy 5:6; James 1:15; Revelation 3:1; Luke 15:24,32. It refers to the believer out of fellowship through sin. It is simply carnality or the perpetuation of carnality in reversionism. Temporal death just means that death is used to show that when you and I sin we are out of fellowship, we are dead to God in the sense of being out of fellowship. The prodigal son was still a son but he was dead to his father - "This, my son, was dead but now is alive." He was out of fellowship, now he is back in

- fellowship.
7. Sexual death which is the inability to copulate - Romans 4:16-21; Hebrews 11:11.12.

Doctrine of Death (1997)

Spir Dynamics 1036 3/23/97; Ephesians 1173-4; Revelation 675

Eight Categories of Death in the Bible

A. Spiritual Death of the Human Race

1. 1. Spiritual death was the penalty of sin, and was so given as the warning to mankind in the garden. Genesis 2:17, "dying you will die." "Dying" refers to spiritual death at birth or the fall of man; "you shall die" refers to physical death. The origin of spiritual death was the original sin of man in the garden.
2. The penalty was imposed at the fall of man and is perpetuated in the human race through the imputation of Adam's original sin to the genetically-formed old sin nature after birth, simultaneously with the imputation of human life. The old sin nature is transmitted through the twenty-three male chromosomes which fertilize the female ovum. We are not condemned by our personal sins.
3. Spiritual death occurs at the moment of physical birth. The entire human race is born physically alive and spiritually dead because of the two imputations which occur at birth.
 - a. When biological life emerges from the womb, God creates soul life and imputes it to biological life. This is when we become a human being. Life does not begin at copulation, but when God imputes the spark of life after birth.
 - b. Simultaneously, the sin nature emerges from the womb and there is the imputation of Adam's original sin to the old sin nature. This causes spiritual death.
 - c. From birth the status of the human race is spiritual death. Ephesians 2:1, "And you, being dead in your transgressions and sins," (not "because of your transgressions and sins") .Personal sins are only a sign that you are spiritually dead.
4. Rom 5:12, "Therefore, just as through one man sin entered into the world and death [spiritual death] through that sin, so [spiritual] death spread to all men because all sinned [when Adam sinned]."
 - a. This means we are born physically alive and spiritually dead, so that if we die before reaching accountability, we automatically go to heaven. Adam made a decision for the entire human race. Our sins are not imputed to us, but to Jesus Christ on the cross.
 - b. Spiritual death is perpetuated in the human race at birth.
 - c. This means that mankind is not condemned by personal sins.
 - (1) The condemnation of mankind is not based on personal sin, but on imputed sin. Mankind is not condemned by the imputation of his personal sins, but by the imputation of Adam's original sin to the genetically-formed old sin nature. Condemnation is based on our personal sins; they are the result of spiritual death. Condemnation is based on imputed

- sin.
- (2) Personal sin is the result of imputed sin at birth. Hence, personal sin is the result of spiritual death.
 - (3) Personal sin is not the means of spiritual death, but the result of spiritual death, i.e., the result of having an old sin nature.
5. There are two categories of spiritual death.
 - a. Real spiritual death. This was the actual spiritual death of Adam, who made the decision for the entire human race. We are all really spiritually dead at the moment of physical birth.
 - b. Substitutionary spiritual death. This occurred on the cross, when our Lord bore our sins in His own body and were judged. Our personal sins were never imputed to us for condemnation, but to Jesus Christ as our substitute, 1Peter 2:24, 3:18; 2Corinthians 5:21; Isaiah 53:6; Romans 5:8.
 6. The solution to spiritual death is stated in Romans 6:23. "The wages of sin is death [spiritual death], but the gift of God is eternal life through Jesus Christ our Lord." We obtain spiritual death at the moment of physical birth. Spiritual death is resolved at the moment of spiritual birth or regeneration. Being born-again solves the problem of spiritual death.
 7. Jesus made a paronomasia out of spiritual and physical death in Matthew 8:22, "Follow Me; let the [spiritually] dead bury their own [physically] dead."
 8. Spiritual death is the subject of 1Corinthians 15:22, "For as in Adam all die [spiritual death], so also in Christ shall all be made alive."
 - a. No member of the human race, born of woman, is condemned on the basis of personal sins. Personal sins are the result of being spiritually dead.
 - b. Only Adam and the woman were condemned on the basis of original sin.
 9. Summary.
 - a. Spiritual death means the status of dichotomy. We have a soul and no human spirit. Therefore, we cannot understand the gospel or anything about God.
 - b. Spiritual death means the status of total depravity. Total depravity means we are in either moral or immoral degeneracy in the status of sin.
 - c. The status of total separation from God cannot be ignored. The status of total helplessness to do anything about it brings in the issue of the grace of God.
 - d. The Holy Spirit can make faith alone effective for salvation. Anything added to faith in spiritual death means no salvation. Faith plus anything else is salvation by works, which eliminates the work of the Holy Spirit in efficacious grace.
- B. Positional Death of the Believer.
1. While spiritual death occurs at physical birth, positional death occurs at

- the second birth, the new birth or regeneration.
2. Positional death occurs through the baptism of the Holy Spirit at salvation. The believer is identified with Christ in His death, burial and resurrection. Romans 6:1-14
 3. Positional death, also called retroactive positional truth, is the believer's identification with Christ in His death. For just as Christ rejected human good and evil on the cross, so positionally we have done the same. Therefore, we must avoid them by residence and function in the divine dynasphere.
 4. Positional rejection of human good and evil as the policy of Satan is part of the believer's residence inside the divine dynasphere at salvation, Colossians 2:11-12. Positional rejection is the basis for experiential rejection.
 5. Positional death is the subject of Romans 6:1-5. "Therefore, what are we to continue? Are we to continue under the sin nature that grace might increase? Emphatically not! We who have died to the sin nature, how shall we still live in it? Or are you ignorant that all of us who have been baptized into Christ Jesus have been baptized into His [spiritual] death? Therefore, we have been buried together with Him through baptism into His death, that as Christ has been raised up from the dead to the glory of the Father, so we also might walk in newness of life. So if we have become intimately united in the likeness of His death, not only this but also we shall be intimately united in the likeness of His resurrection."
 6. Retroactive positional truth or positional death is identification with Christ in His death. Positionally we have died to sin, human good, and evil. Now we must do so experientially.
 - a. Two things happened in the spiritual death of Christ on the cross: He was judged for the sins of the world; and He rejected human good and evil.
 - b. Therefore, human good and evil are still a part of the angelic conflict as far as their judgment is concerned.
 - c. By rejection of human good and evil on the cross, Jesus Christ rejected Satan's policy for the rulership of this world.
 7. Positional death is related to God's gift of the divine dynasphere. Inside the divine dynasphere we are filled with the Holy Spirit and cannot sin. Therefore, to make a decision to sin, the believer has to leave the divine dynasphere. We can only sin outside of the divine dynasphere. All personal sin places us inside the cosmic system. Inside the cosmic system of Satan we produce human good and evil.
 8. Positionally the believer is dead to human good and evil. Experientially the believer does commit sin, human good, and evil. But rebound only deals with sin, not human good and evil.
- C. The Carnal Death of the Believer: Cosmic Death or Carnality
1. The carnal death of the believer deals with three categories of failure:
 - a. Post-salvation sinning.
 - b. Post-salvation human good.

- c. Post-salvation evil.
- 2. The carnal death of the believer is the subject of the phrase in Ephesians 5:14, "Therefore, it says, `Wake up, you sleeper. Stand up out from the acts of sin."
- 3. The carnal death of the believer may also be classified in three ways:
 - a. The temporal death of the believer, which describes the believer out of fellowship with God. This might be described as the status of committing an occasional sin with some elapse of time in between sins.
 - b. The cosmic death of the believer. This is the believer involved in either cosmic one or cosmic two or both.
 - c. The fragmented death of the believer, which is the believer involved in either moral or immoral degeneracy.
- 4. 1Corinthians 3:1 describes carnality. "And I, brethren, could not speak to you as to spiritual persons, but as to carnal persons, even as to babies in Christ."
- 5. Carnal, temporal, cosmic, or fragmented death refers to the function of the believer's volition in converting temptation from the sin nature into sinfulness.
 - a. Whether the believer knows he is being tempted or not is never the issue. The issue is that you wanted to do that sin and you did it; therefore, ignorance is no excuse.
 - b. The believer cannot sin inside the divine dynasphere. Therefore, the decision to sin is made outside the divine dynasphere.
 - c. The decision to sin automatically places the believer inside the cosmic system. Living inside the cosmic system classifies that believer as living in temporal or cosmic death.
 - d. For the believer, cosmic involvement through sin is always cosmic death. When in the cosmic system, you are in cosmic death.
 - e. James 1:15, "When lust has become pregnant, it gives birth to sin. Furthermore, when sin is accomplished, it brings forth death." Lust is temptation trying to penetrate the soul.
- 6. Volition is the guardian of your soul.
 - a. Temptation is not a sin, but the act of volition which follows. When you say "yes" to the temptation, the old sin nature controls your soul.
 - b. The sin nature dwells in the cell structure of the body and the Holy Spirit indwells the body. The question is: Who is going to control the soul?
 - c. The believer's decision to sin automatically gives control of the soul to the sin nature. And the believer's decision not to sin gives control of the soul to the Holy Spirit.
- 7. Scripture.
 - a. Jam 1:15, "Then when lust has become pregnant it gives birth to sin. Furthermore, when the sin is born [completed], it brings forth death."

- b. 1Timothy 5:6, "But that widow who constantly indulges in wanton pleasure has died while she is living."
 - c. Rev 3:1, "I know your production, that you have a reputation that you are living, but you are dead."
 - d. Romans 8:6, "For the mindset of the flesh [old sin nature] is death [cosmic death], but the mindset of the Spirit is life and prosperity."
 - e. Romans 8:13, "For if you are living according to the flesh [old sin nature], you must die [cosmic death], but if you through the Holy Spirit are putting to death the production of the flesh, you live." When you say "no" to temptation you are in the divine dynasphere, which is life.
 - f. 1John 3:14, "We know that we have changed our residence from the realm of death [cosmic system] to [the Christian way of] life."
8. The believer who is positive to Bible doctrine understands how to recover from carnal death and keep moving, and does so. The negative believer continues under the control of the sin nature and is in the status of death while he lives. The negative believer eventually becomes a loser of his escrow blessings.
 9. The believer who spends his life in carnal death usually dies physically from maximum divine discipline, the sin unto death. 1John 5:16; Psalm 118:17-18; Acts 5:1-10; Revelation 3:16.
- D. Production Mortality of the Believer: Dead Works.
1. This can be classified as operational death or "dead works," according to Hebrews 6:1. "Therefore, graduating from the elementary teachings about Christ, let us advance to maturity, not laying again the foundation of a change of mind about dead works and faith toward God."
 2. Dead works include all facets of Christian service performed outside the divine dynasphere.
 - a. Dead works is analogous to human good. Dead works are all the function of human good apart from the filling of the Holy Spirit.
 - b. Works produced in the cosmic system are dead. Morality is virtue only when produced inside the divine dynasphere. In the cosmic system, works are legalism, self-righteousness, and arrogance and parlayed into evil.
 - c. This category combines the arrogance of Christian service with the function of human good. There is no momentum from Christian service; Christian service is always a result.
 - d. Dead works can include the function of crusader arrogance combined with the modus operandi of cosmic panaceas. Dead works include all Christian activism.
 - e. Dead works refers to the production, Christian service, or good works of the believer performed when he is inside the cosmic system.
 - f. Anything related to the cosmic system is outside the plan of God, including production performed inside the cosmic system, 1Corinthians 13:1-3.

- g. The believer in moral degeneracy can perform hundreds and hundreds of acts of Christian service, all of which are dead works.
 3. All works, production, and Christian service of the believer in the cosmic system is dead, and will be burned at the Judgment Seat of Christ, 1Corinthians 3:12-15. All Christian production will be evaluated at the Judgment Seat of Christ, Romans 14:10; 2Corinthians 5:10.
- E. Sexual Death.
 1. Sexual death in the male refers to inability to copulate and procreate. Sexual death in the female refers to inability to procreate.
 2. This category of death is only used in relation to Abraham and Sarah, as found in Romans 4:17-21 and Hebrews 11:11-12.
- F. Physical Death of the Human Race.
 1. Physical death is defined as separation of the soul from the body so that the person no longer lives on planet earth. The soul never dies, it lives forever.
 2. After death, the soul of the believer resides in an interim body until the Rapture, at which time it leaves the third heaven, goes to the second heaven and receives a resurrection body.
 - a. The soul of the unbeliever leaves the body and goes to Hades. There it remains in torments until the end of time. Then it is resurrected, brought before the Great White Throne, judged, and cast into the lake of fire, providing eternal agony.
 - b. Death is always God's victory. God gives this victory to all believers through our Lord Jesus Christ.
 3. Physical death cannot separate the believer from God, Romans 8:38-39. Nothing can separate us from divine love.
 4. Physical death is a matter of the sovereign decision of God, based on His perfect knowledge of all the facts, Psalm 68:19-20. No matter how you feel, when the Lord decides to take you, that's it. It is blasphemous to question His decision.
 5. God can and does prolong physical life, Psalm 102:19-20, 23-24; 118:18; Prov 14:27.
 6. God also delivers the believer from death, Job 5:20; Psalm 33:19, 56:13; 116:8.
 7. The believer who attains spiritual maturity departs under dying grace, Psalm 23:4. Psalm 116:15, "Precious in the sight of the Lord is the death of His godly ones." This is not necessarily freedom from pain, but pain is negated as a factor.
 8. Resurrection is victory over death. Whatever the failures or glories related to your death, we all revert to the principle of divine impersonal love in resurrection. Resurrection supersedes whatever you were in dying. Therefore, it is victory for all believers, 1Corinthians 15:54-57. There is no victory for the grave because all believers will have a resurrection body. The victory of physical death is for believers only.
 9. Death is defined in terms of the believer as follows.
 - a. Death means no appointment with judgment, Hebrews 9:27. The

- first appointment is physical death; the second, for the lake of fire, is cancelled.
- b. Death means being face to face with the Lord, 2Corinthians 5:8; this implies an interim body.
 - c. Death means the end of pain, Revelation 21:4. There is no mourning, crying, or pain in the interim body. Believers who die the sin unto death don't lose out until the Rapture. They have a ball in the interim body.
 - d. Death means an eternal inheritance, 1Peter 1:4-5.
 - e. Death means a new home, John 14:1-6.
 - f. Death means realization of eternal life, John 11:25, 10:28, 20:31; 1John 5:11-12.
 - g. Death means waiting for the resurrection in an interim body, John 11:25; 1Thessalonians 4:13-18; Job 19:25-26; Philippians 3:21; 1Corinthians 5:51-57.
10. For the believer whose momentum carries him to spiritual maturity, death is going to be profitable forever. Philippians 1:20-21, "For me living Christ, dying profit."
 11. For the believer who spends his life in the cosmic system, death is horrible. However, better an end with horror than horror without end. The believer living in the cosmic system dies under maximum discipline of the sin unto death, 1John 5:16; Revelation 3:16.
 12. The only preparation for the believer's death is the spiritual life.
 - a. God's timing, manner, and place of death is related to the whether we execute this spiritual life or not.
 - b. God's decision as to the time, manner and place of our death is always based on the integrity and love of God.
 - c. Every believer's death is always God's victory, 1Corinthians 15:55-57. The word "victory" refers to the death of the winner believer. The word "sting" refers to the sin unto death.
 - d. Living is Christ and dying is profit for the winner believer, Philippians 1:21. In life we are guarded by the power of God, 1Peter 1:5. This is our wall of fire protection.
 - e. In all matters of life and death, God's timing is perfect, because God is perfect. For the winner believer, dying is the most wonderful part of life. Dying for the loser believer is most awesome and horrible time in life.
 - f. In dying, God's decision glorifies God and at the same time brings the greatest blessing in life to the dying person. For the believer who has harmonious rapport with God through his spiritual life dying is far better than any blessing in living.
 13. See the doctrine of Life and Death.
- G. The Second Death, Revelation 2:11.
1. The second death is for unbelievers only. It is the final judgment of those who reject Christ as Savior. It is eternal separation from God and final judgment in the lake of fire. It is part of the second resurrection.

2. It occurs at the end of the Gog revolution at the end of the Millennium. It is the final judgment of all unbelievers, Hebrews 9:27; Revelation 20:12-15.
3. Each unbeliever is judged according to his good deeds which add up to unrighteousness. The unbeliever is cast into the lake of fire because of rejection of Christ. He is not judged for personal sins since these were already judged on the cross.

H. The Sin unto Death.

1. This refers to the manner of death for the believer who rejects rebound and stays in the cosmic system. It is dying a horrible death with maximum pain, suffering and agony.
2. Believers in the divine dynasphere receive dying grace.
3. There are four ways to transfer into eternity.
 - a. Dying grace.
 - b. The sin unto death.
 - c. The Rapture.
 - d. Transfer from time to eternity by surpassing grace blessing for Old Testament believers, for example, Enoch, Hebrews 11:5.
4. No believer suffers after the sin unto death because he is in an interim body, Revelation 21:4.
5. David's discipline is an example of Old Testament sin unto death, Psalm 32, 38.
6. Military disaster is a part of the sin unto death, 1John 5:16; Jeremiah 9:13-16, 44:12.
7. Depression, famine, and criminal violence is a part of the sin unto death. Philippians 3:18-19, "whose termination of life is ruin."
8. Revelation 3:15-16 describes the sin unto death as a lukewarm believer, whom the Lord is about to vomit out of His mouth.
9. The sin unto death is God's last punishment for the believer who lives out his life in the cosmic system.

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The Deity of Jesus Christ (by R. B. Thieme, Jr.)

1. There are three verses of scripture where the deity of Christ is presented as a syllogism [a logical progression in which the subject of the first sentence becomes the object of the second sentence, whereas the object of the first sentence becomes the subject of the second sentence, and the two are placed together in the third sentence], 1Peterer 1:2; 2Corinthians 13:14; Matthew 28:19. The syllogism is the Trinity is eternal. Christ is a member of the Trinity, Christ is eternal.
2. The outstanding scriptures dealing with the deity of Christ, John 1:1-3; 8:58; Micah 5:2; Romans 9:5; Titus 2:13; Hebrews 1:8-10; 1 John 5:20.
3. The pre-incarnate work of Christ. This necessitates His preexistence. His preexistence obviates the concept of deity. For example, Christ created the universe, not all at one time. The heavens and the earth were created instantly; man was created on the sixth day of restoration, long after the heavens and the earth were created. The angels were created some time between the creation of the universe and the creation of man. Animal life was created in three different sections. Every act of original creation is the work of the Lord Jesus Christ, John 1:3; Colossians 1:16; Hebrews 1:10.
4. The doctrine of divine decrees. Jesus Christ had a definite part in the doctrine of divine decrees. He is so identified with the doctrine of divine decrees as to be God. For example, whenever the divine decrees is mentioned and Jesus Christ is mentioned in connection with them, He is mentioned as God. Therefore, once again, there are certain passages where the decrees are mentioned where Christ is mentioned, and Christ is identified as God. For example, Psalm 2:7-9; 22:1-6; 40; 110. In other words, Jesus Christ is so identified with the doctrine of divine decrees as to be God.
5. The Christophanies also indicate the deity of Jesus Christ. There are the Christophanies or the theophanies, there are synonymous terms because the only person in the Godhead who has ever been manifest, old Testament or incarnation, is always Jesus Christ. We are dealing with one special Christophany here. Jesus Christ often came as a man. He was the one who wrestled with Jacob. He also came as the burning bush to Moses. But we are talking about a specific Christophany which indicates that Jesus Christ is God, Jesus Christ appeared as an angel. As such in the Old Testament He is called the angel of Jehovah. He is also called Jehovah.
 - a. The angel of Jehovah is identified as Jehovah in the following passages: Genesis 16:7-13; 22:11-18; 31:11-13; 48:15,16; Exodus 3:1ff Cf Acts 7:30-35; Exodus 13:21; 14:19; Judges 6:11-23; 13:9-20. In all of these passage find Jesus Christ mentioned in context as the angel of Jehovah. That isn't conclusive until in the same context the angel of Jehovah is also called
 - b. However, the angel of Jehovah is distinguished from Jehovah. Why? Because the angel of Jehovah is always Jesus Christ. Take the word elohim which is plural. As a plural word translated "God" in the Old Testament it refers to the entire Trinity. Whenever one or more persons are going to be mentioned we have the word Jehovah. It is used for God

the Father, it is used for God the Son, and it is used for God the Holy Spirit. However it is only the Son who is the angel of Jehovah, it is only the Son who is ever a theophany or Christophany. Jesus Christ is the only person of the Godhead who ever is manifest to man or to creatures in the form of a creature, or in some other form like the burning bush, the pillar of fire at night, the cloud by day. But He is still God. Jesus Christ is the angel of Jehovah, but since He is also Jehovah the passage will say somewhere in it, "Jehovah said," indicating that the angel of Jehovah is Jehovah and that Jehovah is the angel of Jehovah, and that this is a theophany and that this is God. Obviously when some other member of the Godhead is involved in some other operation where the angel of Jehovah is functioning it will say, "Jehovah said to the angel of Jehovah." Why? Because the Father is Jehovah too, and the Father isn't a Christophany or theophany but He is talking to a Christophany or a theophany. Genesis 24:7,40; Exodus 23:20; 32:34; 1 Chronicles 21:15-18; Isaiah 63:9; Zechariah 1:12,13. The angel of Jehovah is distinguished from Jehovah.

- c. The angel of Jehovah is the second person of the Trinity. Two form of argument: 1. Jesus Christ is always said to be the visible God, the only member of the Trinity who is ever visible — John 1:18; 6:46; 1 Timothy 6:16; 1 John 4:12. After the incarnation of Christ the angel of Jehovah never appears again.
6. The tetragrammaton [means four letters]. This is the sacred name of God, JHWH. The Jews never pronounced that name, they always said "Adonai." So when you come to something like that you can use the vowel points of Adonai, the vowel points of the verb to be. So we have two different theories. We started out by using Jehovah. Then someone came along and said no, that is Yaweh. The tetragrammaton is used for the Father and used for the Son and used for the Holy Spirit. The principle: Jesus Christ is called Jehovah in the following passages: Isaiah 9:6,7; 40:3; Jeremiah 23:5,6; Zechariah 12:10.
 7. Certain characteristics are ascribed to deity. These characteristics are specifically ascribed to Jesus Christ. So we recognise the deity of Christ from the doctrine of divine essence. The essence box is simply describing the characteristics of God, sovereignty, absolute righteousness, justice, love, eternal life, omnipotence, omniscience, omnipresence, immutability, veracity. All of these attributes are ascribed somewhere in scripture to Jesus Christ. For example, eternal life, Isaiah 9:6; Micah 5:2; John 1:1; 8:58; Colossians 1:16,17; Ephesians 1:4; Revelation 1:11. For example, righteousness and justice [holiness] which is ascribed to God the Son, Luke 1:35; John 6:69; Hebrews 7:26. Love, John 13:1,34; 1 John 3:16. Immutability, Hebrews 13:8. Omniscient, Matthew 9:4; John 2:25; 1 Corinthians 4:5; Colossians 2:3; Revelation 2:23. Omnipotent, Matthew 24:30; 28:13; 1 Corinthians 15:28; Philippians 3:21; Hebrews 1:3; Revelation 1:8. Omnipresent — Matthew 28:20; Ephesians 1:23; Colossians 1:27. Any one of these scriptures proves the deity of Christ.

The Deity of Jesus Christ (1976–1977)

3/28/76, 1/16/77

- A. Definition.
 - 1. Jesus Christ is eternal God. As a member of the Trinity, He always existed. There never was a time when He did not exist.
 - 2. He is coequal and coeternal with the Father and the Spirit, Colossians 1:15. In eternity past, Jesus Christ had the same essence as the Father and Spirit.
 - 3. In time He still had the same functions of deity, but He also became true humanity. Therefore, He is unique.
- B. The Syllogism of Deity.
 - 1. A syllogism is a logical formula consisting of two premises and a conclusion, a major and minor premise plus a conclusion, derived from deductive reasoning.
 - 2. Following this formula: the Trinity is eternal. Christ is a member of the Trinity. Therefore, Christ is eternal.
- C. Scriptural Documentation.
 - 1. Micah 5:2 says Jesus Christ is eternal God during the incarnation.
 - 2. John 1:1-3, "In a beginning which was not a beginning there existed the Word [Jesus Christ]."
 - 3. John 8:58, "Before Abraham was born, I had always existed."
 - 4. Romans 9:5, "Jesus Christ is over all" (because He is God).
 - 5. Titus 2:13 "the great God and our Savior."
 - 6. In Hebrews 1:8-10, the Father says, "Your throne, O God [Jesus Christ]."
 - 7. 1John 5:20, "this One is the true God and eternal life."
- D. The preincarnate work of Jesus Christ indicates He was God. He is the creator of the universe, John 1:3; Colossians 1:16; Hebrews 1:10. He had to be God to preexist all other creatures.
- E. The doctrine of divine decrees proves the deity of Christ. Christ is identified with the divine decrees so as to be God, Psalm 2:7-9, 22:1-6; 40; 110.
- F. The Hebrew word JHWH is one of the titles for Jesus Christ. The Jews never pronounced the word. Instead they said Adonai, which means deity. Elohim (plural) refers to the Trinity. JHWH is used for Jesus Christ in Isaiah 9:6-7, 40:3; Jeremiah 23:5-6; Zechariah 12:10.
- G. The essence of God is ascribed to Jesus Christ.
 - 1. Savior, Psalm 2:6; Matthew 28:18; Acts 2:36; 2Peter 1:11; Revelation 19:16.
 - 2. Perfect righteousness and justice = holiness, Luke 1:35; John 6:69; Hebrews 7:26.
 - 3. Love, John 13:1, 34; 1John 3:16. 4. Eternal life, Isaiah 9:6; Micah 5:2; John 1:1, 8:58; Colossians 1:16-17; Ephesians 1:4; Revelation 1:11.
 - 4. Omniscience, Matthew 9:4; John 2:25; 1Corinthians 4:5; Colossians 2:3; Revelation 2:23
 - 5. Omnipresence, Matthew 28:20; Ephesians 1:23; Colossians 1:27.
 - 6. Veracity, John 14:6; Revelation 3:7
 - 7. Omnipotence, Revelation 1:8.

8. Jesus Christ did not suppress His deity in the incarnation; this is the false doctrine of kenosis. Instead, He gave up the independent use of His divine attributes.
- H. Appearances of Christ in History.
1. Theophanies (before the First Advent).
 - a. As a man, Genesis 18, 32:24-32.
 - b. As a phenomena of nature, Exodus 40:38, 33:9-23, 3:2ff, 25:22; Acts 7:30.
 - c. As the angel of JHWH, Genesis 16:7-18, 22:11-18, 31:11ff. Christ is said to be the angel of JHWH in Genesis 24:7, 40; Exodus 23:20, 32:34; 1 Chron 21:15-18; Isaiah 63:9; Zechariah 1:12-13. Because Christ is always the visible member of the Trinity, He never appears as the angel of JHWH after the First Advent, John 6:46, 1:18; 1Timothy 6:16.
 2. Christophanies were post-resurrection appearances.
 3. The First and Second Advents. Philippians 2:6 “who though He existed in the essence of God, He did not think equality with God a gain to be seized.”

Differences among Believers

A. Definition and Description.

1. No two people are born equal. They have different talents, ability, mentality, circumstances, genes, and environment.
2. After the new birth, we still have different gifts or spiritual status. Therefore, all of us are still different.
3. It is impossible to make people equal. We have equal rights to advance under freedom as far as we can go. But there will always be someone who is prettier, stronger, smarter, etc.
4. The only basis for equality is to have everyone be zombies. The worst thing a society does is lower itself to the lowest common denominator, so as not to make the weirdos feel weird. Christian weirdos call this Christian love.
5. You are to stay within your own standards. Never depart from your personal standards to make someone else feel better. You can come into Berachah with all the different standards you want. Bob wore jeans to ride horses and to shovel the stuff they don't need.
6. There is no law of love where standards are concerned. We must have different standards and are entitled to our different standards as long as we don't violate the law.
7. You are not inferior because your standards aren't as high as someone else's. Being inferior or superior is not the issue.
8. The differences between us as provided by the Lord are spiritual gifts. The pastor has authority but isn't better than anyone else.
9. All healthy nations have different people with different standards. This means competition, prosperity, influence, and a lot of normal things in life.
10. Stamping everyone from the same mold is anti-God, and is what fundamentalist Christians are doing today. Some believers are closer to maturity than others; therefore, we cannot all be or act alike.
11. A Houston pastors organization wanted to do an exchange of teachers once a month. Bob would fight such a person to the death to keep them from teaching at Berachah.
12. Only arrogant people want to be equal. If you are free from arrogance you don't care if there are people better than you; you're delighted for them. And you don't gloat over those who are inferior to you. You don't need to prove you are inferior or superior to anyone else.

B. Differences in Spiritual Status.

1. The absolute status says that you are either in fellowship or out of fellowship. Believers are different because some use rebound and some do not. Some sin more frequently than others.
2. The relative status says that no two believers have the same stage of spiritual growth. Positive or negative volition to Bible doctrine determines these differences.

C. Differences in the Function of the Old Sin Nature. Believers have different areas of weakness or strength in the trends of their old sin nature. There are different kinds of human good trends. There are different areas of overt sinning. We are

different, yet we are told to "love" one another. You do this by starting with a relaxed mental attitude toward all. We are so different that it is amazing that we can all sit together for an hour and a quarter without getting up and slugging one another.

- D. Differences in Spiritual Gifts. At salvation each believer has a spiritual gift, but the spiritual gifts are all different. Certain gifts no longer exist, such as tongues, healing, and miracles. The gift we have determines how much authority we have or lack of it. Your spiritual gift automatically functions at a certain point in your spiritual growth. It doesn't function if you're not growing spiritually. If we are positive toward doctrine, God will provide the doctrine. No equality even in dying blessing.
- E. Differences in the Imputation of Blessings for Time and Eternity.
1. The imputation of divine blessing in time depends on maximum Bible doctrine in the soul. So it depends on your attitude toward doctrine.
 2. We all have equal opportunity, because we have the imputation of God's perfect righteousness and logistical grace.
 3. There are six categories of blessings (see the Doctrine of Escrow Blessings), and variations exist in each of these. They are tailor-made for each individual. Spiritual blessings are uniform, but the others vary greatly. All mature believers get dying grace in different ways.
 4. As long as our relationship with the Lord is right, we don't have to worry about what our temporal blessings are going to be. Because the Lord will give us the best blessings compatible with our perfect happiness. You may be poor all your life in maturity because God blesses you with different things.
 5. There is no such thing as equality. Two people can be occupied with Christ and still not be equal. Yet God knows best how to bless each one.
 6. There are greater differences among believers than there are among unbelievers. This is the basis for being content and getting adjusted to reality. Differences are always there, so you simply adjust to the reality of the situation and don't crack up because others are better off.
- F. Other Differences.
1. No two believers have the same set of circumstances in life. You should be able to look at anyone else's life and say, "I have what God wants for me and I am delighted with it."
 2. Never envy other believers because their circumstances appear to be better. God assigns circumstances. Don't fight it. It will make you subjective all of your life.
 3. Never be discontent. Jealousy is a vicious counterpart to arrogance.
 4. You are allowed to improve your own barnyard and to maintain your momentum. This will keep you objective all through your life.
 5. People are constantly motivated by envy and think, "I should have more than they do." Be content with what you have!
 6. No two believers have the same amount of time between salvation and death. God gives you enough time regardless of how healthy or unhealthy you try to stay.

R. B. Thieme, Jr. Bible Ministries 5139 West Alabama, Houston, Texas 77056 (713)
621-3740

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Diakonia by R. B. Thieme, Jr.

1. This is also diakonos (διάκονος) [pronounced *dee-AK-on-oss*] from which we get the word "deacon" but it has many meanings. The political meaning of the word: The word minister is translated "minister" and that is all right if it is understood the command is "carry out to the maximum your ministry."
2. The political use for this word is found in divine institution #4 where diakonos (διάκονος) [pronounced *dee-AK-on-oss*] is used for the head of a state, one who has the authority to administer capital punishment - Romans 13:3,4. In other words, diakonos (διάκονος) [pronounced *dee-AK-on-oss*] was used in the Bible to indicate a political ruler, one who had the authority to administer in the political realm of the national entity.
3. The second use of the word is the universal ministry of the believer. There is a sense in which every believer is a minister and has a responsibility before the Lord. This is for the royal family of God in the sense that all believers are in full time Christian service. It emphasizes the royal priest as the ambassador for Christ. In 2Corinthians 3:6 - ". who has appointed us ministers..." Also 2Corinthians 4:1; 6:1,3.
4. The third use of diakonos (διάκονος) [pronounced *dee-AK-on-oss*] is connected with the administration of the local church. The pastor has all of the authority but he delegates authority to certain men in the church in order to carry on administration. This is where we get the word "deacon." Philippians 1:1. So a deacon is a man who has received delegated authority from the pastor in order to carry on the administrative activities of the local church.
5. The fourth use is the pastoral use. The pastor is also called diakonos (διάκονος) [pronounced *dee-AK-on-oss*] or a minister many times, and this has to do with the original source of all authority in the local church. It is delegated to the pastor who in turn delegates it to certain members in the congregation. All members of the congregation are ministers in the sense of coming under the teaching of the Word. 1Corinthians 3:5; Ephesians 3:7; Colossians 1:7,23; 1 Thessalonians 3:2; 1Timothy 1:12. This is a technical use of minister for a pastor-teacher.
6. This word is used of Jesus as a minister or servant.
7. A fifth use of diakonos (διάκονος) [pronounced *dee-AK-on-oss*] is the evil usage - 2Corinthians 11:13-15.

Divine Decrees by R. B. Thieme, Jr.

1. The divine decrees is the sum total of God's plan designed in eternity past.
2. The plan centres around the person of Jesus Christ, as revealed from the commands of 1 John 3:23; Ephesians 1:4-6.
3. Entrance into the plan of God is based on the principle of grace whereby the sovereignty of God and the free will of man meet at the cross — and they meet without any merit on man's part. Man is never benefited under God's plan by his talent, his works, his thoughts, or his plans. Man is blessed on the basis of who and what God is and what God has provided through grace.
4. God's plan was so designed in eternity past so as to include all events, actions, related to their causes and conditions as a part of an indivisible system, every link being a part of the integrity of the whole. The theological definition of the doctrine of divine decrees: The decree of God is His eternal, holy, wise, and sovereign purpose, comprehending at once all things that ever were or will be, in their causes, conditions, successions and relationships, and determining their certain futuration.
5. Without interfering with human volition in any way God has designed a plan so perfect that it includes cause and effect, directive, provision, preservation and function for all believers.
6. Under His plan God has decreed to do some things directly and some things through the agency of Israel and the Church, and some through individuals.
7. Therefore there are primary, secondary and tertiary functions within the plan of God, but all these constitute one great all-comprehensive plan, perfect, eternal, unchangeable, without loss of integrity.
8. The plan of God is consistent with human freedom. God does not limit or coerce human freedom, however a distinction should be made between what God causes, like the cross, and what God permits, like sin. God created man with free will, He permits human volition to function. This is how Adam sinned. God is not the author of sin, man's volition is the source of sin in the human race. God cannot tempt or in any way authorise sin.
9. This demonstrates that man has free will. God never condones or causes sin in the human race, and in the perfect environment of the garden God warned man against sin and its consequences.
10. Distinction should be made between the divine decrees which are related to the plan of God in both design and action and divine laws which regulate human conduct and function in the universe. Divine laws include laws of nature, laws of divine establishment, laws of function for blessing in a national entity.
11. As a principle of logic God's decrees do not arise from His foreknowledge. The foreknowledge of God makes nothing certain, it merely perceives in eternity past the things that are certain.
12. There is a difference between foreknowledge and foreordination. The decrees made certain, foreordination established certainty while foreknowledge does not. Nothing can be known until it is decreed — 1Peterer 1:2; Romans 8:29; Acts 2:23.
13. Therefore the elect are foreknown and the foreknown are elect. In other words, God knew ahead of time which way every free will would decide at any given

point in history. This does not imply divine coercion. God's plan, however, anticipates every decision of history. As free will decides so God decrees — John 3:36; 1 John 3:23.

14. Since God cannot contradict His own essence He plans the best for the believer. God is perfect, His plan and provision are perfect.
15. The cross was decreed in eternity past but the human volition of Christ decided for the cross at Gethsemane — Matthew 26:39, 42. God has provided salvation for you through the cross but it must be your free will choice in time — John 3:36.
16. No decree in itself opposes human freedom, but once a choice is made from your free will then your entrance into the plan of God by faith in Jesus Christ means that the function of the decrees does limit your human freedom while at the same time giving you your volition, your freedom to serve God. A believer, to have inner happiness, must choose to function under GAP. Malfunction under GAP means misery for him. Once you believe in Christ the divine decrees do limit you. They limit you to a life of taking in spiritual food, manna from heaven, Bible doctrine. And the more concentrated your intake the sooner you reach supergrace. The sooner you reach supergrace the sooner God is free to benefit you to the maximum. The supergrace life frees God to give you maximum blessing.

Divine Decrees (2)

Israel 116-117, 11/1/91, Israel 66-67; Ephesians 11-13, 274 Romans #327

A. Definition and Description.

1. Definition.

- a. The decree of God is His eternal (always existed), holy (perfect integrity), wise (the application of omniscience to creation), and sovereign purpose, comprehending simultaneously all things that ever were or will be in their causes, conditions (status), successions (interaction with others that leads to certain decisions), relations, and determining their certain futurity.
 - (1) This definition begins by expressing the source of the decrees. "Comprehending" refers to divine omniscience.
 - (2) The definition also expresses the attributes of God in terms of divine will in human history.
 - (3) The definition emphasizes that the omniscience of God knew simultaneously in eternity past everything that would happen in human history (the thought, action, and decision of every person in his life), furthermore, everything in relation to all of the things pertaining to it.
- b. The several contents of this one eternal purpose are, because of the limitations of our mentality and faculties, necessarily perceived by us in partial aspects and logical relations (from Scripture). Therefore, we classify the decrees as being plural, but in reality it is all one decree.
- c. A fortiori logic is a part of God's divine decrees.
- d. The decrees of God are His eternal and immutable will regarding the future existence of all events which will happen in time and the precise manner and order of their occurrence.
- e. By decrees is meant the eternal plan by which God has rendered certain all of the events of the universe (angelic history, human history) past, present, and future.
- f. The decrees of God are the chosen and adopted plan of God for all of His works.
- g. The Presbyterian shorter catechism says: "The decrees of God are His eternal purpose according to the counsels of His own will whereby for His own glory He has foreordained whatever comes to pass."
- h. The decrees are the all-inclusive will and purpose of God concerning all that ever was or will be, which originates wholly within Himself (omniscience), and which He Himself alone must have objectively designed for His own glory and for His satisfaction.
- i. By accommodation to creatures of time and space subject to subdivisions reaching out to the falling of the sparrow, all decrees were simultaneous, not given by stages. However, because of the finite mental limitations of man, we must perceive them by logical and chronological progression. The human mind, when thinking

- properly, thinks according to logic and chronology.
- j. All decrees are efficacious in that they determine all that ever was, all that is, and all that ever will be, but the decrees are viewed by man from two standpoints.
 - (1) Efficacious means that which is directly wrought by God from His sovereignty.
 - (2) Permissive means that which is appointed by God to be accomplished by secondary causes or by the free will and action of agents (the free will of man).
 - k. There are five characteristics of the decrees.
 - (1) The decrees are all-comprehensive. That means that not the slightest uncertainty could exist as to one of the smallest or most insignificant of events without confusion to all. Therefore, all events in the life of every person are interwoven and interdependent. God is not the author of confusion. Everything you think, why you think it, and the environment in which you think it, was all known to God in eternity past. This also says everything in life is a chain of cause and effect events.
 - (2) The decrees are eternal. God is not gaining in knowledge. What God has known at any time He has always known. Omniscience means God knew simultaneously everything that ever was or will be in their causes, conditions, successions, and relations.
 - (3) God is perfect; therefore, His decrees are perfect. They are not perfect in content, because they include sin, failure, etc. But everything that would ever happen was always known to God. His is a perfect system of comprehension.
 - (4) The decrees are unchangeable and certain. Nothing can possibly occur to necessitate a change. God is never "caught" not knowing something. God has never had to make any changes or any adjustments in the divine decrees.
 - (5) The decrees are the free choice of God in eternity past. (This is the most important point to understand, one which many theologians do not understand.) God is not bound to follow any necessary path. Having decreed, however, He is bound by His infinite faithfulness and truth to complete what He has begun. The free choice of God is very important, because God, from His own sovereign volition, invented free will in two categories of creatures, angels and mankind, so that both categories can choose for or against God.
 - l. Eph 2:10, "For we are His production [we have the provision of computer assets in our very own portfolio; i.e., election and predestination], having been created in Christ Jesus [the formation of the royal family of God and a new spiritual species resulting in positional sanctification by which every believer becomes the heir

of God and has equal privileges under predestination] for good achievements [in momentum in the divine dynasphere as a part of equal privilege of election] which God has prepared in advance [divine provision of your portfolio of invisible assets], that we should walk by means of them [utilization of our computer assets]."

- m. The decrees of God are His eternal purpose regarding you according to the counsels of His own wisdom and His sovereign will, whereby for His own glory (we are created for His own glory) He has programmed into the computer decrees all that will come to pass in the function of the human race in history. In the decrees, the sovereignty of God and free will of man coexist in human history.
 - n. The principle of precreation reality.
 - (1) Inasmuch as the decrees were simultaneously known by God, they were simultaneously decreed by God. To appreciate the decrees, one must understand the nature of omniscience as a part of divine essence.
 - (2) Of all the decrees, five are related to the purpose of God in election. Therefore, they are called in election the five elective decrees. From this comes the concept of lapsarianism.
 - (3) The decrees must be in logical order. This is the subject of the doctrine of lapsarianism. Though the entire decree is one thought in the mind of God, the principle of cause and effect is involved in human thinking and understanding. The term lapsarian refers to the doctrine of divine decrees from the standpoint that man is a fallen being.
 - (4) Lapsarianism provides the logical order for the five elective decrees. (See the doctrine of Lapsarianism.) The correct logical order is:
 - (a) The decree to create.
 - (b) The decree to permit the fall.
 - (c) Unlimited atonement.
 - (d) The decree to motivate by means of election and glorify God through the deposit of escrow blessings.
 - (e) The simultaneous decrees of election and predestination, and to apply salvation to those who believe in Christ. The Bible states that man is the object of grace after, not before, the fall in John 15:9, Romans 11:5-7; Ephesians 1:4-6; 1Peter 1:2.
2. Distinctions.
- a. The distinction between the decree and the execution of the decree in our thinking means the one logically follows the other. However, the execution itself is not a part of the decree itself. The decree occurred in eternity past, the execution occurs in human history. The false views of lapsarianism fail to take cognition of this.

- b. Distinction should be made between God's laws and God's decrees. Laws regulate human conduct, while decrees are God's plan and action in eternity past. Laws can be broken; the decrees of God can never be broken.
 - c. Distinction between God's desires, like election, and the rejection of God's desires must be understood. God knows all your negative acts but doesn't interfere with your free will; for this would prevent the angelic conflict from ever being settled.
 - (1) For example, while sin and death are displeasing to God and incompatible with His divine nature, nevertheless, they belong to the decrees under the category of the fall of man.
 - (2) For example, while loser believers are displeasing to God and incompatible with His sovereign will, nevertheless, they belong to the decrees, having a printout from their PROM chip. We all have a PROM chip with our name on it, expressing our positive or negative volition toward God's sovereign will for our lives.
3. The Analogy to the Computer.
- a. God's eternal and sovereign will for every believer is expressed in the Romans chip, having printouts such as election, glorification, justification, and predestination.
 - b. In further explanation, the decrees of God are pictured as a giant computer, and the omniscience of God feeds the facts into the computer.
 - (1) The Romans chip is the sovereignty of God chip. It is an integrated circuit into which unchanging data can be read, but into which no new data can be written, a perfect illustration of God's knowledge of history in eternity past. Romans stands for "read only memory."
 - (2) The PROM chip is the free will of man chip. PROM stands for "programmable read only memory." It is an integrated circuit with fixed data that can be read but not altered.
 - (3) By analogy, your life can be read but not altered. You have privacy and can make good or bad decisions.
 - (4) The entering of data is performed after the PROM chip is manufactured. The omniscience of God programmed into this PROM chip how you would function in time.
 - (5) All PROM chips contain data regarding the function of the free will of man in history. He fed the facts simultaneously in eternity past. The facts include everything you ever think, decide, or do in the past, present, and future. This doesn't tamper with your free will.
 - c. All logistical grace, and those who would be blessed and their blessings, were fed into the computer decrees. God knew every problem, heartache, and situation you would face before you ever existed. (Therefore, you insult God when you pray "God help," as if

- He didn't already know you needed help.)
- d. The computer of decrees prints out facts about believers under the categories of election, foreknowledge, predestination, justification and glorification. It also prints out facts on the unbeliever under the categories of reprobation, condemnation and retribution.
4. The Decrees and Omniscience.
- a. The decrees of God are the sum total of God's plan designed in eternity past relating to all events of every classification collected into one single all-comprehensive whole through the omniscience of God. The decrees of God are His plan, His protocol plan.
 - b. The omniscience of God is the key to understanding the decrees. God has three categories of divine knowledge.
 - (1) Self-knowledge. Each person of the Godhead has infinite and eternal knowledge about Himself and the other two members of the Trinity.
 - (2) Omniscience. God knows all the knowable simultaneously about creatures, both the actual and the possible, but only the actual is programmed into the decrees.
 - (3) Foreknowledge. It merely acknowledges what is in the decrees but does not make anything certain; the believer still has free will that is uncoerced. (See the doctrine of Predestination.)
5. The Decrees and Election.
- a. Election is the sovereign right of God over His creation. It is the expression of the sovereign will of God for believers only in eternity past, i.e., that you have the most fantastic blessings for time and eternity. Ephesians 1:4, "Since He Himself has elected us in Him before the foundation of the world." The decrees begin with election. provides
 - b. Election and predestination provide equal privilege and equal opportunity for all believers.
 - (1) The equal privilege of election is God's decision to make every Church Age believer a royal priest forever.
 - (2) The equal opportunity of election is God's provision of logistical grace support for every Church Age believer.
 - (3) The equal privilege of predestination is God's decision to enter every Church Age believer into union with Christ forever through the baptism of the Holy Spirit and resultant positional sanctification. This creates a new spiritual species.
 - (4) The equal opportunity of predestination is God's provision of the divine dynasphere for the Church Age believer in time.
6. The Problem of Misinterpretation of the Decrees.
- a. Example: If the decrees make all things certain, then some say there is no occasion for man to use means, being unable to avoid the results decreed. In other words, why use any means if you are going to end up under predestination in the same situation?

- b. This ignores the fact that God has decreed the means as well as the ends, and that all God expresses in election is His desire that we all be rich from blessing.
- c. Man's destiny is the outworking of his own thinking, motivation, thinking, and decisions, which God knew and entered into a PROM chip. God knows all, yet that does not interfere with your PROM chip. God's knowledge of the facts does not interfere with their outworking in time.
- d. The decree of God removes no man from what, within the sphere of his own experience, is the outworking of his own choice, acting from his own judgment, based on his own desires, thoughts and circumstances. Whatever free will choice anyone makes is the execution of the decrees. No decree opposes human freedom. God's knowledge in eternity past in no way effects or interferes with our thoughts, motives, decisions, or actions. Knowing our failures, God went ahead with the plan anyway; that's grace.
- e. All decrees are efficacious in that they certainly determine all that ever was or will be. However, there are both efficacious decrees, things which God does directly, and permissive decrees, things which God permits as the function of free will.
- f. Some things God has decreed to do Himself. That is called immediacy. Others things come to pass through the action of secondary causes acting under the law of necessity. Other things He decreed free will agents to do in the exercise of their volition. Yet one category is rendered by the decree of God as certainly free as the other. Mankind never acts outside of the decrees.

B. The Mechanical Function of the Computer of Divine Decrees.

1. The Knowledge of God.

- a. The Omniscience of God. The omniscience of God is God's objective knowledge of the universe and all creatures.
 - (1) God is eternal; therefore, His knowledge is eternal. God is sovereign, His knowledge is superior, and not related to human or angelic limitations.
 - (2) God is infinite; therefore, His knowledge is without boundary or limitation, hence, absolute and eternal knowledge. His knowledge is infinitely superior to creature knowledge.
 - (3) God is sovereign; therefore, His knowledge is in control at all times.
 - (4) Time has nothing to do with God's knowledge. The future is as perspicuous as the past.
 - (5) All of God's knowledge is simultaneous. God knows perfectly, eternally, and simultaneously all that is knowable both actual and possible. There never was a time in eternity past or human history when God did not know all the knowable about everything. Such perception and sagacity is totally compatible with His divine essence. Every minute

detail of both angelic and human creation is completely and perfectly in His mind at all times.

(6) God's knowledge is never irrational, speculative, theoretical, unknown, or forgotten.

b. General Characteristics of the Knowledge of God.

(1) God is eternally Himself in three coequal, co-infinite, and coeternal persons. Therefore, each person in the Godhead knows Himself to be beyond comparison in His eternal and absolute knowledge of all things.

(2) God's knowledge is never complicated by ignorance, absurdities, or emotional reaction.

(3) God cannot change or be inaccurate in His knowledge. Divine knowledge is absolute.

(4) God's knowledge cannot be more or less than it is.

(5) While divine self-knowledge is related to the persons of the Godhead, omniscience is really divine knowledge related to creatures- angelic, human, and the animal kingdom.

c. There are three categories of divine knowledge.

(1) Self-knowledge, which includes knowledge of the divine essence, the other members of the Trinity, and all things related to God.

(2) Omniscience, which deals with creation, angelic and human, both actual and possible.

(3) Foreknowledge, which is knowledge of what is in the decrees related to believers only. The foreknowledge of God makes nothing certain, but merely acknowledges what is certain; what is in the decrees regarding believers.

(a) As far as believers are concerned, there are numerous categories of printouts from the computer decrees: foreknowledge, election, predestination or foreordination, justification, and glorification.

(b) Foreknowledge means nothing can be known until it is first decreed. Therefore, God foreknows all events as certainly future because He has decreed them as certainly future.

(c) God's decrees relate equally to all future events of every kind; to the free actions of moral agents as well as to the actions of necessary agents; to sin evil and human good, as well as to moral, divine good, and honorable thoughts, decisions, and actions.

(d) Foreordination or predestination alone establishes certainty. Foreordination is a synonym for the decrees. Predestination is technically the printout for believers.

(e) Foreordination is an act of the infinitely intelligent and wise God in determining the certain futurition of all

events. Omniscience decreed everything simultaneously and not by stages, because it was all in the omniscience of God in eternity past.

d. Omniscience.

- (1) Under the omniscience of God, all decrees were simultaneously known to God and simultaneously decreed by God in eternity past. There never was a time when God did not know all the knowable.
- (2) God knows perfectly, eternally, and simultaneously all that is knowable both actual and possible. The omniscience of God also knows the alternatives to history; i.e., "iffy" history. God knows exactly what would have happened had another course of action occurred, but this is not entered into the computer decrees. Therefore, the omniscience of God knows every thought, act, decision of history and how they relate, plus what the alternatives would have been. God knows all that would have been involved in every case where man's decision might have been different from what it was. Divine knowledge about creatures is programmed into the computer of divine decrees. While the possible and alternatives to reality are known to God, only the reality is programmed into the computer of divine decrees. There are two categories of memory chips in the computer of divine decrees: the ROM chips are programmed by the sovereignty of God, the PROM, or free will of man chips, are programmed by the omniscience of God.
- (3) The principles of history are related to God's knowledge.
 - (a) In human history, the sovereignty of God and the free will of man coexist, and this coexistence is by divine decree.
 - (b) God's knowledge of human volition has nothing to do with the function of that human volition in time. This is why God does not stop you from making bad decisions. God invented creature freedom.
 - (c) The omniscience of God simply knows and has always known every decision of every human beings in history and every thought that preceded it and every motive that was involved as well as every action that followed.
 - (d) God knew billions and billions of years ago that Isaac would believe in Jesus Christ and Ishmael would not. Therefore, the printout for Isaac's PROM chip is regeneration and true Israel, and the printout for Ishmael's PROM chip is condemnation and exclusion from the new racial species of Israel. Every human being, in the same way, has his very own PROM chip.

- (4) The concept of historical sins.
 - (a) In addition to every person in history having his own PROM chip, there is another PROM chip which includes all human beings in history. The omniscience of God programmed into this PROM chip all personal sins in history. On the Cross, God the Father called for the printout of this chip and imputed all personal sins to Christ and judged every one of them. Since both sins of cognizance and sins of ignorance are the function of human volition, every sin in human history was imputed to Christ and judged by God the Father on the Cross.
 - (b) The sovereignty of God and free will of man coexist by divine decree in human history. Even though God gives a perfect volition, He imputes Adam's original sin to the genetically formed old sin nature for condemnation at the point of physical birth, so that we are qualified for salvation automatically.
- e. Therefore, omniscience perceives the free as free (God will never tamper with your volition), the necessary as necessary (divine justice as our point of reference), together with all their causes, conditions, and relations, as one indivisible system of things (every cause and effect is related to another cause and effect, and so on, so that the course of human history is just as man thinks it, wills it, and does it), every link of which is essential to the integrity of the whole.

2. The Decree Itself.

- a. The omniscience of God fed only facts into the computer decrees.
- b. This was accomplished simultaneously in eternity past.
- c. The decrees have become the complete and consummated right of the sovereignty of God determining the certain futuration of all things in human history.
- d. No event is directly effected or caused by the decrees.
- e. But the decree itself provides in every case that the events shall be effected by causes acting in a manner consistent with the nature of the event in question. (You are never deprived of your free will.) God never changes the decree of what will happen and never tampers with your actions.
- f. Therefore, in the case of every free will act of a moral agent, the decree itself provides at the same time the following.
 - (1) That the agent shall be a free agent (self-determination).
When you were given life, you were given self-determination. Therefore, you are accountable for your own bad decisions.
 - (2) That the antecedents and all antecedents of every act in question shall be what they shall be. Whenever you make a

decision it shall be the result of decisions before that. The circumstances will be what they are, the facts will be what they are, and God knows what you're thinking and will decide. Man's acts are a result of man's free will, not because the sovereignty of God causes man to perform the act.

(3) That all present conditions of the act shall be what they are. The action takes place in a moment of time and is your very own act.

(4) That the act shall be perfectly spontaneous and free on the part of the agent. There is no coercion.

(5) That it shall be certainly future.

g. Hence, the decree from God's will settled only what His creation would be.

h. Because God cannot contradict His own nature or His being, the essence and attributes of God necessitated His willing the highest and best for mankind.

i. The decrees of God are His eternal and immutable will regarding the future existence of events which will happen in time and the precise manner and order of their occurrence. The decisions are made, the circumstances are all there on tape; we just see things as they unfold in history. We know how it's going to turn out, but it's still fun watching things unroll. Your life is on tape, and the tape is running. God wouldn't be God if He didn't know it all beforehand. Yet God never violates your volition.

j. The decrees express the eternal plan and will of God by which God has rendered certain all events of history, past, present and future.

k. Therefore, the decrees are eternal and simultaneous knowledge of omniscience expressing the will of God by which all things are brought into being and controlled, made subject to His divine pleasure, and result in His eternal glory.

3. The Printout Applying to Believers.

a. The printout applying to believers includes election, foreknowledge, predestination or foreordination.

b. Foreordination is also known as predetermination.

Predetermination is an act of the infinite and eternal omniscience of God determining the certain futurity of all events related to the believer.

c. Foreknowledge is not the same as omniscience. It is more limited because it deals with only the actual, and only with believers.

d. Being omniscient, God knows all that would have been involved had He adopted any one of an infinite number of plans of action as well as the consequences had man chosen alternatives.

e. Foreknowledge refers only to those things which are within the plan of God, adopted for the believers only.

f. The decree alone establishes certainty. Nothing could be

foreknown until it was first decreed.

- g. Therefore, God's decrees never originate with His foreknowledge. The logical order is: omniscience, foreordination (the decree), then foreknowledge. The decrees make all things certain, not foreknowledge.
- h. Election is the plan of God for believers only.
 - (1) Election is the key to the Jewish problem related to the four unconditional covenants.
 - (2) These promises can only be fulfilled to the elect, to those who believe in Christ. There lies the great problem in every generation of Israel: to possess the genes of Abraham, Isaac and Jacob, but not to follow them in regeneration.
 - (a) Rom 9:11-12, "For though his twins had not yet been born, and had not accomplished anything good or evil, in order that the predetermined plan of God might stand on the basis of election, not because of works, but because of Him who calls, it was said to her, `The older will serve the younger.'" God knew in eternity past that Jacob would believe in Christ for salvation and Esau, his twin brother, would not believe.
 - (b) Heb 12:17, "For you know that even afterwards, when he [Esau] desired to inherit the blessings, he was rejected, for he found no place for a change of mind, though he sought for it with tears." Esau's scar tissue of the soul completely clogged up his stream of consciousness and garbage in subconscious finished the job of blocking gospel information from circulating in his soul. All he had left was emotion, and emotion will not save anyone. In eternity past, God the Father entered this information into the computer of the divine decrees. Crying for salvation is an insult to the work of Jesus Christ on the Cross.
 - (c) Regeneration sets aside the order and precedence of physical or natural birth. There is no equality in biological life, but in the soul life created by God at birth, there is equal privilege and equal opportunity for every member of the human race to believe in Christ and have spiritual life. No one is handicapped by biological life because God provides equality of opportunity to believe in Christ.
 - (d) Heb 4:13, "And there is no creature hidden from His sight, but all things are open and laid bare to the eyes of Him with whom we have to do."
 - (3) The gracious unconditional promises can only be fulfilled to the elect, to those who at the moment of faith in Christ

receive the imputations of perfect righteousness and eternal life.

C. The Will of God and the Divine Decrees.

1. There is one all-inclusive will and purpose of God concerning all there ever was or will be from the beginning of history until its termination.
2. This will and purpose of God originated within Himself long before any creature ever existed.
3. This means the will and purpose of God related to the decrees is designed for the glory, pleasure, and satisfaction of God.
4. All creatures have been placed into space and time. Furthermore, all events related to space and time were simultaneously decreed. They result in divine action.
 - a. Related to the Godhead, these actions are immanent, intrinsic, and subjective.
 - b. Related to creation, these actions of God are extrinsic (cognizant of angelic and human volition), transient (chronological in their function), and objective (the function of divine justice as the point of reference for the human race).
5. God did not decree Himself to be. God eternally existed before and outside of the decrees. Therefore, the decrees do not act upon God, but God acts upon the decrees.
6. God's decrees are efficacious, determining all that ever was or will be, including the directive, permissive, and overruling will of God.
7. All things depend on God's will and nothing is certain apart from God's will. There comes a point in theology where God's will and the decrees must be understood as synonymous.
8. God's decrees originate from His own omniscience in eternity past separating fact from fiction.
9. Therefore, distinction must be made between the omniscience of God and the foreknowledge of God.
 - a. God's decrees do not originate from His foreknowledge.
 - b. The foreknowledge of God makes nothing certain; it merely perceives what is certain, what is decreed. Only the decrees or foreordination makes anything certain.
 - c. Therefore, nothing can be foreknown until it is first decreed. This means you never have to run to God and say, "Oh God! Help!"
 - d. Foreknowledge is cognizance of what is decreed.
10. Distinction has to be made between the decrees of God and the desires of God. The decrees include a lot of things which are not God's desires, because the decrees include all things you think, say or do. Many things in the decrees are not the desires of God.
 - a. Sin, human good, and evil are not the desires of God but are in the decrees because they are performed by our free will.
 - b. God desires His perfect will and sovereignty, but both angelic and human creatures use their God-given free will and self-determination to violate the desires of God. So the decrees

contain both the will of God and desires of God. The decrees are the all-inclusive will of God.

- c. God does not desire to cast His creatures into the lake of fire forever, but it is so decreed under the printout of retribution for all who express negative volition at God-consciousness and at Gospel hearing.
- d. God does not desire the discipline of believers, but it is decreed for all carnality and reversionism.

D. The Decrees and the Blessing of Man.

1. All imputations are the organization for the plan of God. There are seven imputations in the plan of God.
 - a. Human life is imputed to the soul. It remains in the soul forever. This means children and morons who do not reach or cannot reach the age of accountability receive automatic salvation. Since condemnation precedes salvation, they must be condemned before they can be saved.
 - b. Adam's original sin is imputed to the old sin nature, automatically condemning each member of the human race at birth.
 - c. At the point of faith in Christ, eternal life is imputed to the human spirit, created by God the Holy Spirit (called regeneration). This provides eternal security, since once given, God can never take away eternal life.
 - d. Perfect righteousness is imputed as a judicial imputation to the believer at salvation. This creates a grace pipeline for the imputation of all blessing to the believer.
 - e. On the cross the sins of the world were imputed to Jesus Christ in His spiritual death.
 - f. Blessing in time is imputed to perfect righteousness previously imputed to the believer when the believer cracks the maturity barrier.
 - g. Blessing for eternity is imputed to the believer's perfect righteousness at the Judgment Seat of Christ.
2. Equation of imputation plan of God. $X [I/HL + I/AOS = P1 \text{ (salvation) + doctrine (gospel) = H1 (confidence of imputation of eternal life at salvation)}] + \text{(salvation) } Y [JI/Sin + JI/+R = P2 \text{ (potential of blessing in time) + doctrine = Hope 2 (confidence in escrow bless when we reach maturity)}] + \text{(maturity) } Z [I/EL (+ in X radical) + I/Blessing in time (+ in Y radical) = P3 \text{ (the potential of blessing at the Judgment Seat of Christ) + doctrine = H3}] = \text{the protocol plan or imputation plan of God.}$
3. Principle of this Formula.
 - a. The omniscience of God in taking cognizance of the fall of man graciously provided a plan based on imputations from divine justice.
 - b. This plan involves the omniscience of God feeding into the computer of divine decrees seven imputations which provide maximum blessing for mankind in time and eternity.

- c. The decrees contain the historical reality of every member of the human race in degree of attainment.
- d. Non-meritorious human volition can fall short of any potential of God's plan.
- e. To what extent every individual advances in this plan was known to the omniscience of God in eternity past and fed into the computer.
- f. In too many cases the potential exceeds the reality. Only the reality was decreed.
- g. From this fact emerges the principle that the attainment of divine blessing through imputation is the means God has chosen to glorify Himself and to give Himself pleasure.
- h. Therefore, the glory of God is related to the believer's advance to maturity and resultant imputation of divine blessing.

E. The Decrees and the Glory of God.

- 1. The decrees unite in one final and all-inclusive objective the glory of God, Proverbs 16:4; Romans 11:36; Hebrews 2:10; Revelation 4:11.
- 2. Being alone before all creation, the decrees of God concern no one but the members of the Trinity and their eternal glory. There is nothing you can do to promote God's glory. You can glorify God, but you cannot promote His glory. Your failure doesn't stop His glory. Nothing depends on you; everything depends on God.
- 3. Being eternal and infinite, God the Father, Son, and Spirit are worthy of all glory.
- 4. God's glory is what He is and always has been in eternity past, and always will be.
- 5. As the origin and subject of the divine decrees, it is inevitable that every thought, decision, and action in history will glorify God. That means the plan moves on with or without you. The plan of God never stops moving. If you are to advance along with the glory of God, you must develop thought, i.e., learn doctrine.
- 6. God is glorified in what He is and in what He has decreed.
- 7. Since manifestation of His declarative glory also secures the highest glory for His creatures and their greatest good (Rom 8:28), it is inevitable that imputing blessing to the mature believer will glorify God. It will emphasize His grace and exclude human talent and human good.
- 8. To the finite mind the decrees are many, but to God they are all one plan, embracing both cause and effect, both means and end.
- 9. The decrees include every detail in the experience of every creature, including such minute aspects as the very hairs of your head being numbered.
- 10. The decrees of God related to His plan are those sovereign purposes of God which are efficacious, accomplished by God alone apart from creature ability, mentality, talent, function, and sacrifice.
- 11. Therefore, God is glorified and pleased in the momentum and advance of believers within His plan.
- 12. The omniscience of God knew in eternity past what thoughts, decisions,

and actions would carry one believer to maturity and another to reversionism. God has prepared the most magnificent things for both categories by way of escrow blessing, but He has also prepared the most horrible discipline for the reversionistic believer.

13. While omniscience knew the factual and potential, only the factual was fed into the decrees. Foreknowledge only knows what omniscience feeds into the decrees. Anything decreed by God will inevitably glorify God; it could not work out any other way.

F. The Decrees and Human Freedom.

1. God does not decree mankind to sin, but He decrees that human beings have free will function of their volition with the option to sin or not to sin.
2. God does not decree anyone to believe in Jesus Christ for eternal life, but He does decree that all human beings have free will-the function of human volition with the option of believing in Christ or rejecting Christ.
3. While God permits sin, He does not sponsor sin. God was cognizant of all human sins in eternity past and the omniscience of God fed that knowledge of sin into the computer of divine decrees without being the cause of any sin in human history.
4. While God permits the rejection of Christ as savior, He does not sponsor it or encourage that rejection. In human history, the sovereignty of God and free will of man coexist as an extension of and resolving of the prehistoric angelic conflict.
5. At the termination of human history, the justice of God will judge all those who reject Christ as savior.
6. The justice of God imputed all personal sins of human history to Christ on the Cross and judged each one of them. This is the basis for the divine invitation to every member of the human race to believe in Christ.
 - a. Repeated rejection of Christ, when exposed to the gospel, produces scar tissue in the stream of consciousness of the soul's right lobe.
 - b. Esau rejected the gospel so many times that when he wanted to be saved, there was nothing left in his stream of consciousness except emotion.
 - c. No one can be saved by emotion. Salvation is a matter of faith in Christ and how you feel is inconsequential.
 - d. The decree of God removes no person from what-within the sphere of his own experience-is the outworking of his own choice based on the function of his own volition.
7. Under the law of volitional responsibility, sin is a matter of personal decision and such decision carries a liability in time.
 - a. Under the law of volitional responsibility, every human being must take the responsibility for his own thoughts, his own decisions, and his own actions.
 - b. Human volition is the source of good decisions from a position of wisdom and strength, as well as bad decisions from a position of lust and weakness.

- c. While all personal sins were judged on the Cross, all sins and evil decisions have natural consequences of suffering in life, therefore, liability.
 - d. While all sins were judged on the Cross, personal sins carry liability in time (not in eternity, since personal sins are not an issue in eternity at the Last Judgment) and are subject to the law of volitional responsibility.
 - e. The function of human volition in making decisions is the source of the sins of ignorance as well as the sins of cognizance. Therefore, each of us is held responsible by God for his or her own decisions.
 - f. Scripture.
 - (1) Gal 6:7, "Be not deceived, God is not mocked; for whatever a person sows, this he will also reap."
 - (2) Hos 8:7, "For they sow to the wind, and they reap the whirlwind. The standing grain has no heads; it yields no grain. Should it yield, strangers would swallow it up."
 - (3) Col 3:25, "For he who does wrong will receive the consequences of that wrong which he has done, and there is no partiality."
 - (4) Prov 12:13, "An evil snare is the transgression of the lips, but the person with integrity will escape from trouble."
 - (5) Prov 19:3, "A person's own folly ruins his life, yet his heart rages against the Lord." A fool blames God for his own bad decisions and consequent discipline from the Lord.
 - g. Conclusion.
 - (1) Sin's liability creates punitive action from God.
 - (2) Therefore, while all sins are judged at the Cross, personal sins carry liability from God under the law of volitional responsibility.
 - (3) However, at the Great White Throne judgment, the unbeliever is never indicted on the basis of his sins because his sins were judged at the Cross, but on the basis of his good deeds. You cannot commit a sin without it effecting someone else, without it hurting someone else. The liability for personal sins does not extend outside of time. Sin is not a liability outside of time, i.e., in eternity. Therefore, there is no contradiction between your liability for personal sins in time and the judgment of all personal sins on the Cross.
 - (4) Rom 9:10-13 is a printout of the divine decrees, where the omniscience of God knew simultaneously in eternity past that Jacob would believe in Christ and Esau would reject Christ to the point of developing maximum scar tissue.
8. In the function of the rebound technique of 1John 1:9, the purpose is to recover fellowship with God and to recover the filling of the Holy Spirit through citing personal sins to God the Father. As a result, two things can happen to the believer with regard to the liability of sin: the believer is

forgiven and the sin liability is completely removed, or the believer is forgiven and the sin liability continues and punitive suffering is replaced by suffering for blessing.

9. The decree of God removes no person from what-within the sphere of his own experience-is the outworking of his own choice based on the function of his own volition.
 10. The plan of God and the decrees of God are totally consistent with human freedom and volition. God does not limit and coerce human freedom or violate self-determination. Free will isn't free unless man can decide against God and His plan.
 11. However, distinction must be made between what God causes directly (such as the Cross), and what God permits indirectly (such as sin and evil).
 12. God created man with a free will. Therefore, He permits human volition to function in self-determination; otherwise, there would not have been the fall of man. It is His permissive will. The permissive will is just as much a part of the decrees which glorify God as the directive will. Remember the decrees are simply human history in the mind of God in eternity past before any creature existed.
 13. God is not the author of sin or evil. Free will and self-determination is the origin and source of sin, good, and evil.
 14. Both sin and the cross are fed into the computer by omniscience. One is the direct will of God. The other is the permissive will of God. But the permissive, directive, and overruling will of God are all a part of the decrees.
 15. The sovereignty of God and the free will of man coexist by divine decree. Every decision and desire of God and man were recorded on Romans and PROM chips respectively. Omniscience programs this data into the decrees.
- G. Practical Application of the Divine Decrees.
1. Since the decrees of God are the sum total of God's plan and indicate His purpose designed in eternity past, they must inevitably center around Jesus Christ as the God-man.
 2. Therefore, the free will of man must face the issue of Christ, the issue of His work on the cross; for it is at the cross that the sovereignty of God met the free will of man for the glory of God and the momentum of the plan of God.
 3. Under the divine policy of grace, the work of salvation is accomplished by God while man benefits apart from his own human merit.
 4. God's plan in eternity past was so designed so as to include all events, all actions related to their causes and conditions as a part of one indivisible system, every link being a part of the integrity of the whole.
 5. Without violating human volition, God has provided and designed a plan so perfect that it includes direction, provision, preservation, function, plus cause and effect for all believers.
 6. Under this plan God has decreed to do some things directly, some things

through secondary agencies (Israel and the Church), and some things through individuals (e.g., Paul).

7. This means there are primary, secondary and tertiary functions within the plan of God. But all of these functions constitute one all-comprehensive plan which is perfect, eternal, and unchangeable without any loss of integrity ever. This is why the plan of God is so consistent with human freedom and does not unfairly coerce human freedom. The revelation of the decrees is found only in the Bible. Therefore, the most important priority of the Christian life is perception of doctrine.

(See also the doctrines of Election and Theology of the Perfect Plan of God.)

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Divine Establishment by R. B. Thieme, Jr.

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A. Definition and Description.

1. God has ordained certain laws for the survival and freedom of the human race during the course of human history. Anarchy exists when segments of nations ignore these laws. The laws of divine establishment provide the freedom to fulfill the divine plan as ordained in the divine decrees under many types of government. Christianity works with nearly every form of government but democracy.
2. The laws of divine establishment are designed and directed toward both believer and unbeliever.
3. They operate from the fall of man to the Second Advent, as well as in the Millennium with some modifications in compatibility with perfect environment.
4. These laws directly affect freedom, civilization, authority, evangelism, spiritual growth, and perpetuation of the human race. They are as important to us as members of the human race as is the law of gravity.
5. The laws of divine establishment define freedom in terms of privacy, property and authority. There is no such thing as blessing, happiness, the enjoyment of life or freedom without authority. All systems of freedom function under authority. We all are free to drive, with a variety of competency levels. Authority allows for this.
6. Both the privacy of the individual and the function of legitimate authority are necessary for the function of human freedom.
7. Therefore, the four divine institutions, volition, marriage, family, and nationalism are the basis for the laws of divine establishment.
8. God also has divine laws for angels and nature. All these laws are designed to resolve the angelic conflict using an inferior creature, man.

B. Establishment and the Divine Institutions.

1. Volition.
 - a. The soul is prepared for us by God. It is the house for human life. The body is the house for the soul. The justice of God imputes human life to the soul; human life resides in the soul forever. No one can remove human life from the soul. This is the doctrine of human security.
 - b. We have two sets of laws, establishment and the royal family honor code under which we are required to function. With both functioning in the believer's life, he has great capacity for life, integrity, and enough doctrine to reach maturity.
 - c. The soul is made up of self-consciousness, mentality, emotion, and volition as the authority of the soul.
 - d. Human volition must have freedom and privacy for proper function. Your soul has privacy since it is hidden in the skull. We must have privacy if we are to exercise our volition. We must have privacy for freedom.
 - e. Divine establishment provides freedom and privacy for those who

do not violate criminal law. Criminals should have no freedom or privacy. They have forfeited their right of privacy.

- f. While people are not born equal or live in equality, they must have freedom of choice and the right to live in a free society pursuing a course of action compatible with their own aspirations or lack of the same. You have a right to go as far as your abilities and motivations will take you. No government has a right to destroy your motivation by saying you are greater than you are, or by providing everything for you.
 - g. Variation in human ability, both inherent and acquired, does not preclude freedom and freedom of decision in adult persons.
 - h. All normal persons have the option of positive or negative volition at God-consciousness, plus the freedom to accept or reject Jesus Christ at Gospel hearing.
 - i. Freedom is the basis for true evangelism. Follow up is not authorized for those who attend church or visit a church. Friends who approach you after walking down an aisle is a violation of your privacy.
 - j. Freedom of speech and worship are necessary for advance to maturity.
 - k. Freedom is the normal sphere of function for the volition of the soul.
 - l. Freedom cannot exist without privacy and authority. Therefore, the importance of establishment in human history is emphasized. Exceptions exist, such as slavery in the Roman Empire, where a slave was free to come and go. It is possible to live under slavery, be evangelized, and advance to maturity. After salvation, slaves were to remain slaves; and free remained free. There were such excellent laws of divine establishment in Rome that slaves could move about freely.
2. Marriage.
- a. Monogamy, a permanent relationship between one man and one woman, is ordained of God to remind mankind that He has from the beginning a design called right man - right woman, Genesis 1:26:27, 5:1-2, 2:18-25; 1Corinthians 7:2-4.
 - b. When Jesus Christ created Adam He said, "not good that man should be alone." Therefore God provided the female. Jesus Christ constructed Adam's right woman. Their relationship, established in the garden, was continued after the fall. It has never been cancelled in any generation.
 - c. Marriage is the most basic and fundamental organization in the human race. Even the unbeliever, whose life is a total failure, can have great temporary happiness by marrying the right woman, no homosexuality Ecclesiastes 9:9.
 - d. The analogy to the monogamous relationship and our relationship to Christ is found in Ephesians 5:26-33.

- e. Under the authority of the laws of divine establishment, the right man - right woman relationship becomes the normal, legitimate expression of category two love, 1Corinthians 7:9; 1Timothy 5:14; Ephesians 5:22, 23, 28, 33; Hebrews 13:4.
 - f. Marriage is the beginning of authority in life for adults. The husband has all the authority; there are no exceptions or rationalizations. Violations of a principle do not change the principle. For example, God continues to use the local church no matter how badly it fails. We cannot deny the principle of marriage just because we've made a bad marriage. Violations of a principle does not change the principle.
 - g. Marriage is one of the greatest areas of mistakes in life because of emotion and authority. You have to be rational in both response and function.
 - h. Marriage is the basis for stability in society and for the formation of civilization.
 - i. Marriage rejects the theory of revolution, anarchy, promiscuousness, or communal living. It is the protection for the home where the parents exercise authority over the children.
3. Family.
- a. Physical birth and the imputation of human life, plus the imputation of Adam's original sin, finds the human baby both helpless and hopeless. Condemnation from God occurs immediately. Therefore, our personal sins do not condemn us and are free to be imputed to our Lord on the cross.
 - b. When we believe in Christ, God's perfect righteousness is imputed to us and we now have a purpose in life: the imputation of blessing to that perfect righteousness, which glorifies God. The laws of divine establishment give freedom to exercise our positive volition toward doctrine so that we can develop the capacity for these blessings.
 - c. God has provided certain divine laws, such as the authority of parents, to protect, care, nourish, provide, train, and discipline children to prepare them for life.
 - d. Parental authority is the way of preparing children for a normal life. Permissiveness destroys this. There must be recognition of authority and orientation to certain principles in life.
 - e. The highest expression of parental love is to inculcate through the forms of discipline. Children must be trained to respect the privacy, property, and rights of others, not to abuse freedom, and to have respect for authority.
 - f. Adjustment to life and orientation to circumstances demand authority training. Parents must teach poise, objectivity, respect for police, patriotism, and willingness to serve to protect freedom.
 - g. Christian parents must also evangelize and provide predoctrinal training for their children, Deuteronomy 6:6-9, 7:9.

- h. It is the responsibility of parents to instill respect for the Word of God, the teaching of Bible doctrine, plus recognition of authority of the pastor-teacher. This is a spiritual responsibility over and above their establishment responsibility.
4. Nationalism.
- a. If the entire human race were under one rule prior to the Millennium, it would self-destruct. Internationalism is outlawed as being evil by the Word of God.
 - b. To perpetuate the human race and bring history to its logical conclusion, God has designed the nation to protect the freedom and rights of X-number of people on this planet. We call this nationalism. Only one language should be recognized in a nation.
 - c. With the divine judgment of the original united nations at the tower of Babel, the human race was then divided into nations. This division was originally based on racial, geographical and linguistic norms.
 - d. As the human race continued in history, true racial distinctions were obliterated in the rise of civilization. Thus, racial purity is a myth except in pristine areas. Race is used by politicians to create false issues.
 - e. The formation of the Jewish nation set up the perfect standard of what a national entity should be.
 - f. The Biblical proof that nationalism is authorized by God is found in Genesis 10:5; Deut 32:8; Acts 17:26-28.
 - g. All nations who follow the norms and standards of divine establishment possess the following characteristics.
 - (1) Interior protection of freedom is provided through a proper system of law enforcement, jurisprudence, and a system of law whereby a person is innocent until proved guilty, where only proper testimony is allowed and no hearsay is permitted, and where double jeopardy does not exist.
 - (2) The exterior protection of freedom comes through a strong, well-prepared military. All the freedom that we have ever possessed has come through the military.
 - (3) A government of whatever category must protect the freedoms and rights of its citizens without interfering with those rights by the illegal use of power.
 - (4) An economy must be based on free enterprise and capitalism. Labor has no right to dictate the policy of management. Smart management always takes good care of its workers. Government, labor, or criminals do not have the right to superimpose their policy on management. The separation of business and state is an important distinction.
 - (5) There must be a system of common law which prohibits crime and thereby protects the freedom, rights, life, and property of individuals. It must be a system of law which

does not overstep the law by using the law to try to solve social problems. Law, therefore, must always be objective. Subjective distortion of the law uses legislation to invade individual rights, to steal personal property, and to erode human freedom; all in the name of the common good.

- (6) There must be a common culture which reflects the spiritual life, morality, esprit de corp, nobility, patriotism, and integrity of a nation through its literature, art, music, and drama. People who come to America from Europe usually want to live and dress like Americans.
- (7) There should be a system of government which functions under its power without abusing its power to destroy freedom and establishment. The government should encourage freedom. There should be an administrative body to represent the functions of taxation, law enforcement, honorable jurisprudence, maintenance of the military, and enforcement of law and order without the destruction of human freedom.
- (8) All of this is designed by God so He can always have a client nation.

C. Establishment and Evangelism.

1. None of these things would be meaningful without the principle that establishment is designed to evangelize where positive volition exists, and to protect where negative volition exists.
2. A system of mutual authority which protects individual self-determination must have separation of church and state. A state religion always destroys freedom.
3. As long as a government allows religious freedom and self-determination, such a government fulfills its establishment norms. Therefore, the separation of church and state becomes a basic standard for human freedom.
4. Divine institutions and the laws of divine establishment are designed to protect human freedoms for the purpose of true evangelism.
5. Freedom to accept or reject Jesus Christ without pressure put on by anyone should exist. Unbelievers must be free to accept or reject the Gospel without coercion or punishment.
6. The state must never adopt an official religion supported by taxpayer's money. All religion should be free from taxation and never be supported by taxes.
7. A person's relationship with God or lack of it should be a matter of privacy and personal choice.

D. Establishment and Christianity. This relationship is found in Romans 13:1-7. By fulfilling your function as a believer, you do more for your country than anyone else.

1. Matt 21:22, "Render to Caesar the things that are Caesar's [laws of divine establishment], and to God, the things that are God's [royal family honor

code]."

2. 1Peter 2:13-14, "Subordinate yourselves.. to every human institution." You became an establishment person the day you believed in Christ. You should be a true conservative.

E. Establishment and National Discipline.

1. This includes the concept of the pivot, which when large enough, means that mature believers (those in Z radical) having maximum influence on their nation under historical impact and blessing by association. It also includes the concept of the five cycles of discipline, which occur when the pivot shrinks and becomes too small. There are spinoffs in a client nation; and these are in reaction against Bible doctrine. He may be involved in some frantic search for happiness. This can be involvement in a service organization. He is following the various types of false doctrine related to these organizations. However, the spinoff will end up in heaven.
2. When divine judgment falls, it always comes in the form of historical disaster. Idiotic government policy tells you the end is near. When a nation goes completely mad, God destroys that nation, which protects the rest of the world.
3. If the pivot is large enough, the nation will be delivered. If it is too small, the nation is destroyed. Every nation has its relationship with the justice of God through the laws of divine establishment.
4. Religion is the greatest enemy of a nation, because in the name of good, it produces more evil than sins ever could.
5. Historical disaster separates the pivot from the spin-off (those in apostasy and reversionism), but the pivot is preserved, Isaiah 28:5-6; Jer. A nation which has gone mad is destroyed so that history and the human race can be perpetuated.
6. If the nation is preserved, there always follows a great period of prosperity. An example is Judah in B.C. 701. When the spin-off is reduced, this is the basis for that prosperity. The spin-off is destroyed during the crisis so the nation can have prosperity. If a nation doesn't cleanse itself under the laws of divine establishment, then the justice of God cleanses that nation.
7. Historical catastrophe is designed to destroy the infection of apostasy and degeneracy so that a nation can be preserved.
8. Historical disaster as the cleansing of a nation is taught under the concept of the five cycles of discipline in Leviticus 26:14-38.
9. The postulates of integrity in history.
 - a. Personal.
 - (1) There are no advantages to the advantages (blessings) without the Advantage (relationship with the integrity of God).
 - (2) If you have the Advantage, you have the advantages.
 - (3) Without the Advantage, there are no advantages.
 - b. National.
 - (1) No nation can have the advantages without the Advantage.

- (2) A nation without the Advantage loses the advantages.
- (3) No nation can recover its advantages without the Advantage.
- (4) Loss of both the Advantage and the advantages removes a nation from history.

F. Establishment and Authority.

- 1. People can't survive until they understand authority. Authority is the legal power delegated by God under the laws of divine establishment whereby a certain number of the human race have jurisdiction and responsibility for other members of the human race. The laws of divine establishment define this authority.
- 2. While authority exists in both spiritual and temporal realms, only temporal authority is related to the laws of divine establishment. Spiritual authority is related to the royal family honor code.
- 3. Authority is necessary for the function of the laws of divine establishment. We must differentiate between the person and the delegated authority from God.
- 4. Establishment authority is for both the believer and unbeliever. When we believe in Jesus Christ, we are not exceptions to the rule; and we are still under establishment authority. It includes the authority of husband over wife, parents over children, teachers over students, coaches over athletes, management over labor, senior rank over junior rank, and police officers over public.
- 5. In addition, there are divine laws of establishment over nature, so that nature also obeys the authority of God, Matthew 8:27; Mark 4:41; Luke 8:25. A friend ignored these laws in the chem lab and blew himself up and the lab. Only a few pipes survived.
- 6. In the spiritual realm, the pastor-teacher is the authority over the congregation, 1Corinthians 16:15-16; 2Corinthians 10:8; 1Thessalonians 5:12; Hebrews 13:7,17.
- 7. In the realm of establishment, the husband has the authority over the wife. The wife consents to the marriage, even if the wife is smarter than your husband; and therefore is under his authority until death, Ephesians 5:22; Colossians 3:18. Complaining, whining women have no excuse. All males are unreasonable.
- 8. Authority in the business world stabilizes the economy. Management and investment has all the authority, never labor, Ephesians 6:5; Colossians 3:22.
- 9. Freedom through military victory is based on authority in military establishment, Neh 4:13-15.

G. Establishment and the Military.

- 1. Failure of the military on the battlefield indicates lack of training, lack of self-discipline, poor equipment, but mostly lack of respect for authority and no spiritual motivation or incentive to fight. Bob is constantly amazed by the ability of the Americans, the men cut off from all high authorities during the Battle of the Bulge.

2. Failure of the military means loss of freedom.
3. Therefore, freedom is always related to authority. Freedom without authority is anarchy; authority without freedom is tyranny.
4. The military establishment is an index to national character. Successful armies maintain freedom. This is why universal military training is an axiom in the laws of divine establishment, Numbers 1:2-3, 31:3-5; Deut 24:5; Judges 3:1-2; 2Samuel 22:35; Psalm 18:34, 144:1.
5. Military training is useless when the men of a nation are reversionistic, apostate, and degenerate.
6. Antagonism toward authority destroys the function of the military as the instrument of freedom.
7. Military victory is the means of maintaining peace, not the modus operandi of politicians, Josh 11:23; Psalm 46:7-9.
8. Politicians generally are divorced from reality, saying "'Peace, Peace,' when there is no peace," Jeremiah 6:13-14, 8:11.
9. Draft dodgers, slackers, and deserters are sinful in the eyes of God, Numbers 32:6,7,14 Numbers 20-23. Universal military training is an axiom under the laws of divine establishment. Being a deserter, a slacker, a draft dodger or a conscientious objector is the sin spoken of where we read, "Your sin will find you out."

H. Establishment and Human Freedom.

1. Freedom is the heritage of birth with the imputation of human life to the soul. Because God imputed human life to the soul, that is the basis for freedom.
2. Freedom therefore is an extension of the various functions of the soul, i.e., our volition, mentality, emotion, conscience, and self-consciousness.
3. Freedom exists in two areas of life, both as an extension of the imputation of human life at birth, and as an extension of regeneration, the imputation of eternal life to the human spirit.
4. The laws of divine establishment deal with the first area of human freedom, while the principles of Bible doctrine in the royal family honor code deal with the second area of human freedom.
5. Since man was created to resolve the angelic conflict, freedom is an extension of that conflict into human history.
6. The laws of divine establishment are designed to protect human freedom so that evangelism and spiritual advance can occur in every generation of history.
7. The laws of divine establishment protect the privacy, property, freedom, and volition of mankind. The decalogue (ten commandments) is part of the laws of divine establishment designed to protect human freedom and human rights.
8. There are Biblical statements to the believer about freedom are numerous:
 - a. Gal 5:1 **In the sphere of freedom, Christ has freed us; stand firm, therefore, and stop being enmeshed by the yoke of slavery [to good and evil].**

- b. John 8:32 **And you shall know the truth, and the truth shall make you free.** God's truth gives you spiritual freedom regardless of your human circumstances.
 - c. Rom 8:21, "...into the freedom of glory with reference to the children of God." This refers to our future freedom.
 - d. 2Corinthians 3:17 **And where the Spirit of the Lord is, there is freedom.**
 - e. Psalm 119:45 **And I will walk in freedom for I seek your doctrines.**
- 9. But the freedom in the spiritual realm, which belongs only to the believer, must be distinguished from establishment freedom, which is the heritage of all people in a national entity.
- 10. The existence and perpetuation of freedom demands respect for establishment authority. Military victory is the means of maintaining national freedom and the laws of divine establishment. Self-discipline is necessary.
- 11. Under the laws of divine establishment, freedom places demands upon both the believer and unbeliever. However, in Romans 13:1-7, the responsibility for freedom under establishment principles of authority is limited to the believer only.
- 12. Part of the royal family honor code is to render to Caesar (human government) the things that are Caesar's, and to God the things that are God's .Therefore, no Christian can ignore military service, obeying the law, or paying taxes.
- I. Establishment and the Ten Commandments.
 - 1. The decalogue is found in Exodus 20:1-17.
 - 2. As these commandments are written in Old English they are prefaced by the phrase, "Thou shalt not," which is the imperfect tense in Hebrew used as the imperative. The phrase indicates the believer's responsibility in protecting human freedom through compliance with the laws of divine establishment. The decalogue doesn't deal with the subject of sin but with the subject of human freedom. It just so happens that certain sins are an attack on human freedom. Therefore, the two subjects come together in the decalogue.
 - 3. The ten commandments define human freedom in terms of attitude toward God, people, and property.
 - a. Peoples' property is sacred. It belongs to them. There is nothing wrong with being wealthy, or successful. It is not anti-Christian. People should be wealthy under free enterprise.
 - b. You must have respect for people by giving them their privacy.
 - 4. The first commandment is not only a prohibition of idolatry, but national recognition that Jesus Christ controls history.
 - 5. While the first commandment prohibits mental or soul idolatry, the second prohibits overt idolatry, which is said to be contact with demons, Zechariah 10:2; 1Corinthians 10:19-21.
 - 6. Demonism destroys human freedom, while overt idolatry destroys a nation, Isaiah 2:8, 18-20, 21:9, 36:18-20, 37:12-19; Jeremiah 3:6-11;

Ezekiel 6:4-6.

7. The third commandment prohibits the use of the name of the Lord God for vain and unworthy objects, including gossip, false testimony, and covering a lie.
 - a. Using God's name as an expletive is taking the Lord's name in vain, but is not what this passage deals with. This passage means to use God as a front for your lying, cheating, stealing, or perjury.
 - b. God's name is used properly in worship, prayer, praise, thanksgiving, the expression of personal love for God, and doctrinal communication.
 - c. God's name should not be used to persuade people into a false position. "You shall not use the name of the Lord your God for evil." God's name is not to be used for human projects which allege the will of God.
8. The fourth commandment relates the volition of man to time. The importance of the Sabbath is in the fact that it is a memorial to the grace of God. It is a reminder that God rested on the seventh day from all He had provided, Isaiah 58:11-14.
 - a. The Sabbath also recognizes an establishment principle in the function of the economy, i.e., that people who work for a living have to have time to rest. People need to rest to get ready for the next week. This is rest as related to divine establishment. Even Hammurabi did not come up with this idea.
 - b. Doing nothing is a reminder of grace. Just as the body needs rest for function, so man needs rest for freedom. Man with no rest becomes a slave. He has no opportunity to exercise his freedom and personal volition in relationship to time.
9. The fifth commandment establishes the principle of authority under the laws of divine establishment. The first authority in life is that of parents. "Respect your father and mother that your days may be prolonged in the land which the Lord your God gives to you." Recognition of authority is the basic principle of orientation to life. Recognition of authority is the secret to a long healthy life.
10. The sixth commandment emphasizes the establishment principle of live and let live. "You shall not murder."
 - a. Killing is authorized for capital punishment and for those in the military fighting for freedom. You will kill without emotion. You will kill by correctly using your weapons and your skills.
 - b. Murder is the basic violation of human freedom. It is also a sin. The right to live under God is removed when a person is murdered. If you intrude on God's right to take life in His timing, you violate the laws of divine establishment and commit the worst overt sin.
11. The seventh commandment protects the freedom of right man - right woman. "You shall not commit adultery." Adultery is both a sin and an attack on human freedom. Capacity for love and life is distorted and ruined, so that adultery not only abuses freedom, but destroys the

possibility for happiness in life. A woman should be one man's property. The command is directed to men; it assumes the woman is not smart enough to tell a man from a boy.

12. The eighth commandment emphasizes the right of private property under the laws of divine establishment. "You shall not steal."
 - a. Stealing is a sin, a crime, and a violation of the laws of divine establishment. The command demands the government protect both the lives and property of those in the nation.
 - b. Stealing is a basic disorientation to life. People who have accumulated things in life have a right to those things. You shouldn't even steal to stay alive. Stealing is complete disorientation to life. It is as low a thing as could occur. Stealing is short-cutting the function of advancing under authority.
 - c. When oriented to life, you never have to steal. You must recognize people have the right to their property. When you are tempted to steal, that is a warning you are not oriented to life and to the laws of divine establishment.
 - d. Governments steal through high taxes. Governments make criminals out of law-abiding citizens.
 - e. A thief is the lowest person in the world to Bob.
 - f. People have a right to private property.
 - g. We have an immoral, dishonest government who steal from corporations under the socialist principle, the greatest good for the greatest number.
 13. The ninth commandment emphasizes the protection of human freedom through objectivity in the function of the law. Laws of evidence demand truth in courtroom testimony. This verbal sin is sinful and anti-establishment.
 - a. Hearsay is not admissible as testimony. You can't live and let live and gossip at the same time.
 - b. Law cannot function objectively with perjury; society cannot live objectively where gossip and maligning goes unchecked.
 14. The tenth commandment demands restraint on the lust pattern of the old sin nature. This command was the basis for Paul's discovery of the old sin nature, Romans 7:7.
- J. Establishment and Morality.
1. The ten commandments define morality in terms of establishment. Morality is the observation of the laws of divine establishment. Therefore, it is for both the believer and unbeliever.
 2. Since sin is an attack on establishment, morality is the antidote and is commanded for both believer and unbeliever.
 3. Therefore, morality is not Christianity, but is the human race functioning under the laws of divine establishment.
 4. Morality is not the monopoly of Christianity. Christians in civil responsibility have moral responsibility. Anything an unbeliever can do is not the Christian way of life. Believers have great responsibility to their nation to

- obey the laws of divine establishment.
5. Morality is defined as right conduct and excellence in the function of the laws of divine establishment.
 6. Morality is conformity to the laws of divine establishment, which has as its basic tenet: live and let live. This overlaps with the royal family honor code.
 7. While Christianity is not morality but a relationship with God through Jesus Christ, Christianity demands morality from the royal family of God. We are not exempt from certain civic responsibilities.
 8. Therefore, the advancing believer is never anti-establishment or immoral. No mature believer is a socialist. Mature believers cannot be anti-establishment. Naziism is socialism. Fascism is socialism. These are synonyms; not antonyms.
 9. The laws of divine establishment demand morality from both believer and unbeliever alike.
 10. Morality is the result of spiritual growth, but it is not living the Christian life. Living the Christian life is compliance with the royal family honor code.
 11. Living the Christian life is the filling of the Holy Spirit, maximum doctrine in the soul, positive volition to doctrine, maturity adjustment to the justice of God. None of these can be accomplished by the unbeliever. Christianity is not morality, but this doesn't mean you can be immoral.
 12. Morality as an establishment factor protects human freedom, but it does not provide eternal salvation, Galatians 2:16; Titus 3:5; Romans 3:20.
 13. Morality can and does protect human freedom. Immorality leads to anarchy, i.e., no recognition of authority. Christian dynamics includes morality but at the same time exceeds morality. Morality is the environment in which Christianity functions.
- K. Christian Responsibility to Establishment.
1. Matt 21:22, "Render unto Caesar..." The Lord delineates the Christian responsibility in the civil area and in the spiritual area.
 2. Christianity functions under two standards: the laws of divine establishment which is our civil responsibility, and the royal family honor code which is our spiritual responsibility.
 - a. When you fulfill your responsibility to God through advancement to spiritual maturity, you demonstrate the true solution to problems in the nation.
 - b. Violence does not solve problems, it only intensifies problems. Violence destroys the impetus of the laws of divine establishment, which is civilization.
 3. 1Timothy 2:13 **Pray on behalf of kings and all who are in authority, that we may lead undisturbed and tranquil lives in all godliness and integrity. Compare 1Peter 2:13-14 Subordinate yourselves to every human institution, whether to a king as one in authority, or to a governor sent by him; for the punishment for those who do evil for the recognition of those who do good.**
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The Biblical Doctrine of Drinking

1. Drunkenness is always condemned as a sin. (Drunkenness and drinking are not the same) - Isaiah 5:11; 20:2; 28:7,8; Proverbs 20:1; 23:20; Romans 13:13; 1Corinthians 5:11; Ephesians 5:18. Drinking is not classified as a sin in the scripture.
2. Drunkenness is to be avoided in certain categories of humanity: Kings - Proverbs 31:4,5; pastors - 1Timothy 3:3; Titus 1:7; deacons - 1Timothy 3:8.
3. Drunkenness is also condemned in certain Bible characters: Noah - Genesis 9:21; Lot - Genesis 19:32-36; Nabal - 1Samuel 25:36,37; Ephraim, the tribe - Isaiah 28:1.
4. Drinking of alcoholic beverage is condoned under certain circumstances - Proverbs 31:6,7; 1Timothy 5:23. Medically speaking, a limited amount of alcoholic beverage is beneficial in certain areas. a) In the brain and nervous system; b) Moderate amounts of alcoholic beverage acts as a sedation; too much always has a toxic effect; c) In the area of circulation. Older persons often have prescriptions containing alcohol or are told to take a glass of good wine a day to dilate the blood vessels and improve circulation.
5. The adverse effects of alcohol. a) It leads to impulsive and abusive behaviour. As a depressant it lowers inhibitions, dulls the reflexes, amplifies mental attitude sins; b) Vernices disease. Too much alcohol causes paralysis of the eyes, uncoordinated walk, clouding of the consciousness, a final coma, and you've had it; c) Excessive alcohol destroys brain tissue; d) Destruction of the liver; e) The Dts - confusion, anxiety, terror, visual hallucinations or delusions.
6. The incident where Jesus turned water into wine - John 2:1-11. a) Jesus truly turned water into alcoholic beverage, it was not grape juice; b) However, the performance of this miracle neither condones nor condemns drinking; c) The miracle was designed not as a brief on drinking but to focus attention on who and what Jesus Christ was in the hypostatic union. It was to focus attention on Jesus Christ as the only saviour as well as Israel's legitimate King; d) The six water pots which were filled with water (to wash feet) are analogous to the water of the Word - Ephesians 5:26. The water was then turned into wine to replace the shortage at the wedding feast; e) Wine produces joy in the human heart - Judges 9:13; Psalm 104:15; f) When through the daily function of GAP the believers converts doctrine into supergrace status God shares His happiness with the believer. The water pots are analogous to a believer filled with water [doctrine]. The doctrine is then converted into +H, God sharing His +H with the believer; g) So the miracle not only focused attention on the hypostatic union but illustrated the manner in which Bible doctrine in the soul converts the believer into supergrace status.
7. Alcoholism is a part of national disaster - Joel 1:4-6. It is related to economic depression - Joel 1:4. It is related to soul frustration - Joel 1:5. It is related to military invasion in Joel 1:6. This concept is also found in Isaiah 28:1-9.
8. The conditions under which drinking is restrained: a) The law of love applied toward believers; b) The law of expediency applied toward unbelievers. Used when presenting the gospel drinking becomes a false issue; c) Under the law of supreme sacrifice which is directed toward God when drinking hinders a specific

ministry.

9. Drinking is related to reversionism - Jeremiah 13:12-17. Wine is used in the scripture to represent the entire principle of sublimation involving the rejection of doctrine. The rejection of doctrine is the rejection of category #1 love and the substitute for this in Jeremiah 13 is heavy drinking.
10. The principle of common sense in drinking. a) The importance of abstinence on the job and in youth. b) While moderate drinking is not prohibited by the Word it belongs to those who have the maturity to handle it. c) Drinking is not for young ladies on dates with strange men or with an unknown crowd. d) Never drink alone or when upset. e) Never drink with strangers or in a strange place. f) Never drink while on the job. g) Never drink while operating a motor vehicle or flying an aeroplane.

Drinking (1975)

06/08/1975 From the 1Timothy series

1. The importance of objectivity.
 - a. We are interested in this study in what the Bible says about drinking and alcoholic beverage.
 - b. Those who have had personal problems because of drinking or are related to those with drinking problems have difficulty in approaching this subject objectively.
 - c. Those who have been reared in the atmosphere of Christian legalism will be shocked by what the Bible teaches.
 - d. Those who are looking for an excuse to get off the wagon will think they have smelled a cork.
 - e. No subject has more prejudice and less reason than the subject of drinking alcoholic beverage.
 - f. What we are about to study is not a booze sermon, nor is it an excuse for some weak sister to start drinking again. It is none of these things.
 - g. The objective is not to get believers on or off the wagon but to teach what the Bible says about drinking.
 - h. The fact that the Bible has a lot to say on the subject merely proves that drinking has long been an issue in the history of the human race.
2. The classification of 20th century beverage.
 - a. We live in a time of human history when there are numerous categories of alcoholic beverage, beverage which is not only available but made use of in many different ways for many different purposes. For example, medicine. Or, on the other hand, seduction. Or, escape or frantic search for happiness. Or stimulation. Also relaxation and celebration.
 - b. It should be pointed out immediately that alcohol is both toxic and beneficial; it is both destructive and helpful; it is both a curse and a blessing.
 - c. Therefore a classification of 20th century alcohol is helpful.
 - i. Medicine. Alcohol is very good in compounding prescriptions, it is an excellent solvent and it is a preserving agent.
 - ii. It also comes in the form of a whiskey, and alcoholic liquor which is distilled from serial grains. The term is derived from the Celtic "usquebaugh" and it means the plain spirit derived from grain. Later it included compounded beverages which added both sugar and flavourings, and finally it came to be called whiskey. Whiskey is often classified by geographical location. There are three general classifications: Scotch, Irish, and American.
 - iii. All whiskeys are manufactured by very much the same process. First of all there is the preparation of the liquor known as wart, the mashing. Then there is the fermentation of the wart to produce the wash, and thirdly there is the separation of the spirit from the wash by distillation. Irish whiskey uses both malted and unmalted barley, oats, wheat, rye. Scotch whiskey uses malted barley. These fall into four categories. The highland malts which have been cured

over peat fires. There are lowland malts which have a full flavour but are not as distinctive as the highland so they're used for blends. A third category is the Islay malts, used primarily for blends. Then there is the Campbeltown malts which have a more pronounced flavour. Three categories are used for blends, the highland is not. US whiskey falls into two categories: Bourbon and Rye. There is also a corn whiskey.

- iv. Vodka. It is an alcoholic beverage manufactured from potatoes and maize.
 - v. Gin. It gets its name from the juniper berry used as the principle flavouring. Gin is 76 per cent maize, 15 per cent malt, 10 per cent rye. Sweetened gin is obtained by adding sugar or syrup.
 - vi. Wine. This is the fermented juice of the grape. There are four general categories of wine today: Table wine, sherry, the fortified wines like port and Madeira, and then there are the sparkling wines like Champaign.
 - vii. Brandy, which is fermented juice of grapes and other fruits, aged for some time in wood. The most famous brandies come from a district in France called Cognac. Brandy does not age in a bottle, it has to age in wood.
 - viii. Liqueurs - flavoured spirits sweetened by the addition of sugar or syrup.
 - ix. Beer. One of the oldest forms of alcoholic beverage. It is fermented of malted cereals, usually barley malt, to which hops have been added. There is a record of Babylonian beer going back to 4000 BC. Ramses III of Egypt consecrated to the god of Egypt 466,303 jugs of beer. Historians like Herodotus, Pliny, Tacitus comment on beer in the ancient world. The art of brewing became well-known throughout the ancient world. The Chaldeans had it. The art spread to Egypt, Greece, and Rome, so that beer became quite a famous alcoholic beverage.
3. The Bible condemns drunkenness and makes it very clear that drunkenness is a sin - Isaiah 5:11,22; 28:7,8; Proverbs 20:1; 23:20; Romans 13:13; 1Corinthians 5:11; Ephesians 5:18. Drunkenness is a handicap to those who are in authority, temporal authority such as kings - Proverbs 31:4,5; spiritual authority such as pastors - 1Timothy 3:3; Titus 1:7; or deacons - 1Timothy 3:8. None of these categories are forbidden alcoholic beverage but all must be very temperate in keeping with the authority that they exercise. Those in authority, then, are not forbidden alcohol but they are warned against drunkenness as a possibility of abusing their authority. Not only is drunkenness a sin but people in that status abuse their authority.
- a. Drunkenness is also condemned in certain Bible characters. Noah in Genesis 9:21; Nabal in 1Samuel 25:36,37; Lot in Genesis 19:32-36; the tribe of Ephraim in Isaiah 28:1.
4. The adverse effects of alcohol.
- a. Drunkenness or excessive use of alcohol leads to crime, suicide, divorce,

traffic accidents, economic and industrial losses, loss of health, miserable circumstances, poverty, national disaster.

- b. It should be remembered that alcohol is not a stimulant, it is a depressant. As a depressant it lowers inhibitions, dulls the reflexes, destroys common sense and good judgment, and it stimulates mental attitude sins.
 - c. But drunkenness also produces more than impulsive behaviour and social tragedy, it is the source of quite a number of diseases. It is also weakening of the health which leads to diseases not directly induced by alcohol.
 - d. Excessive alcohol affects the brain in numerous ways, including cerebral hemorrhage, delirium tremens which produce mental confusion, anxiety, terror, auditory and visual hallucinations as well as delusions. Alcohol in excess also attacks the liver. It is the cause of vernicose disease: a paralysis of the eyes, uncoordinated walk, the clouding of consciousness, final coma and death. As a depressant alcohol cooperates with the old sin nature to lower standards of resistance to sins in all categories. This means that excessive drinking or drunkenness is not only a sin in itself but has dire spiritual consequences as well as physical. The Bible gives no encouragement and no excuse for excessive drinking.
 - i. There are two types, however, of excessive drinkers. The first type is the type who drinks a large amount at one time. The other one goes for days and days, the one who drinks constantly day in and day out. There are two kinds of people who have a drinking problem. Those who can't stop from the steady drinking and those who can't stop from heavy drinking in a short period of time. Both of these types should avoid any use of alcohol except in medicine. The chemistry of the blood and individual metabolism is related to how much a person can assimilate - how much alcohol content in the blood, how much can your body take out per hour as to how much you are taking in. Inebriation is a sin and there is no benefit from having an alcoholic problem.
5. Proper and improper uses of alcohol. Proverbs 34:4-7 - wine attacks authority of leadership; wine attacks the function of leadership; the correct use of wine (Give strong drink to him who is dying); to those whose life is bitter. 1Timothy 5:23 -
- a. This passage indicates that wine or certain alcoholic beverages had both a relaxing and beneficial effect on Timothy.
 - b. Paul is prescribing a moderate amount of alcohol to relax the nervous high-strung Timothy.
 - c. A limited amount of wine acts as a sedation; too much wine has a toxic effect.
 - d. Wine stimulates the appetite through the increase of gastric juices while at the same time relaxing the solar plexus, the area of the central nervous system, the stomach muscles, and so on.
 - e. The benefits of wine, then, can be summarised as follows: beneficial to brain and nervous system as a depressant producing sedation; beneficial to the stomach in terms of appetite, digestion; beneficial to the circulation,

- especially in the case of older people.
- f. Psalm 104:15 - "And the wine which makes man's heart glad, maketh his well-nourished face radiant, and food which sustains man's right lobe." To have the heart glad refers to a limited amount. The passage is actually saying a little wine with food is a good thing.
6. The incident where Jesus turned the water to wine - John 2:1-11.
- a. Jesus was invited to a wedding in Cana of Galilee, along with His disciples - verse 2.
 - b. A crisis occurred when they ran out of wine - verse 3.
 - c. Jesus replied to His mother in verse 4. "What is this to me or to you?" I.e. What difference does it make to us. Neither Jesus nor Mary were in any way hurt by the fact that they arrived late and hadn't had any wine.
 - d. However, Mary implied that Jesus should have left before the wine ran out.
 - e. Jesus said to her, So what! You and I do not have to depend on wine for anything.
 - f. Then Jesus challenged Mary's subtle hint about departure by saying, "Mine hour has not yet come."
 - g. This was a reference to His saving work on the cross, and it is mentioned on numerous occasions: John 7:30; 8:20; 12:23,27; 16:32; 17:1. In other words, He begins with a very strong vocative of rebuke. It states that neither Jesus nor His mother depended upon wine for a good time. This verse states that His departure from the wedding and from this life had not yet come. This is a double entendre. Furthermore, Jesus implied that He would stay and rectify the situation. So His mother understood that He would stay and that He would do something about it.
 - h. His mother said to the servants, ". do it."
 - i. What about the wine? It was a wedding feast and they were serving alcoholic beverage, which was the custom. They ran out of wine which did create a crisis for hospitality. So Jesus, to indicate that drinking wine was not an issue with regard to eternal salvation, now performs a miracle. Wine isn't an issue. Now He provides more wine, and the best wine that anyone ever had. Jesus truly turned water into wine. The miracle, however, neither condones nor condemns drinking. Like all miracles, its purpose is to focus attention on who and what Christ is. it is to point out that Christ is the God-Man, the unique person of the universe. He is the son of David. This is the first advent. The issue is salvation, not whether you drink wine or not. The issue is Christ, not social crisis and not a social problem.
 - ii. There were six water pots, each one held 20-30 gallons. At 20 gallons that would be 120 gallons of water. Wine is composed of 70-80 per cent water. There is 12-30 per cent grape sugar, 12-14 per cent ethyl alcohol, there are other alcohols. Wine has carbon dioxide, organic acids, glycerin, organic colouring, microorganisms for fermentation. So water into wine is unexplainable, it is not a

miracle if you can explain it. It was a miracle in which at least 120 gallons of water were turned into 120 gallons of wine.

- iii. Christ, not wine, is the issue here. The miracle gave everyone in Cana a chance to be saved, for the miracle presents God's plan of grace in the person of Jesus Christ, the God-Man, the only saviour. It was a miracle to focus attention on who and what Christ is.

- 7. Drinking should also be related to the divine laws of *modus operandi*.
 - a. The law of liberty. Every believer has the right to drink a moderate amount of alcoholic beverage, it is not a sin. But then there are other laws that supersede at certain times.
 - b. There is the law of expediency. It is expedient not to drink under certain conditions: witnessing, and so on. Or when drinking becomes an issue to an unbeliever.
 - c. The law of love. It becomes necessary to refrain from drinking when it becomes a means of leading astray a weaker believer.
 - d. The law of supreme sacrifice. Drinking is forbidden when it hinders a specific ministry or leadership function in life.
- 8. Alcohol is also a part of national disaster - Joel 1:4-6; Isaiah 28:1-9; Jeremiah 13:12-17.
- 9. The principle of common sense in drinking. Not only does the Bible have a lot to say about drinking - pro and con, when you should and when you shouldn't - but even an unbeliever with an average amount of common sense ought to be able to handle the problem.
 - a. Alcohol is wasted on young people. Young people ought not to drink. They are neither smart enough or wise enough to derive any benefit from drinking.
 - b. Young people pick up all the pitfalls and none of the benefits of drinking.
 - c. Do not drink while frustrated or unhappy. When you link emotion with drinking you are going to have a problem.
 - d. Young ladies who date strangers should be non-drinkers (on that date). Never drink with a stranger, never drink at a strange place.
 - e. Never drink alone. Moderate drinking is for social life.
 - f. Never drink on the job or while doing work.
 - g. Never drink while operating a motor vehicle, flying an airplane, operating any type of machinery.
 - h. Never mix gunpowder and alcohol. Never drink while hunting, plinking, shooting.
 - i. When you get a little older drink moderately with friends whom you trust.
 - j. Drunkenness and dissipation is a waste of time as well as life. While drinking is not forbidden by the Bible drunkenness is stupidity as well as a sin.
 - k. The Christian lush is a reversionist who has failed to utilise the grace provision for learning doctrine, growing in grace, advancing to the objective.

The Doctrine of Dying Grace

1. By definition dying grace is the believer's experience of physical death or dying under the provision of grace whereby the individual believer has blessing and happiness in death. His death has a minimum or no pain, maximum happiness, and the soul is stimulated to the maximum in its last moments in the physical body. Not all believers go out under dying grace. Believers in reversionism do not go out under dying grace, they go out under the sin unto death. It doesn't change their status in heaven but it is God's last opportunity to discipline them.
2. Dying grace removes the fear of death - Psalm 23:4, "Even though I walk through the valley of the deep darkness of death." This is describing the manner of dying and dying grace. "I will not fear" - dying grace is such a marvellous doctrine that it eliminates the idea of fear connected with death. "I will not fear harm" - a miserable death - "for you are with me" - God is with every believer, and especially every supergrace believer, at the moment of his dying.
3. Dying grace, therefore, is a supergrace blessing - Hebrews 11:5; Psalm 116:15, "Precious in the sight of the Lord is the death of his godly ones [supergrace believers]." A supergrace believer gets the best possible send-off into heaven.
4. Description of dying grace - Job 5:21-17. The believer cannot die until the Lord is ready to take him home. Instruments of death cannot kill the believer until God's plan calls for the believer to die.

The Concept of Dying Grace

1. Dying grace is like a drawbridge.
2. Ordinarily the drawbridge is let down or controlled from the time side of the chasm.
3. Dying grace is a blessing of supergrace. Therefore the drawbridge is let down on the time side.
4. But in this passage we have the drawbridge let down from the eternity side. There is no death.
5. The same thing will happen to supergrace believers in the Rapture generation.
6. Because the Lord is to meet the Rapture generation in the air that drawbridge called dying grace will not be lowered. Instead, the bridge will be lowered from the eternity side. This means that all carnal believers at the Rapture, all immature believers at the Raptures, all reversionistic believers at the Rapture will also be transferred at the same time. Their transfer is blessing by association.

The Doctrine of Dying Grace (2)

1. Categories of death in the Bible. There are at least seven different categories of biblical death.
 - a. Spiritual - separation from God in time. This is the fact that we are born spiritually dead.
 - b. Physical death - the human soul leaves the body.
 - c. The second death or the final judgement of the unbeliever and fallen angels.
 - d. Operational death or the believer's failure to produce divine good - James 2:26.
 - e. Positional death. This is part of the baptism of the Spirit whereby the believer is identified retroactively with Christ on the cross, therefore he rejects human good and he is identified currently with Jesus Christ seated at the right hand of the Father. We are in union with Christ, we share His eternal life, His righteousness, His sonship, His heirship, election, destiny, everything.
 - f. Temporal death, the believer out of fellowship through personal sin.
 - g. Sexual death - Hebrews 11:11,12.
2. Bible comments about physical death in general.
 - a. Death is associated with ending revolution - Numbers 16:25-31.
 - b. Death is always a matter of the sovereignty of God based upon His perfect character - Psalm 68:19,20.
 - c. Love is stronger than death - Song of Solomon 8:6. Category #2 love is involved there.
 - d. God can and does prolong life under certain circumstances - Psalm 102:19,20; 12:23,24; 118:18; Proverbs 14:27.
 - e. Women must be taught to face the death of loved ones, the woman being a responder in her soul - Jeremiah 9:20-25.
 - f. The sin unto death does not bring glory to God - Isaiah 38:18.
 - g. Death cannot be faced when the norms, standards function of the right lobe is destroyed - Lamentations 1:19,20. This is the characteristic of a reversionistic believer.
 - h. Dying grace is a promotion for the believer - Philippians 1:21.
 - i. God provides dying grace - Amos 5:8.
 - j. God delivers the believer from death - Job 5:20; Psalm 33:19; 56:13; 116:8.
3. Definition of dying grace.
 - a. Dying grace is the death of a mature/supergrace believer.
 - b. It is the means of transferring the supergrace believer into eternity.
 - c. Therefore dying grace is the experience of physical death under special blessing, the special provision of grace whereby dying is greater than living. This implies minimum pain, maximum happiness, maximum soul stimulation, maximum utilisation of resident doctrine, and maximum blessing so that dying becomes better than anything you had in life. This is the ultimate in departure from this life.
4. Dying grace is the missing link. There is a relationship between supergrace

- blessings in time and surpassing grace blessings in eternity or SG3. Dying grace is the missing link between the two, it is the way in which the transfer is made.
5. Dying grace is for the supergrace believer - Psalm 33:18,19.
 6. Dying grace removes fear from death - Psalm 23:4.
 7. Dying grace, therefore, is a supergrace blessing - Psalm 116:15.
 8. Dying grace is the bridge between supergrace blessing and surpassing grace blessing - Hebrews 11:13.
 9. The importance of seizing and holding the high ground of supergrace. In the first eight principles of dying grace we have seen how important it is to be in the supergrace status at the point of physical death. The importance of seizing and holding the high ground of supergrace is related to the plan of God in eternity past. In eternity past under the concept of the doctrine of divine decrees God knew about each one of us. He designed some special paragraphs of blessing to give us the maximum that time and eternity have to offer, but they are also designed to glorify God to the maximum. Maximum glory comes to God by way of the fulfilment of these paragraphs. The one who has SG2 glorifies God in time. Under SG2 the first category of blessing is spiritual blessing, and spiritual blessing means occupation with the person of Christ, sharing the happiness of God, the completion of and ECS, resident doctrine to meet every exigency of life. And then with that we have temporal blessings, and this often becomes a motivator to people but it is a false motivator - to take in doctrine so you can be promoted or very wealthy or successful, etc. All of these things are incidental and God is glorified by giving these things, and there is where the emphasis lies in the glorification of God Himself. Then the third category has to do with dying, so that dying grace is a blessing of supergrace, the greatest blessing in supergrace, the highest blessing of supergrace. But these special blessing are all designed to glorify God, and the link between these two paragraphs, the one that puts the two of them together, is dying grace. So dying grace is described as a bridge going from time to eternity. Therefore the key to everything is being able to seize and hold the supergrace life or to maintain the stability of spiritual maturity. The key there, of course, is continued positive volition toward Bible doctrine. Philippians 3:12-14 is the passage which goes with point 9. "I am apprehended of Christ Jesus." That refers to the doctrine of divine decrees. In eternity past we were seized and held by Christ Jesus, so that we have these special blessings paragraphs from millions of years ago.
 10. The relationship between supergrace and surpassing grace, then, is found in dying grace. We live to reach supergrace, we die to get to surpassing grace. Hebrews 11:13.
 11. The exceptions to dying grace. a) The disciplinary exception which is known as the sin unto death. This discipline is the exception to dying grace, it includes maximum misery and pressure in time and only increased misery and pressure for the dying stage leading to eternity. And once the believer reaches eternity he has nothing to show for his life on the earth. He has not glorified God in time, he will have no special blessings in eternity by which God is glorified. He is minus SG3 as he was minus SG2, and therefore the transition between time and eternity is of the utmost pain, misery, horror, disaster, everything that is

monstrous. b) The transfer without dying - Enoch in Hebrews 11:5,6. c) The Rapture generation which will depart from this life without seeing death. The Rapture generation is interesting because at the time of the Rapture there will be supergrace believers, those who have seized and held the high ground and have enjoyed paragraph SG2. They will be transferred to eternity and SG3 by way of the Rapture. The question is not what about the supergrace types, but what about the reversionists, the carnal types, those who are not on the high ground. The answer is they are blessed by association and they, too, go into eternity and their status in eternity with regard to blessing is dependent upon the same principles in time.

12. The description of dying grace. Job 5:19-27 has a great deal to say about living and dying and dying grace. Job 5:19–21 *In six troubles He will deliver you. Even in seven, evil will not touch you. In economic disaster, He will deliver you from death, and in war He will redeem you from the power of the sword. You will be hidden from the scourge of the tongue. Neither will you be afraid of violent death when it comes.* Once God decides to take us home, there is no remaining here. *You will come to your grave in a full age like a shock of corn in its season.* God decides when the times has come to bring us home in His Presence. *Behold this, the doctrine of dying grace, we have researched it and so it is; know it is for yourself. For not one of us lives for himself or dies for himself.*
13. Dying grace therefore is an advance on supergrace - Philippians 1:20,21. "To die is gain" - SG3.
14. Dying grace can be accomplished in several ways. There are basically three ways. a) The maintenance of supergrace until death, and this places dying grace in SG2 paragraph. This is the normal way for the supergrace believer to be transferred to eternity. It is a part of the supergrace blessing, it is the last one on earth and the best. It also, therefore, makes dying better than any blessing in time. b) A PCS (permanent change of station) from time to eternity, but this time the PCS is accomplished as a part of the paragraph SG3. This is the case of Enoch. c) The transfer from time to eternity by means of resurrection. This is the Rapture case.
 - a. To the unbeliever death is a reminder to be prepared. There is only one preparation for death and this is the important decision of life by which we come to accept Christ as saviour. Believing in the Lord Jesus Christ prepares that individual for death in the sense that he will have a resurrection body, that he will have the privilege of living forever in the presence of God. Therefore death is settled by that decision. However, because of the doctrine of surpassing grace and because of the special blessing concept it does become necessary to recognise that for the believer the preparation for death is the constant intake of Bible doctrine, the principle of residency of doctrine in the soul. For the unbeliever the death of others is a reminder of the shortness of time and that time hangs by a very fine thread, a thread that can be snapped at any moment for any one of us. Therefore it becomes important to constantly take in doctrine. Life is a constant preparation for death. Death, therefore, becomes the desert for the supergrace believer. Death is also a reminder

of the futility of gain in this life - the futility of profit, the futility of human celebrityship, the futility of everything that is considered important in life - for once a person begins to die all of these things fade away and only eternal things count. Mark 8:36,37.

- b. The death that we are studying is dying grace, something which is fantastic because it sets aside all of the horrors of death. It is a greater blessing than any blessing in life because of who and what Christ is and because of His magnificent provision in the written Word. Death means for us many wonderful things. It means that we have an inheritance which is "incorruptible and undefiled that fadeth not away, reserved in heaven for us who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." Death means for us, therefore, blessing, for doctrine resident in the soul accumulated day in and day out leads to the supergrace life, and the supergrace life is a life of special blessings designed for you in eternity past - not just special blessings for you but glory for God, for in giving you these blessings under supergrace status it is God who is glorified, we are the beneficiaries. No matter how great are the blessings in life under SG2 the blessing of dying is much, much greater. But from the standpoint of those who are left behind it is inevitable that a supergrace believer will leave behind those who love him. Therefore there is the principle of James 1:18, "Every good gift and every perfect gift is from above and cometh down from the father of lights, with whom there is no variableness, neither shadow of turning. "The perfect gift here is the Lord Jesus Christ who provides for us in living as well as dying, as well as eternity. He is so described as a gift - John 3:16. The gift is described in relationship to the cross in Romans 6:23. So we as believers respond as per 2Corinthians 9:15 - "Thanks be unto God [the Father] for his unspeakable gift." And because of this gift and because we have received this gift, and because we have followed the colours to the high ground, then we recognise that our departure from this life is described as a good gift. If you are a supergrace believer it means that you are a good gift to someone in this world. It is inevitable that a supergrace believer will have those in his periphery who dearly love him and totally appreciate him, and therefore he is the good gift. And the departure from this life of that good gift. When God sees fit to take any gift from us by physical death it is always a reminder to us of many things. It is a reminder that for the believer time and eternity are only a temporary separation and that the death of loved ones isn't the end of anything for we will see them forever and ever and ever in eternity. Loved ones cannot be separated by death because of who and what Christ is.

The Edification Complex of the Soul [ECS]

1. By definition, the construction of a house or a backbone of the soul occurs through the intake of doctrine. Epignôsis (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*] residing in the soul and the spirit is the basis for constructing a house or backbone for the soul. The ECS is the bridge to supergrace. The consistent function of GAP under the authority of the believer's right pastor is the basis for the construction of the ECS. This is emphasized in Ephesians 3:16-21; 4:11-13.
2. To understand the ECS as a structure in the soul, a little work on the etymology of the Greek. Our word is eis (εἰς) [pronounced *ICE*] plus the accusative of Oikodomê (οἰκοδομή) [pronounced *oy-kod-om-AY*]. Oikodomê (οἰκοδομή) [pronounced *oy-kod-om-AY*] is made of two words: oikos (οἶκος) [pronounced *OY-koss*] = a house or a temple; demo = a Classical Greek word for construction. So it means the erection of a temple, the erection of a structure, the building of a structure. Oikodomê (οἰκοδομή) [pronounced *oy-kod-om-AY*] is used in Ephesians 4:12,16,29. A similar word oikonomia (οἰκονομία) [pronounced *oy-koh-nohm-EE-uh*] is the result of construction. The resultant construction of the ECS is the entrance into the supergrace life - 1Timothy 1:4. Oikonómōs (οἰκονόμος) [pronounced *oy-kohn-OHM-oss*] emphasizes the building and the one who builds it. It refers to the contractor which is doctrine - Acts 4:11.
3. The structure of the ECS. When doctrine is taught it becomes gnôsis (γνώσις) [pronounced *GNOH-sis*], but by becoming gnôsis (γνώσις) [pronounced *GNOH-sis*] it can immediately become others things. If the individual listening to the doctrine is hypersensitive, subjective in any possible way then anything that touches a subjective nerve in the soul causes that individual to operate under dokéō (δοκέω) [pronounced *dohk-EH-oh*] which is subjective thinking. That immediately eliminates any possibility of utilizing the doctrine just learned in the ECS or advancing toward supergrace. Gnôsis (γνώσις) [pronounced *GNOH-sis*] must become and must remain immediately objective thinking or phronêō (φρονέω) [pronounced *fron-EH-oh*]. Phronêō (φρονέω) [pronounced *fron-EH-oh*] plus volition or faith transfers it to the human spirit and immediately changes it into epignôsis (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*]. Then epignôsis (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*] is sucked into the right lobe into the frame of reference, and there are two valves, one at each end of the memory centre. One valve processes it into vocabulary and categories and the other valve into the norms and standards, and all feed into the launching pad. This is important because we are going to see that scar tissue is not in the lungs of the soul but in the heart, the right lobe. So epignôsis (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*] is the basis for advance in the Christian life.
 - a. Epignôsis (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*] is also known as suniêmi (συνίημι) [pronounced *soon-EE-ay-mee*] which means to know the underlying laws, the meaning of an object, the technical knowledge, and when epignôsis (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*] enters the human spirit it becomes suniêmi (συνίημι) [pronounced *soon-EE-ay-mee*], and as suniêmi (συνίημι) [pronounced *soon-EE-ay-mee*] and epignôsis (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*] the construction of the ECS

begins. The first floor, then, is grace orientation. This is absolutely essential. Without this floor you can't function in anything. Grace orientation make it possible to advance when sooner or later there is conflict from the norms and standards of your soul and what is taught from the Word of God. The mastery of the details of life is almost a result of grace orientation. However, the relaxed mental attitude is not. The RMA means doctrine must conquer subjectivity in the life. Next we have the capacity for love in which the structure is almost completed, and that means category #1, category #2, and category #3 love. If you have capacity for one you have capacity for all. Finally we have the penthouse, +H, and from there entrance into the supergrace life. The believer enters the supergrace life after completion of the top floor; +H is sharing God's happiness.

4. The usage of the word "edification." a) One of the objectives of the pastor's teaching of doctrine is the erection of the ECS, therefore the first use of edification is technical. In its technicality it means a complex structure in the soul - Ephesians 4:11,12. b) It has a general meaning. The local church with a maximum number of ECSs is a prosperous church - Acts 9:31. c) The objective of phase two is the ECS, not speaking in tongues - 1Corinthians 14:3,4,12, 26. The thing that shows that you are advancing is not speaking in tongues but the construction of the ECS. d) Human knowledge or gnôsis (γνῶσις) [pronounced *GNOH-sis*] puffs up while knowledge of doctrine through GAP edifies. So 1Corinthians 8:1 distinguishes between the type of knowledge that causes you to advance and grow up and the type of knowledge of doctrine that causes you not to. It has nothing to do with academic learning.
5. The humanity of Christ possessed an ECS during the incarnation - Luke 2:40,52; John 1:14.
6. Rapid construction of an ECS comes from GAP under maximum pressure - James 1:2-4.
7. Relationship to the national entity is a very important factor. Your ECS has a lot to do with the condition of the country. The believer in the royal family has that privilege of developing through doctrine an ECS which provides personal stability and national stability. In fact, if there are enough ECSs the country is preserved in spite of the idiocy of its government, the men who are running it. All freedom gained by the military on the battlefield is exploited by the believer erecting an ECS - Jeremiah 42:10 states the principle.
8. There are a few synonyms for the EDIFICATION COMPLEX STRUCTURE.
 - a. The word "light" - Psalm 43; 119:130; Ephesians 5:8,9,13.
 - b. "Christ formed in you" - Galatians 4:19.
 - c. The "new man" - Ephesians 4:24; Colossians 3:10.
 - d. The "perfect work" - James 1:4.
 - e. "Imitators of God" - Ephesians 5:1, as per the Greek.
9. The ECS has a direct relationship to the supergrace life. Just before everyone reaches supergrace there is a great chasm he must cross. On the other side is the supergrace life. Across the chasm is a bridge, and that bridge is the ECS. The top floor of the ECS takes you right into supergrace, as per Philippians 4:4

- cf. 1John 1:4.
10. Two spirits are vital in the construction of the ECS. The Holy Spirit makes GAP function; the human spirit is the converter of building material in the function of GAP. The Holy Spirit - John 14:26; 16:12-14; 1Corinthians 2:9-16; 1John 2:27. GAP is the source of the ECS - Ephesians 4:12,13. For the human spirit as the target for GAP - Job 32:8; Romans 8:16; 1Corinthians 2:12,13. Doctrine stored in the human spirit is used for construction material of the ECS - Ephesians 4:23,24; Colossians 1:9,10; 1John 2:3.

The Edification Complex of the Soul (2)

1. The doctrine is based upon certain verbs and their cognates found in the Bible, both in the Hebrew and the Greek. E.g. in the Hebrew we have *banah* which means to construct and edifice. Its counterpart in the Greek is *oikonoméō* (οἰκονομέω) [pronounced *oy-kohn-ohm-EH-oh*] which means to build or construct, to erect a structure. There are also some nouns that go with *oikonoméō* (οἰκονομέω) [pronounced *oy-kohn-ohm-EH-oh*] - *Oikodomê* (οἰκοδομή) [pronounced *oy-kod-om-AY*] which means the act of building or erecting a structure. It is quite common for the ECS. Then there is *oikonomia* (οἰκονομία) [pronounced *oy-koh-nohm-EE-uh*] which is the ECS, the result of erecting a structure. There is also *oikonómos* (οἰκονόμος) [pronounced *oy-kohn-OHM-oss*] which refers to the contractor or the builder or the function of construction.
2. GAP is the source of the ECS, Ephesians 4:12,13. In that passage we have all the ingredients for the ECS. The believer is a priest in the Church. As a believer priest he is to gather with others, this gives him his privacy. The message of the pastor-teacher is all that is important to the believers who hear him.
3. The believer's ECS provides both stability for the individual and preservation for the national entity. It is the only way a believer can be happy. Furthermore, the ECS count is the basis for determining the preservation of the national entity, Jeremiah 42:10.
4. The rapid construction of the ECS comes from a maximum use of faith patience under maximum pressure, James 1:2-4.
5. The structure of the EDIFICATION COMPLEX STRUCTURE.
 - a. First floor: grace orientation. It is impossible to begin an ECS unless the believer is grace oriented;
 - b. second floor: the mastery of the details of life, and capacity for these details;
 - c. the third floor: the relaxed mental attitude of the believer's soul. This is freedom from any habitual mental attitude sins because MA sins destroy any capacity for life;
 - d. the fourth floor: capacity for love. This is important because all capacity for love does not start with people, it starts with God. As you develop occupation with Christ, then the other capacities fall in line;
 - e. the fifth floor: +H, the door that opens the believer into the normal Christian life which is supergrace.
6. The biblical use of the word "edification." It is used in Ephesians 4:11,12, as the objective of the pastor-teacher. His responsibility is to so communicate doctrine that those who are positive will hear and grow up into the ECS. The soul was saved in order that the soul might have something special from God. The soul is saved so that it can be structured by God's plan, and this is where the ECS comes in. The second use of "edification" is found where a local church with a maximum number of believers having an ECS is a prosperous church. Acts 9:31. The third use of "edification," the objective of phase two is to erect the ECS, not to speak in tongues, 1 Cor. 14:3,4, 12, 26. Fourth, human knowledge has a tendency to pump up but the function of GAP in the sphere of love edifies,

- 1Corinthians 8:1.
7. There are two spirits involved in ECS. The first is God the Holy Spirit, the third person of the Trinity. He functions in the intake of doctrine by which the ECS is constructed, John 14:26; 16:12-14; 1John 2:27; 1` Cor. 2:9-16. The second "spirit" in the ECS principle is the human spirit. It is the target for doctrine by which material is made available for the construction of the ECS, Romans 8:16; 1 Cor. 2:12,13; Job 32:8. Only doctrine stored in the human spirit is construction material, Ephesians 4:23,24; Colossians 1:9,10; 1John 2:3.
 8. As a starting point for motivation the humanity of Christ possessed an ECS during the incarnation, Luke 2:40, 52; John 1:14.
 9. Biblical synonyms for the edification complex structure:
 - a. Light, Psalm 43:3; Psalm 119:130; Ephesians 5:8,9,13.
 - b. Glory is used for the ECS, Jeremiah 13:16; 1Corinthians 11:7.
 - c. The fullness of God, Ephesians 3:19
 - d. Imitators of God, Ephesians 5:1. However, Eph. 5:1 not only refers to the ECS but emphasizes it as the entrance into supergrace.
 - e. Christ at home in your hearts, Ephesians 3:17.
 - f. Christ formed in you, Galatians 4:19.
 - g. The new man, Ephesians 4:24.
 - h. The new, Colossians 3:10.
 - i. The perfect work, James 1:4.
 - j. Christ in you, 2 Cor. 13:5.
 10. The supergrace life is the objective after the ECS. The ECS, therefore, is the entrance into the supergrace life. Once the top floor has been constructed there is a transition into supergrace. The top floor is God's happiness shared with the believer.

The Edification Complex of the Soul (1980, 1989)

Ephesians 851ff, 905, 1003 2/17/89; 2John 12/18/80; PPG 201

A. Etymology.

1. The doctrine of edification is based on categorizing the Greek noun Oikodomê (οἰκοδομή) [pronounced *oy-kod-om-AY*]. This noun is found in Romans 14:19; 2Corinthians 10:8, 13:10; Ephesians 4:12,16, 29; 2Corinthians 14:5,12,26. In all these passages, it has a dual connotation.
 - a. Collectively it refers to the formation of the royal family of God during the entire period of the Church Age; i.e., the building up of the body of Christ. When the royal family is completed, the Rapture of the Church will occur.
 - b. Individually it refers to the spiritual growth of the positive believer, and/or momentum in the Christian way of life. Hence, the individual connotation refers to the execution of the protocol plan and the subsequent manufacture of the invisible hero, resulting in the glorification of God.
2. When the collective connotation is used, Oikodomê (οἰκοδομή) [pronounced *oy-kod-om-AY*] should be translated "construction, building up," or "building process." When the individual connotation is used, Oikodomê (οἰκοδομή) [pronounced *oy-kod-om-AY*] should be translated "edification."
3. The collective connotation of Oikodomê (οἰκοδομή) [pronounced *oy-kod-om-AY*] is based upon our Lord's third royal patent or title, King of kings and Lord of lords, the Bright Morning Star, given to Him as a result of His strategic victory in the angelic conflict.

B. Definition and Description.

1. The edification complex of the soul is technical nomenclature found in the epistles of the New Testament for the attainment of spiritual maturity.
2. The consistent function of GAP under one's right pastor-teacher is the only way to construct an edification complex of the soul.
3. The mature believer possesses a completed edification complex in his soul.
4. Doctrine perceived must feed both the human spirit and the human soul for capacity for both human and eternal life. The edification complex of the soul is the result.
5. Virtue-love is the means of reaching maturity and receiving an edification complex of the soul, 1Corinthians 8:1. You cannot have an edification complex of the soul unless you are using virtue-love at gates 5 and 6 of the divine dynasphere. "Gnosis produces arrogance, but virtue-love edifies." Virtue-love is the sign you have been metabolizing doctrine.
6. Synonyms for the edification complex of the soul.
 - a. Light. This is used for the divine dynasphere and sometimes for the edification complex of the soul.
 - b. "Christ formed in you" Gal 4:19, connotes both the edification complex of the soul and spiritual self-esteem.
 - c. "The new man," Ephesians 4; Colossians 3, refers to both the

edification complex of the soul and divine dynasphere.

- d. "The perfect man," James 1:4.
- e. "Imitators of God," Ephesians 5:1. There is a direct relation between gate 8 of the divine dynasphere and the edification complex of the soul.

C. The Importance of the Pastor's Authority in Edification.

- 1. The authority of the pastor in edification is found in a number of passages.
 - a. 2Corinthians 10:8, "For even if I should rub it in about our authority, which God gave for your edification and not for destroying you, I shall not feel ashamed."
 - (1) The Corinthians wavered so much that Paul really had to get tough with them and throw his rank around.
 - (2) The Corinthians were reacting to Paul's authority and so were doing many things detrimental to their spiritual life.
 - (3) "Our authority" refers to those with the communication gifts of pastor-teacher as well as apostleship, e.g., Apollos and Timothy. The pastor establishes his authority through the communication of doctrine.
 - (4) Paul makes it very clear that the construction of the edification complex depends upon accepting the authority of some pastor- teacher who communicates doctrinal information.
 - (5) People never grow up without authority.
 - b. 2Corinthians 13:10, "For this reason, I am writing these things while absent, in order that when I am present, I may not use severity in compatibility with the authority which God has given to me for the purpose of your edification, and not for the purpose of destroying you."
 - (1) No one can learn any subject without accepting the authority of the one who teaches.
 - (2) Therefore, the importance of understanding that edification and invisible heroship comes only in one way, and that is through the teaching of the pastor in communicating the mystery doctrine of the Church Age, and no other way.
 - (3) It is impossible for anyone with the gift of pastor- teacher to communicate Bible doctrine unless his authority is recognized. Therefore, the enforcement of good manners and thoughtfulness of others is a part of the exercise of his authority.
 - (4) Notice that Paul thought it better to talk about authority in a non-face-to-face situation so that he would not have to chew them out face-to-face when he arrived.
 - c. 1Thessalonians 5:12, "But we request of you, brethren, that you respect those pastor-teachers who work hard among you [studying and teaching], who have command over you in the Lord and give you instruction."

- (1) The road to the edification complex is paved with hundreds and thousands of messages regarding the protocol plan of God.
 - (2) Whether these messages are of any benefit to you depends upon whether you accept one man as your right pastor and accept his authority in teaching.
- d. Hebrews 13:17, "Keep obeying those pastors who themselves are ruling over you, and submit to their authority [by learning Bible doctrine], for these same pastors keep watching for the benefit of your souls as those who have to render an account. Keep obeying them, in order that they may do this accounting with joy, and not with groaning, for this is unprofitable for you."
2. The threefold purpose of the pastor is found in Ephesians 4:12 **...for the purpose of equipping the saints, for the production of Christian service, for the edification of the body of Christ.**
 - a. The "saints" refer to the royal family of God with emphasis on the baptism of the Spirit.
 - b. "Equipping the saints" refers to God's grace policy and provision for the execution of the protocol plan.
 - c. "Equipping" is the function of the pastor who, through teaching the mystery doctrine of the great power experiment of the Church Age, is able to see people grow and become invisible heroes.
 - d. All believers are in full-time Christian service from the moment of their salvation. Christian service is the normal result of spiritual growth but never the means.
 - e. Edification is the execution of the protocol plan for the Church Age and subsequent manufacture of invisible heroes, resulting in the glorification of God.
3. The spiritual momentum of the believer comes from the teaching ministry of the pastor. Ephesians 4:16 **Because of whom [Lord Jesus Christ] the entire body, being joined together [baptism of the Spirit] and being inculcated by every joint of supply [pastor-teacher] on the basis of the operational power [Holy Spirit in divine dynasphere], in measure one [pastor-teacher] for each part [of the royal family of God]; he himself [pastor-teacher] causes growth in the body, resulting in its edification by means of virtue-love.**
 - a. Body function depends upon the proper use of joints. Athletic coordination depends upon the proper use of the joints.
 - b. So in this analogy of the pastor to the joints, it is the pastor-teacher who gives the body of Christ its function on earth.
 - c. The result of the communication of doctrine is the construction of an edification complex in your soul.
 - d. Virtue-love includes three problem solving devices.
 - (1) Personal love for God the Father is motivational virtue and motivation for perception of doctrine.
 - (2) Impersonal love for all mankind is functional virtue. It gives

one the ability to listen objectively to a pastor-teacher regardless of his personality.

(3) Occupation with the person of Christ is the ultimate.

D. The Motivation of the Believer in Edification.

1. There are two categories of motivation.
 - a. Positive volition.
 - b. Humility and mental attitude.
2. Positive volition is expressed in Romans 14:19. "Consequently, we run after [pursue] those things related to prosperity and edification."
 - a. Running, not walking, expresses positive volition toward the mystery doctrine of the Church Age, which gives us all the details regarding God's plan, purpose, and will for our lives after salvation.
 - b. This includes the perception, metabolization, and application of the mystery doctrine of the Church Age as the means of executing the protocol plan of God. The execution of the protocol plan of God results in the manufacture of invisible heroes. Invisible God plus invisible assets plus invisible power equals invisible heroes who glorify God.
 - c. Prosperity and edification go together; both are the result of continual positive volition.
3. In order for post-salvation epistemological rehabilitation and consistent perception of doctrine to occur, it is important to have a mental attitude of humility. Romans 12:2-5, "Stop being conformed to this world, but be transformed by the renovation of your thought [divine viewpoint of life] that you may prove what the will of God is; namely, the good of intrinsic value achievement [advance to spiritual maturity], the well-pleasing to God [fulfillment of the protocol plan], the mature status quo [manufacture of invisible heroes]. 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. For just as we have many members in one body and all members do not have the same function, so we who are many are one body in Christ and individually members of one another."
 - a. Conformity to this world means involvement in the cosmic system.
 - b. There must be a complete renovation in your thinking if you're ever going to demonstrate what the will of God is for your life.
 - c. Certain types of thinking are out of bounds, i.e., thinking related to the arrogance complex.
 - d. The standard of thinking from doctrine includes every aspect of divine viewpoint, orientation to life through enforced and genuine humility, and everything that makes us objective and teachable toward the Word of God.
 - e. "Many members in one body" emphasizes that although we have different spiritual gifts and different personalities, we all belong to

- one royal family, the body of Christ.
- f. "Individually members one of another" refers to interaction within the royal family of God.
4. Without enforced and genuine humility, there is neither objectivity nor teachability. Without objectivity and teachability in life, you will be miserable, whether you are a believer or unbeliever, successful or not. Without objectivity and teachability, there is no edification complex in your soul as a believer.
 5. Edification is the execution of the protocol plan of God through the function of post-salvation epistemological rehabilitation. This includes your daily perception, metabolization, and application of Bible doctrine.
 6. Edification is the status of the invisible hero. He has completed the edification complex of the soul, the most beautiful structure in life. It is found in the soul of the invisible hero.
 7. Edification is therefore impossible without humility, teachability, and objectivity.
- E. Edification is the key to the proper function of the local church.
1. 1Corinthians 14:12, "So also you, since you are eager to have the function of spiritual gifts, seek to abound in spiritual gifts that edify the church."
 - a. "So also you" is a Greek idiom that should be translated, "this applies to you."
 - b. The Corinthians were all eager to get the gift of tongues because it was spectacular, and then they could assume they were spiritual. In reality, the worst believers in the Bible are described as having the gift of tongues.
 - c. "Seek to abound" means you should give precedence to those spiritual gifts which result in edification. The primary spiritual gift in this category is the gift of pastor-teacher.
 - d. The pre-canon temporary gifts did not edify the church.
 2. 1Corinthians 14:26, "When you assemble, let all things be done for edification." There are a number of ways in which we worship God, but they must all relate to our spiritual growth. Everything in assembly worship should be done with a view toward the objective, which is edification. The objective is to communicate doctrine, the purpose of which is to produce edification.
 3. The key to the modus operandi of the local church is edification. Edification, or the advance to spiritual maturity, is the objective of the Christian way of life.
 4. In the context of 1Corinthians 14, the gift of tongues did not fulfill that purpose. 1Corinthians 14:40 concludes that the gift of tongues did not do "all things properly and in an orderly manner."
 - a. The gift of tongues only existed for the first forty years of the Church Age. Then it was discontinued when the fifth cycle of discipline was administered to Israel by the Romans in August of 70 A.D.

- b. While it did exist, the gift of tongues illustrated how not to do things decently and in order. For tongues did not contribute to the principle of edification, nor did it contribute to doing things "properly and in an orderly manner."
- F. Edification follows the pattern of the priority solution.
 - 1. Priority #1 for edification must be perception, metabolization, and application of the mystery doctrine for the Church Age. This demands concentration under the ministry of the Holy Spirit inside the operational-type divine dynasphere. Therefore, when doctrine is taught, concentration means there is post-salvation epistemological rehabilitation through the ministry of God the Holy Spirit.
 - 2. As you give Bible doctrine #1 priority in your life, you organize your life around priority #1. Therefore, you have an organized life and your life is in order. This means you always give proper time to the perception, metabolization, and application of doctrine.
 - 3. As you learn doctrine, your thinking inevitably begins to change; there's a "renovation of your thought" (Rom 12:2). Therefore, you begin to organize your thinking around priority #1. The more doctrine you learn, the more you organize your thinking around doctrine.
 - 4. Mechanically, that means you use the ten problem solving devices of the protocol plan of God. As these problem solving devices are developed in your mind, you concentrate on executing the protocol plan through the doctrine you have learned. That is how you construct the edification complex of the soul.
- G. The Construction of the Edification Complex of the Soul.
 - 1. Therefore, when you execute the protocol plan of God, you have constructed the following building.
 - a. Foundation: Your eternal salvation.
 - b. First floor: Operation Z, the perception of Bible doctrine under consistent post-salvation epistemological rehabilitation.
 - c. Second floor: Dispensational orientation, i.e., understanding the uniqueness of the Church Age.
 - d. Third floor: Problem solving devices, which are very important for experiential Christianity.
 - (1) As you understand and function under these problem solving devices, you become spiritually self-sustaining and you function under the privacy of your priesthood to resolve your own problems, including the greatest problems in life.
 - (2) There are two ways in which problems are properly resolved: through the use of the ten problem solving devices, and through cognizance of specific principles in the Word of God.
 - e. Fourth floor: Spiritual self-esteem, the first stage of spiritual adulthood.
 - f. Fifth floor: Spiritual autonomy, the second stage of spiritual adulthood.

- g. Sixth floor: Spiritual maturity, the point at which we execute the protocol plan of God.
 - h. Seventh floor: The modus operandi of the invisible hero.
2. The moment you personally believed in Jesus Christ, a foundation was constructed, comprised of the forty things from God. The foundation is Jesus Christ.
- a. 2Timothy 2:19, "Nevertheless, the firm foundation of God stands, having this seal; the Lord knows those who are His."
 - b. 1Corinthians 3:11, "No one can lay a foundation other than the one which is laid, which is Jesus Christ."
 - c. The foundation is constructed on the saving work of Jesus Christ on the cross, i.e., redemption, propitiation, reconciliation, imputation, and justification.
 - d. The foundation is instantly constructed the very second we believe in Christ. Again, the foundation is comprised of the forty things we receive at the point of our salvation.
 - (1) One of the forty things we receive is eternal life.
 - (a) John 3:15, "Whosoever believes in Him shall never perish, but have eternal life."
 - (b) John 3:16, "For God loved the world so much that He gave His uniquely-born Son that anyone who believes in Him should never perish but have eternal life."
 - (c) 1John 5:11-13 **This is the deposition: God has given to us eternal life, and this life is in His Son. He who has the Son has this [eternal] life; He who does not have the Son does not have this [eternal] life. These things I have written to you who believe in the person of the Son of God, in order that you may know that you have eternal life.**
 - (d) John 6:47, "Truly, truly I say to you: he who believes in Me has eternal life."
3. The first floor is consistent post-salvation epistemological rehabilitation, i.e., perception, metabolization, and application of the mystery doctrine of the Church Age. It is converting gnosis into epignosis doctrine in operation Z.
4. The second floor is comprised of the unique characteristics of the Church Age, called dispensational orientation. We have ten unique things in the Church Age that believers in other dispensations do not possess. As a result, there is tremendous emphasis on the individual believer in the Church Age.
- a. The baptism of the Spirit results in the creation of a new spiritual species and the royal family of God. Cognition of being a new spiritual species makes you aware of the tremendous requirements related to your spiritual life. As a member of the royal family of God, you have a unique modus operandi.
 - b. The protocol plan is unique for the royal family of God only.

- c. A phenomenal portfolio of invisible assets belongs to each one of us as royal family of God.
- d. For the first time in history, every believer, regardless of his background, attainments or lack of attainments, handicaps, success, or any other distinguishing human factor, has equality given by God Himself.
 - (1) It is impossible for man to make men equal, as the communists allege. Man can only provide freedom, but freedom manufactures inequality.
 - (2) Equality originates with the baptism of the Holy Spirit. The first time anyone is equal is the moment when they believe in Jesus Christ, and are entered into union with Christ. That is the only moment of equality. But spiritual freedom means that immediately after salvation, stratification among believers begins to develop. Some believers become winners; some believers become losers.
 - (3) Under election, we have equal privilege (royal priesthood) and equal opportunity (logistical grace). Under predestination, we have equal privilege (union with Christ, new spiritual species, royal family of God) and equal opportunity (operational-type divine dynasphere).
 - (4) Freedom guarantees and manufactures inequality. Some believers will advance to maturity and become winners. Some believers will use their free will to be losers.
 - (5) Only God can create equality. Only once in all of history has God created equality, and that is in the Church Age through the baptism of the Spirit. That's why we have no right to racial discrimination or inferiority or superiority complexes. Because as born-again believers, we have exactly the same status in the royal family of God.
- e. We have our unique royal commissions: royal priesthood and royal ambassadorship.
- f. We have the unique mystery doctrines of the Church Age.
- g. Every member of the Trinity indwells every believer. This never existed before in history!
- h. We have the unique availability of divine power. Never before in history has divine omnipotence been available for use to every believer.
 - (1) The omnipotence of God the Father is related to our portfolio of invisible assets.
 - (2) The omnipotence of God the Son is related to the perpetuation of history and preservation of the universe. Furthermore, Jesus Christ guarantees the protection of the positive believer for the fulfillment of His will.
 - (3) The omnipotence of God the Holy Spirit is related to the operational-type divine dynasphere.

- i. This is the first time in history when there are no prophecies to be fulfilled during the Church Age.
 - (1) There are only two prophecies related to the Church Age, and they relate to its termini: the baptism of the Spirit began the Church Age, and the Rapture of the Church will terminate the Church Age. Everything in between is a matter of historical trends.
 - (2) Historical trends are based on the principle that as goes the believer, so goes the client nation to God. If there is a large pivot, there is prosperity. If there is a shrinkage of the pivot, there is loss of prosperity and often loss of client nation status.
- j. This is the dispensation of invisible heroes. Visible heroes in this dispensation are related to the laws of divine establishment. Invisible heroes are believers who execute the protocol plan of God.
- k. No believer ever advances in the protocol plan of God apart from dispensational orientation.
- 5. The third floor is made up of the problem solving devices: rebound, the filling of the Spirit, the faith-rest drill, grace orientation, doctrinal orientation, personal love for God the Father which is motivational virtue, impersonal love for all mankind which is functional virtue, +H or sharing the happiness of God, a personal sense of destiny, and occupation with the person of Christ as the priority solution.
- 6. The fourth floor is spiritual self-esteem characterized by cognitive self-confidence.
 - a. Here is where you begin to apply and use Bible doctrine. Whereas before you grabbed Bible promises and used them, now you grab whole chunks of doctrine and use them. Now you are becoming powerful in your spiritual life.
 - b. Suffering for blessing begins in spiritual self-esteem, specifically providential preventative suffering. Spiritual self-esteem plus providential preventative suffering equals spiritual autonomy.
 - c. We do not advance past spiritual self-esteem unless we pass the four tests of providential preventative suffering: people, thought, system, and undeserved suffering.
- 7. The fifth floor is spiritual autonomy characterized by cognitive independence.
 - a. Now you have really grown up, because you have at your fingertips all the doctrinal rationales you need to push your way through life and glorify God.
 - b. Again, you must pass suffering for blessing in the form of momentum testing if you are going to advance.
 - c. Spiritual autonomy plus momentum testing equals spiritual maturity.
- 8. The sixth floor is spiritual maturity characterized by cognitive invincibility.

- a. Cognitive invincibility is necessary to pass the third category of suffering for blessing, which is evidence testing.
 - b. Spiritual maturity plus evidence testing equals glorification of God to the maximum as a witness for the Prosecution in the rebuttal phase of Satan's appeal trial, which runs coterminously with human history.
- 9. The seventh floor is the modus operandi of the invisible hero with his invisible impact. Invisible God plus invisible assets plus invisible power equals invisible heroes. The invisible impact of the invisible hero includes:
 - a. Personal impact - blessing by association to others.
 - b. Historical impact - blessing by association to the client nation as a part of the pivot of mature believers.
 - c. International impact - blessing by association to non-client nations through missionary activity of invisible heroes.
 - d. Angelic impact - the invisible hero becoming a witness for God against Satan in Satan's appeal trial.
 - e. Heritage impact - blessing by association to loved ones after the death of the invisible hero.
- 10. The results of construction of the edification complex of the soul are:
 - a. The manufacture of an invisible hero and the five areas of invisible impact.
 - b. The modus operandi of the invisible hero.
 - c. The distribution of escrow blessings for time.
 - d. The anticipation of escrow blessings for the eternal state, received at the Judgment Seat of Christ.
- H. Edification is motivation.
 - 1. Edification is the motivation in the function of virtue-love, the royal family honor code, in the congregation, through which tolerance provides room for spiritual growth.
 - 2. Romans 15:2, "Let each of us accommodate his neighbor for the good to edification."
 - 3. 1Corinthians 8:1, "Gnosis puffs up, but virtue-love builds [the edification complex of the soul]."
 - 4. 1Corinthians 10:23, "All things are lawful, but all things do not edify."
- I. The edification complex of the soul is the capacity for escrow blessing. Acts 9:31, "All the church were having prosperity, having been edified, and advancing in occupation with Christ." Local church prosperity is directly related to the number of edification complexes in that church. The edification complex of the soul is to the church what the pivot is to the nation.

Elapse of Time

7/30/78

- A. The Principle of Intercalation.
 - 1. Intercalation means interruption and insertion.
 - 2. The Jewish Age was interrupted by the introduction of the Church Age ten days after the ascension of Christ. At His session, Jesus Christ received a battlefield royal warrant, but He was without a royal family. Therefore, the Church Age was inserted into history to call out a royal family. The Church Age becomes the time of the intensification of the angelic conflict.
 - 3. The Church Age is terminated at the Rapture. Then the Age of Israel continues until the Second Advent. There were four promises made to Israel during the Jewish Age that are yet to be fulfilled. The Church Age was not revealed in the Old Testament, so it comes under the mystery doctrine.
- B. Covenants to Israel.
 - 1. There are two kinds of covenants which God made to Israel.
 - a. The conditional covenant requires some human function for the covenant to be operative.
 - b. The unconditional covenants require nothing of man. They depend entirely upon the attributes of God.
 - 2. The Mosaic Law is the only conditional covenant to Israel.
 - a. Codex one is the freedom heritage. It describes freedom in terms of the laws of divine establishment, defining life, freedom, privacy, property, and authority.
 - b. Codex two is the spiritual heritage which teaches a complete Christology and soteriology, presenting everything necessary to believe in Christ.
 - c. Codex three is the establishment code. It teaches concepts of authority in the husband, parents, government, and the military, as well as rules for health, law, trial, punishments, sanitation, etc.
 - 3. The unconditional covenant is a gracious bestowal by one party on behalf of another. There are four unconditional covenants to Israel.
 - a. In the Abrahamic Covenant, God promised a new race called the Jews and a new nation called Israel, Genesis 12:1-3, 13:15; Revelation 21:2,10; Hebrews 11:8-10. This covenant applies to the progeny of Abraham through Isaac and Jacob. This covenant was the basis for the deliverance of the Jews and the beginning of the new nation, Ex 6:2-8. This covenant has not been fulfilled yet. It is fulfilled when the Jewish race and nation is perpetuated forever as a source of blessing.
 - b. In the Palestinian Covenant, God promised the Jews that they would inherit the entire Middle East, Genesis 15:18; Numbers 34:1-12; Deuteronomy 30:1-9; Josh 1:3-
 - 4. During the Millennium, the land of Israel will extend from Turkey to Syria in the north, west to the Med Sea, south to East Africa, include all of Saudi Arabia, and east to the Euphrates River.

- a. In the Davidic Covenant, God promised David that he would have a son who would rule forever, 2Samuel 7; Psalm 89:20-37.
 - b. The New Covenant, Jeremiah 31:31-34, confirms the fact that the unconditional covenants already given would be fulfilled.
 - C. The Postponement of the Age of Israel. The Age of Israel was sequential until the ascension of Christ. It has been postponed until the royal family is completed and the Church Age is terminated.
 - D. The Principle of Levels of Measurement. There are four levels of measurement.
 - 1. Nominal: yes or no.
 - 2. Ordinal: greater than.
 - 3. Interval: artificial zero.
 - 4. Ratio: absolute zero.
 - E. Variables related to Artificial and Absolute zeros.
 - 1. There are three primary variables using the ratio level of measurement or absolute zero: temperature, length, and mass.
 - 2. Secondary variables, such as time, use an artificial zero.
 - a. Theologically, time has an absolute zero which begins at the fall of man. This elapse is unknown. But from the standpoint of the function of time, there is an artificial zero.
 - b. Time is regarded as a gift from God as a part of logistical grace.
 - c. Your artificial zero is the moment of your salvation. You are allotted all the time necessary to advance to spiritual maturity.
 - F. Two concepts of time as a secondary variable exist.
 - 1. Sequential time. There is no break in time as far as the plan of God is concerned. God has a plan for your life from birth to death. Therefore, you are given one day at a time to advance.
 - 2. Interrupted time. Unconditional covenants were promised in sequential time, but will be fulfilled through interrupted time. Therefore we have the concept of the artificial zero.
 - 3. The time for the fulfillment of the covenants begins at the Second Advent and Millennium.
 - 4. God is not slow with regard to His promises. All divine promises are always fulfilled. God can begin time at any point He wishes. God's apparent slowness in fulfilling His promise to Israel is based on the fact that the Age of Israel has been interrupted and an artificial zero in the interval level of measurement has been created, i.e., the Second Advent of Christ. Therefore, Christ is still the minister to Israel, Romans 15:8.
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Election by R. B. Thieme, Jr.

1. Jesus Christ is the one who was elected from eternity past: Isaiah 42:1, "Behold 'my servant [Jesus Christ],' whom I uphold; mine elect, in whom my soul delighteth." 1Peterer 2:6, Christ is described as "a chief corner stone, elect, precious..." This election took place in the eternal decrees, Ephesians 1:4 "... chosen us in Him." Also 2Timothy 1:9; 1Peterer 1:2.
2. Election is a present, as well as future possession of all believers, Colossians 3:12, our position "IN Christ." Every believer SHARES Christ's election, Romans 8:28. Election takes place at the moment one believes, 1Corinthians 1:9, 23, 24, 26-28; 2Thessalonians 2:13 "... chosen you to salvation through belief."
3. Election is the foundation of the Church, 1Thessalonians 1:3,4; it is based on grace, Galatians 1:6; it is the basis of facing suffering with blessing, Romans 8:28.
4. Predestination is the other side of the coin. Christ is predestinated; we are IN Christ; we SHARE His destiny.
5. So: Christ is elected ["chosen"]; we choose Christ from our free will which is non-meritorious faith. Because we are THEN in union with Christ, we are CHOSEN [elected] IN Him.
6. In eternity past, Ephesians 3:11, God the Father PURPOSED A PURPOSE "IN Christ Jesus." This was the plan of God, Ephesians 2:8,9. This plan includes the believer's position IN CHRIST: Jesus Christ indwells the believer, John 14:20; the believer is IN the BODY of Christ, 1Corinthians 12:13, the baptism of the Holy Spirit.
7. By being in UNION WITH CHRIST the believer shares what Christ has and is:
 - a. His life - 1 John 5:11,12
 - b. His righteousness - 2Corinthians 5:21
 - c. His sonship - Galatians 3:26; John 1:12
 - d. His priesthood - 1Peterer 2:5,9
 - e. His rulership - Colossians 1:13; 2Peterer 1:11.
 - f. His heirship - Romans 8:16,17
 - g. His sanctification - 1Corinthians 1:2.
 - h. His election - 1Peterer 1:2; Ephesians 1:4
 - i. His destiny - Ephesians 1:5, 11.
8. Christ is THE elected one: Isaiah 42:1; 1Peterer 2:6. The believer shares His election by choice.
9. From eternity past the believer is "chosen IN Christ." "Chosen in Christ" is the plan.
 - a. 2 Thess. 2:13, "chosen you ... through... belief."
 - b. 2Timothy 1:9, "according to His own purpose (plan) and grace, which was given us IN CHRIST JESUS before the world began."
 - c. 1Peterer 1:2, "Elect .. through the sanctification of the Spirit [set apart by union with Christ] ... blood of Jesus Christ."
 - d. Ephesians 1:2-14 speaks of the plan, the purpose of God in eternity past.
10. CHRIST IS THE ELECTED ONE, the predestined one. The believer shares this election, this destiny by choosing for Christ, by faith. Faith is the principle set up in the Word of God. Faith is non-meritorious because the merit is always in the

- object of faith. In salvation faith the object is Jesus Christ.
11. The principle of grace and of the free will of man is set forth in scripture after scripture. The character of God (His fairness, His righteousness, His perfection, His justice) is set forth in scripture after scripture. Psalm 145:17; Psalm 18:30; Deuteronomy 32:4; 2 Chronicles 19:7; Psalm 89:14; Romans 3:26.
 12. The theory that anyone is predestined to hell or heaven, without right of choice is incompatible with the principle of grace, incompatible with the character of God, it makes a farce out of the plan of God (Grace), and it impugns the character of God (His perfect righteousness and justice).
 13. 2Peterer 3:9 - "God is not willing that any should perish ..." But He predestinated some to go to hell?? NEVER!
 14. Romans 10:13, "Whosoever shall CALL upon the name of the Lord shall be saved."
 15. John 3:16, BUT still He doesn't give the whole world a choice, but just certain individuals??? NEVER!
 - a. John 6:44 - "No man can come to me except the Father, which hath sent me, draw him."
 - b. John 12:32, "And if I be lifted up from the earth, will DRAW ALL MEN unto me."
 - c. Isaiah 53:6, "God the Father laid on Jesus Christ the iniquities of us all."
 16. But all are not free to avail themselves of Jesus Christ being judged for their sins??? NEVER!
 17. Never be caught in the debater's trap of making one verse to try and prove a theory that is in opposition to the principles set forth in scripture after scripture, scripture is the Word of God, or that is not compatible with the character of God.
 18. "Prove all things, hold fast that which is good" - 1Thessalonians 5:21.

Election (2) (by R. B. Thieme, Jr.)

1. Election is that doctrine which relates the believer to the plan of God as revealed in the divine decrees. Christ was elected in eternity past — Isaiah 42:1; 1Peterer 2:6. Hence, election for the believer is peculiar to the Church Age whereby baptism of the Holy Spirit causes the believer to share both the election and the destiny of Christ. All members of the human race have been potentially elected into the plan of God by the doctrine of unlimited atonement — 2Timothythy 2:10, but only those who believe are entered into the plan of God by election and by destiny.
2. The specific election of Jesus Christ. The election of Christ, mentioned in Isaiah 42:1 and 1Peterer 2:4,6, occurs as a part of the doctrine of divine decrees — John 15:16; Ephesians 1:4-6; 2Thessalonians 2:13; 1Peterer 1:2.
3. The election of the royal family believer. Since election is sharing the destiny of Christ, and since Christ was elected in eternity past, and since every believer is in union with Christ through the baptism of the Spirit, every believer is said to be called or elected — 1Corinthians 1:2,30; Romans 8:28-32; Ephesians 1:4. This election occurred at the moment of faith in Christ — 1Thessalonians 1:4; 2Thessalonians 2:13; 2Timothythy 1:9. Election, then, is the present as well as the future possession of every believer — John 15:16; Colossians 3:12.
4. There is also an election of Jewish believers in the previous dispensation. When a Jew in the Age of Israel believed in Christ he had an election on the plan of God. But it is not a royal election, he is not in union with Christ; this is for the Church Age only. He is in the Age of Israel but instead he is entered into the Abrahamic, Palestinian, Davidic, and New covenants to Israel. So his election is related to the unconditional covenants of the dispensation of Israel. This is summarized as a doctrine in Romans 11:1-7.
5. Election is the basis of Church Age royalty. At the moment of salvation God the Holy Spirit enters every believer into union with Christ — 1Corinthians 12:13. The baptism of the Spirit is the sole basis for entrance to the royal status — 2Thessalonians 2:13. Therefore, the importance of understanding the doctrine of election is stressed in 1Thessalonians 1:4.
6. Election has a purpose of encouragement: to encourage the believer to reach the tactical victory compatible with his royal status — the supergrace life. Ephesians 4:1; 2Timothythy 1:9 cf. 13,14; Titus 1:1.

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Election (3) (probably by R. B. Thieme, Jr.)

A. Definition.

1. Election is the expression of the sovereign will of God in eternity past before the universe existed and before mankind lived on the earth.
2. Election is the sovereign right of God over His creation.
3. Election is a Biblical term which is applied to the believer only in the Church Age. In this study, election is defined as a computer asset, one of two printouts from the Romans chip of the sovereignty of God.
4. Election, along with foreknowledge, predestination, justification and glorification, are all printouts from a Romans (sovereignty of God) chip. Therefore, they belong only to the believer, Romans 8:28-30.
5. Election is used for believers only, Ephesians 1:4.
6. Election is a computer asset which expresses the sovereign will of God for each believer in the royal family during the great power experiment of the Church Age.
7. Election is the expression of the sovereign will of God for your life. Predestination is the provision of the sovereign will of God for your life.
8. Under election, the sovereignty of God willed the highest and best for every believer, having previously deposited it in escrow for each believer in eternity past.
9. The mechanics for the election of the Church is the baptism of the Holy Spirit which occurs at the very moment we believe in Christ. This is one of the forty things we receive at salvation by which each one of us is entered into union with Christ.
10. The election of the Church includes both equal privilege and equal opportunity for every believer. Not only do you have a magnificent destiny under the protocol plan of God, but you have the same privileges and opportunities as all other believers for the execution of the protocol plan of God.
 - a. Under election, equal privilege is your royal priesthood. (See point 6.)
 - b. Under election, equal opportunity is logistical grace support and blessing for both winners and losers. (See point 7.)

B. The Three Elections in History.

1. There are three elections in history.
 - a. Israel under the ritual plan of God.
 - b. Christ under the incarnation plan of God.
 - c. The Church under the protocol plan of God.
2. Each election brought a new category into history.
 - a. The election of Israel brought in the new racial species, the Jew.
 - b. The election of Christ brought in the Hypostatic Union, i.e., undiminished deity and true humanity in one person forever. Jesus

Christ is eternal God and therefore different from humanity. Jesus Christ is true humanity and therefore different from eternal God. He had to become true humanity to be our Savior, our great high priest, and our mediator.

- c. The election of the Church brought in the new spiritual species, the Church or royal family of God.

C. The Election of Israel.

1. Israel was elected under the ritual plan of God.
2. Israel became the first client nation in history in 1441 B.C.
3. In the Jewish Age, there were four Jewish client nations.
 - a. The United Kingdom, 1440 - 926 B.C.
 - b. The two separate client nations of the Northern and Southern Kingdoms, 926 - 721 B.C.
 - c. The Southern Kingdom, 926 - 586 B.C.
 - d. Judea, 516 B.C. - 70 A.D.
4. The key to any client nation is the status quo of its believers. A client nation cannot exist without a pivot.
5. The function, prosperity, and perpetuation of the Jewish client nations always depended on the size of its pivots, 1 Kg 19:18.
6. In the Jewish Age, the Tribulation, and the Millennium, there is an election of born-again Jews. Isaiah 45:3b-4, ". . . the Lord God of Israel who calls you by your name. For the sake of Jacob, My servant, even Israel, My elected one, I have also called you by your number; I have given you a title of honor [Israel], though you [unbelievers] have not known Me."
7. There will be no client nation during the Tribulation because of the removal of the pivot of the Church Age, but there will be client nation function through an international pivot of 144,000 Jews, according to Revelation 7 and 14. Matt 24:21-22 says, "because of the elected ones [144,000], those days will be cut short." Isaiah 65:9 refers to the Jewish elect in the Millennium: "Therefore, I will bring forth from Jacob a seed [the elect of Israel], out of Judah an inheritance for My mountains. Even My elected ones will inherit it, and My servants will dwell there."
8. Election to privilege is an issue to the Jew. Every Jewish nation depended upon its pivot. Judea survived historical crisis because of a pivot in 135 B.C. Romans 11:1-7, "God has not rejected His people whom He foreknew [believers]. . ."
9. More documentation is found in Matt 24:24,31.
10. Since no Jewish nation can be a client nation to God during the Church Age and the times of the Gentiles, the election of Israel is not operational during the Church Age.
11. The election of Israel, as with all elections, applies only to those who have personally believed in Jesus Christ. Jesus Christ was very clearly revealed to the Jews in the Old Testament. Therefore, those who believed in Christ had an election and a plan.
12. Wherever you have an election and a plan, that adds up to having a destiny. An election from God plus a plan of God equals a destiny.

13. The election of Israel began a new racial species, beginning with Abraham at age ninety-nine.
 14. True Israel refers only to those who were born again, Romans 9-11.
 15. Jesus Christ is the God of Abraham, Isaac, and Jacob. Those first three Jews set the precedence for true Israel, for all three were believers in Jesus Christ.
- D. The Unique Election of History: the Lord Jesus Christ.
1. Our Lord Jesus Christ was elected under the salvation plan of God.
 2. In eternity past, the omniscience of God programmed the decrees regarding the Hypostatic Union of Jesus Christ. Impeccability, the cross, and our Lord's resurrection, ascension and session are all printouts of that decree.
 3. Christ was elected in eternity past; His election was fulfilled through the virgin pregnancy.
 4. As a result of the First Advent, Jesus Christ controls history.
 5. The election of Christ is the basis for the other two elections.
 6. The election of Christ is the basis for His saviorhood. He is the only way of salvation. He was qualified to be the Savior by His impeccability.
 7. Without the ascension and session of Christ, there would be no royal family to act as a pivot.
 8. All history focuses on the person of Jesus Christ. Isaiah 42:1, "Behold My Servant whom I sustain, My elected One in whom My soul delights. I have put My Spirit upon Him; He will bring forth justice to the Gentiles." Ephesians 1:4.
 9. The election of Jesus Christ was impossible without logistical grace support provided for Him. Election is closely related to logistics.
 - a. Logistical grace support allows you to fulfill your election to privilege by delivering the nation. Never think of election without realizing the importance of logistics.
 - b. The proper utilization of logistics delights God the Father.
 - c. The cross was the ultimate in logistical support. Jesus Christ was sustained and kept alive until all sins could be borne by Him, Acts 2:23. Had logistical support been withdrawn, there would be no salvation for us.
 10. 1Peter 2:4,6, "And coming to Him as a living stone, rejected by men, but elected and precious in the sight of God . . . Behold, I lay in Zion the chief cornerstone, the elected One, held in honor; in fact, He who believes in Him will never be put to shame."
- E. The Election of the Church.
1. The Church was elected under the protocol plan of God.
 2. After the first forty years of the Church Age, 30 - 70 A.D., the royal family of God provided a pivot for all Gentile client nations. The Jew could only be elected to privilege by belief in Christ, just as in the Jewish age. But now there could be no Jewish client nation.
 3. Election to privilege occurs at salvation. We have the privilege of historical impact by advancing to maturity, 2Peter 1:3.

4. The function of Gentile client nations demands a pivot for freedom, evangelism, and advance to maturity.
5. The Church Age believer must not only understand his relationship to God, but his relationship to history as well. You must understand your relationship to God, man, and history. In fulfilling our relationship to God, we fulfill our relationship to the other two.
6. 1Thessalonians 1:4, "Knowing, brethren, beloved of God, His election for you." You must know that election is God's plan for you. Colossians 3:12, "As elected ones of God, holy and beloved, put on the affections of grace compassion." To understand your election, you must function under grace orientation. Understanding election is orientation to the plan of God for your life.
7. 2Timothy 1:9, "He has elected us into a holy station in life, not according to our works." Our works have no relation to our historical impact. Romans 8:33, "Who will bring any accusation against the elect of God?" Heaven itself cannot stop our historical impact because of the fulfillment of our election.
8. Blessing by association is the fulfillment of our responsibility to man. Historical impact is the fulfillment of our responsibility to history.
9. Knowledge of doctrine is essential to fulfilling our election to privilege. Titus 1:1, "According to the doctrine of God's elected ones, and the full knowledge of doctrine according to the norms of godliness." Election means we are responsible to preserve the client nation by advancing to the pivot.
10. Since the believer has been elected to privilege, he must function under the royal family honor code. Ephesians 4:1, "I, therefore, the prisoner in the Lord, exhort you to walk in a manner worthy of your station in life, for which station in life you have been called [elected]." Ephesians 1:4, "Since He Himself has elected us in Him before the foundation of the world, that we should be holy and blameless before Him."
 - a. This verse teaches that election was provided before the creation of the world.
 - b. "Holy" is a reference to both the absolute and relative concept of experiential sanctification. Election relates to the experiential part of God's plan for our lives. Holiness has to do with separation unto God, the execution of the protocol plan of God.
 - (1) Absolute holiness describes the mandates related to the filling of the Spirit. When the believer is inside the divine dynasphere, the Holy Spirit controls his soul, and the old sin nature is restrained in his body.
 - (a) The believer in cosmic one is said to be grieving the Spirit because the old sin nature controls the soul, though still indwelling the body.
 - (b) The issue is who controls the soul: the old sin nature or the Holy Spirit.
 - (c) This is an absolute; you're either filled with the Holy

Spirit and inside the divine dynasphere, which is 100% spirituality, or you're in the cosmic system, which is 0% spirituality and 100% carnality. This absolute status applies to any stage of spiritual growth.

- (2) Relative holiness refers to advancing through the stages of spiritual growth, or retrogressing through the eight stages of
- c. "Blameless before Him" is a reference to ultimate sanctification in the eternal state.
- 11. Believers are commanded to make their calling and election a reality in 2Peter 1:10-11. "Therefore brethren, be more motivated [perception of doctrine regarding your portfolio of invisible assets] to make your calling and election a spiritual reality; for by doing these things [fulfillment of the protocol plan, perception of doctrine], you will never stumble [become a loser in cosmic system]. For in this manner [execution of the protocol plan], your entrance into the eternal kingdom of our Lord Jesus Christ [ultimate sanctification in the resurrection body] will be richly supplied [conveyance of eternal escrow blessings to winners]."
 - a. How do you make your election a spiritual reality? Through perception, metabolization, and application of election and lapsarianism. You use the privacy of your priesthood; you learn the doctrine; you learn the mechanics.
 - b. Election is only the potential for impact on history. By the daily function of GAP, we make our calling and election a reality when we advance to spiritual maturity.
- 12. Election is a reason for thanksgiving for others. 2Thessalonians 2:13, "But we are always obligated to give thanks to God concerning you, having been loved by the Lord, because God has elected you from eternity past."
- 13. The election of the Church brought in a new spiritual species. By being placed in union with Christ by the baptism of the Holy Spirit, we can now use the 100% available divine omnipotence.
- F. Selection and Election.
 - 1. At the point of birth you come under the concept of selection, not election. God selected you to be a member of the human race rather than an animal. The fact that you have life is selection from the sovereignty of God.
 - 2. The fact that any person believes in Christ and receives eternal life is a matter of common and efficacious grace. At this point selection becomes election. This opens the door for the greatest opportunity ever known to man. You are a royal priest sustained by logistical grace, a person in union with Christ, and you can function under the power of the Holy Spirit in the operational-type divine dynasphere. This means you can capitalize on your escrow blessing on deposit.
 - 3. That any person is given election to privilege is a motivational challenge which you cannot ignore.

4. The selection of the sovereignty of God at birth is followed by the election of the sovereignty of God at the point of regeneration.
 5. You have been given the greatest opportunity and privileges ever conveyed to any member of the human race. Therefore, the dynamics of the ordinary life in the Church Age become extraordinary.
 6. Selection precedes election. Selection relates to physical birth; election relates to spiritual birth. God's purpose in election is that you receive your escrow blessings.
 7. Between selection and election is the most important decision in your life: that you believe in Christ.
 8. Selection, salvation, and election explain the chronological concept of election. We are selected by God to resolve the angelic conflict, saved by faith in Christ to enter into His protocol plan, and elected to fulfill His protocol plan and thereby glorify Him upon the conveyance of His highest and best to us, i.e., our greater blessings for time and eternity. This is His sovereign will for us.
- G. The Computer Analogy to Election. Romans and PROM Chips.
- a. The Romans chip is the sovereignty of God chip. The PROM chip is the free will of man chip. The sovereignty of God and the free will of man coexist in human history in order to resolve the angelic conflict. Romans stands for "read only memory." Romans is an integrated circuit from which unchanging data can be read, but into which no new data can be written. Romans chips can only be programmed at the factory, analogous to heaven in eternity past.
 - b. Hence, the Romans chip is the sovereignty of God integrated circuit, and it has two printouts which relate to the protocol plan of God: election and predestination. Election is the expression of the sovereignty of God in eternity past. Predestination is the provision of the sovereignty of God in eternity past.
 - c. PROM means "programmable read only memory." PROM is the free will of man chip, programmed by the omniscience of God in eternity past. It is defined as a memory device, or integrated micro circuit containing fixed data that can be read but not altered. In other words, your free will, thinking, motivation, and actions operate right now in time. However, God knew your thoughts, motives, volitional decisions, and actions in eternity past. Therefore, the omniscience of God entered into your very own PROM chip every decision you will ever make in life, as well as your every thought, motive, and action.
 - d. The entering of the data is performed after the device is manufactured. God manufactured free will in both angelic creatures and in mankind. Then He programmed into the PROM chips just exactly how each free will would function.
 - e. Each PROM chip is programmed on the basis of the fact that the omniscience of God knew when each free will would operate independently of His sovereign will, and when each free will would

operate in conformity with His sovereign will. God invented free will to function either for or against Him; the choice lies with each individual.

- f. Omniscience is God's knowledge of all creation simultaneously. Therefore, there never was a time when He did not know just exactly how your free will would work.
 - g. In the computer of divine decrees, both the Romans chips and the PROM chips operate simultaneously.
 - h. In eternity past, God made one sovereign decision, one with many aspects. That one decision was to provide for you your very own election related to His plan for your life, and to provide for you your very own predestination related to His plan for your life. This is all contained in the Romans chip.
 - i. In the PROM chip is a precreation record of each one of our lives, and it reads either winner or loser, depending upon your decisions. But there's no excuse for being a loser, because in your Romans chip you have equal privileges and equal opportunities under election and predestination. Losers choose to be losers by their ignorance of Bible doctrine and its resultant arrogance.
 - j. The winner is the believer who uses his invisible computer assets of election and predestination. The loser is the believer who, through wrong decisions from a position of weakness, fails to learn, to understand the mechanics, and to utilize these invisible assets. Hence, the distinction between the winner and the loser is in the PROM chip, but never in the Romans chip.
 - k. This important principle of equal privilege and opportunity for each individual Church Age believer under both election and predestination was left out of the lapsarian controversy in the history of theology.
2. The Computer of Divine Decrees.
- a. A computer is a device that stores and manipulates data which can control other devices as a result of its manipulation and storage data, and which can communicate with other computers, with other types of devices, and with human beings.
 - b. Our computer is the computer of divine decrees. The storage data is the content of the divine decrees, both election and predestination. This computer can control other devices; for example, the printout of the canon of Scripture becomes our controlling device. It can communicate with human beings; for example, the pastor-teacher's gift is designed to communicate information.
 - (1) "Input" is a technical word in computer science for data entered into a computer system. It's analogous to the fact that in eternity past God programmed all the facts of history into the computer of divine decrees.
 - (2) "Output" is the data signal emitted from the system. Your

output today is either positive or negative; it refers to your growth or retrogression, your spirituality or carnality.

- (3) "Program" is a sequence of instruction that is determined before the start of the operation, like the portfolio of invisible assets or the protocol plan of God, and is translated into a series of actions, like human history.
- (4) "Hardware" is a part of the physical components of a computer system, like the sovereignty, love, and omniscience of God.
- (5) There are three factors about "software" that are analogous to the three elections in history: Israel, Christ, and the Church.
- (6) A "chip" is a piece of silicon or similar material on which an integrated circuit is manufactured. Therefore, the chip belongs to the computer as a device to store data. We've noted the Romans and PROM chip.
- (7) "Parallel processing" is a method of data processing in which more than one bit is handled at a time. It's analogous to the sovereignty of God programming the Romans chip in eternity past while the omniscience of God programmed the PROM chip in eternity past.
- (8) "Parallel transmission" is a method of data transmission in which more than one bit is sent at a time, like the transmission of both our portfolio of invisible assets in eternity past and the protocol plan of God in time.
- (9) There are even "gates" in computer science. A gate is a circuit with two or more inputs but only one output.

H. Application of the Election of the Church.

1. The whole purpose of the doctrine of election is to describe God's way of providing invisible assets so we can fulfill His will and His plan.
2. Election is the expression of the sovereignty of God for every Church Age believer made in eternity past. God's sovereignty wills for you personally the highest and the best. Election expresses this sovereign will by providing equal privilege and equal opportunity for you, which we must use to fulfill His plan and to execute His will for our lives.
3. The election of the Church is the expression of the sovereign will of God for the royal family of God as the body of Christ.
4. Therefore, the protocol plan of God is mandated for the election of the Church. You are elected to only one plan, the protocol plan, which is God's plan for your life. No other plan will do.
5. A right thing must be done in a right way under the precise and accurate function of the protocol plan of God.
6. The mechanics of the election of the Church is the baptism of the Spirit, the means of creating the new spiritual species, the means of forming the royal family of God, and the means of providing so many wonderful invisible assets.

- I. The Equal Privilege of Election, the Universal Priesthood of the Church Age Believer.
 1. Our royal priesthood shows that God's plan for us in the Church Age as royal family is totally and completely unique. Never before the Church Age and never after the Rapture is there ever another universal priesthood; it is only for us in the Church Age.
 2. A priest is a human being who represents people before God. In the Church Age, since every believer is a priest, every believer represents himself before God. This establishes a system of privacy.
 3. Under the privacy of your priesthood, you are responsible for yourself before God. This means you are responsible for every thought you think, every motive you have, every good decision you make, and every action you take, good or bad. God is holding you responsible for your own decisions. Why? Because He made you a priest so that you could represent yourself before Him.
 4. The royal priesthood of the believer is taught many times in the New Testament. It was a favorite subject of Peter. Although his teaching was misunderstood by the Catholic Church, he was really teaching about the royal priesthood of each Church Age believer. Peter was the first to teach this doctrine, found in 1Peter 2:5 and 9. John taught the doctrine as well.
 5. As a royal priest, every believer has a direct line to God, which means he represents himself before God, he evaluates himself, and he offers prayer for himself.
 6. Hence, the privacy of your priesthood is related to the importance of epistemological rehabilitation. You have privacy so that you can learn Bible doctrine yourself. You can never learn anything if you are not objective, if you reject authority, or if you have any form of arrogance. To learn Bible doctrine under epistemological rehabilitation requires a tremendous amount of objectivity.
 7. This is why the local church should be an environment where believers can gather together and yet have their privacy respected. This means both your sins and your strengths should be kept private. The pastor-teacher, as the final authority in the local church, must protect the privacy of all priests in his congregation by disciplining or removing those who violate or impose upon others' privacy.
 8. The believer-priest cannot account for his thoughts, motives, decisions, or actions in undefinable terms. Under the privacy of your priesthood, you must be able to define your life in terms of the protocol plan of God, which means you must learn the technical language and vocabulary. Once you do, you as your own priest can analyze and evaluate your own life and your own problems, and apply doctrine and make corrections to your own life under the privacy of your own priesthood. Therefore, the privacy of the priesthood demands that we learn doctrine so that we can define our situation at any given time.
 9. The royal priest's self-improvement is based on the function of perception of doctrine. Any self-improvement based on the advice and counsel of

- others is really a set-back.
10. The royal priesthood is designed by God to function under conceptualism. No believer can think, apply doctrine, or solve problems through the mind or the personality of another Christian. This is why each one of us is a priest. To the extent that we seek counsel or advice, we're not getting enough doctrine or we're not using our own doctrine. Initially there's a place for counseling with new believers, but as you grow you should begin to handle your own life. You should know when you're wrong and when you're right, and you should be able to utilize all the doctrine you have learned to advance to maturity. Only in spiritual maturity will you glorify God.
 11. Under the privacy of your priesthood, you have the right to assemble with other believers in a group, where your privacy is respected, to learn doctrine from whomever is your right pastor-teacher.
 12. The privacy of your priesthood permits the function of both your positive volition toward doctrine plus the right to metabolize and apply that doctrine to your own experience. (The tendency is to get arrogant and want to apply it to everyone else's experience.)
 13. The only human dependence of the royal priesthood is the divine provision of your very own pastor-teacher, and consistent positive volition under his teaching ministry. In that sense, a pastor is very much like a parent and should be honored, not loved. Your pastor should not bully you or intrude upon your privacy (unless you intrude on someone else's privacy); he should communicate and teach doctrine faithfully.
 14. Faithful Bible teaching from your right pastor demands your faith perception, metabolization, and application of that teaching to your own life as a royal priest. You cannot advance to maturity on your own; someone has to train you.
 15. Life in the divine dynasphere is not only spiritual freedom under the filling of the Spirit, but spiritual independence within the framework of your royal priesthood. This means that as a believer-priest, you cannot fulfill the protocol plan of God by advancing to spiritual maturity on someone else's thinking, motivation, decisions, actions, advice, counseling, emotion, or even their leadership (the only exception is your dependence on the teaching of your pastor-teacher). You have to advance to maturity on your own. The first stage of spiritual adulthood is spiritual self-esteem, which is when you know how to do it on your own, and you no longer feel threatened by all the things in life that cause fear, worry, and anxiety.
 16. Major functions of the royal priesthood include:
 - a. Rebound as the basic technique for the recovery of fellowship.
 - b. A consistent prayer life.
 - c. Perception, metabolization, and application of doctrine to your own experience (and if you're in authority, to the experience of those under you).
 - d. Worship.
 - e. The sacrifices of life, such as praise, which is your doctrinal

momentum resulting in spiritual adulthood and the modus operandi of virtue-love.

- f. Divine viewpoint mental attitude from metabolized doctrine. (It isn't what the other person thinks that counts; it's what you think from metabolized doctrine that counts.)
 - g. Self-motivation from metabolized doctrine. You have to motivate yourself; you can't depend on someone else's leadership. If you depend on them, then you are borrowing their inspiration. That will never work, for it results in stifling your own motivation. Then when you are under adversity, you have no motivation to keep driving.
- 17. Remember, your pastor is neither the leader of your social life or the "madam" of a lonely hearts club. He is neither a counselor nor a crutch to lean on.
 - 18. Your priesthood demands that you live your own life as unto the Lord and take the responsibility for your own decisions. This is your equal privilege under election.
- J. The Equal Opportunity under Election, the Divine Provision of Logistical Grace Support and Blessing.
- 1. Two aspects of logistical grace come to you down the grace pipeline from the justice of God to His indwelling righteousness in you. Logistical support is designed to sustain you. Logistical blessing is additional blessing, more than just support.
 - 2. Both logistical grace support and blessing is provided for winners and losers alike, because both types of believers have the perfect righteousness of God. This gives all believers equal opportunity.
 - 3. The holiness or integrity of God is made up of divine righteousness and divine justice. At the point of salvation, God's righteousness was imputed to you so that you possess one-half of divine integrity. Righteousness demands righteousness; justice demands justice. What the righteousness of God demands, the justice of God executes.
 - 4. The righteousness of God has demanded, ever since the moment of your salvation, that the justice of God sustain your life through every stupid mistake and every dumb decision you make. The righteousness of God demands that the justice of God keep you alive to fulfill your personal destiny. All of us are alive by the grace of God after salvation.
 - 5. The justice of God is the initiator of grace. On a daily basis, the justice of God sends down the grace pipeline to the indwelling righteousness of God everything it takes to keep you alive and to sustain you, and as well as great and fantastic blessings. The justice of God sends undeserved blessings to all believers, winners and losers alike. This is why the wicked prosper, due to their equal privilege in God's plan.
 - 6. All logistical blessing in the Christian life comes in this manner to the winner and loser alike. We do not earn or deserve any of it; it is a matter of grace. We're not blessed because we give, witness, perform Christian service, or because of anything we can do or anything we are. That would be a compromise of the integrity of God. God blesses you only because

you have His righteousness indwelling you; hence, His integrity is not compromised.

7. The very air that you breathe, the food you eat, everything you have, the only reason you are alive through every type of vicissitude in life is based entirely upon this principle of logistical grace.
8. Our blessing is a matter of grace, just as our salvation was a matter of grace. We are saved by grace through faith, and we are sustained by grace.

K. Conclusion.

1. Therefore, the equal privilege and equal opportunity of election means there never has been and never will be a Church Age believer who did not have exactly the same privilege and same opportunity to fulfill God's plan, to reach spiritual maturity, and to receive the fantastic escrow blessings provided for him by God the Father in eternity past.
2. Under the doctrine of divine decrees, election cannot be divorced from predestination. Predestination is the provision of the sovereign will of God for the royal family. Predestination provides equal privilege (union with Christ) and equal opportunity (the divine dynasphere) to execute the protocol plan of God.

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Essence of God by R. B. Thieme, Jr. (from NB1)

1. Sovereignty
 - a. God is the Supreme Being of the universe (Hebrews 6:13), therefore the Highest King (Psalm 47:7)
 - b. God has absolute will and does whatsoever He pleases - Psalm 115:3.
 - c. In His Sovereignty He pleased to give man free will - "whosoever."
 - d. The meeting place of the two wills is the cross.
 - e. God's Sovereign plan for the human race:
 - i. Phase 1, salvation: Believe - Acts 16:31.
 - ii. Phase 2, time: "Be filled with the Holy Spirit" Ephesians 5:28. How? 1John 1:9; Witness: Acts 1:8 using pertinent doctrine - John 3:36.
 - iii. Eternity: Eternal life in heaven.
2. Righteousness
 - a. God is absolute righteousness (+R): Psalm 145:17.
 - b. Man is minus Absolute Righteousness (-R): Isaiah 64:6; Romans 3:10-12.
 - c. God (+R) cannot have fellowship with man (-R) who is sinful: Isaiah 59:2.
 - d. God demands the same +R in His creatures that He, God, has: Romans 3:23.
 - e. God's +R was satisfied with Christ's work on the cross; therefore the meeting place is the cross, where +R is imputed to man. 2Corinthians 5:21.
3. Justice
 - a. God is just, and cannot be unfair. 2Chronicles 19:7.
 - b. His Justice demands that disobedience against His laws be punished: John 3:36.
 - c. God is a judge that placed a penalty on sin: Psalm 50:6b; Romans 6:23.
 - d. God's Justice is satisfied because of His provision. Jesus Christ paid the penalty (Spiritual death). Colossians 2:14.
 - e. Therefore God is:
 - i. Just to forgive - Romans 8:1
 - ii. Just to condemn - John 3:18
 - f. Principle: Grace always precedes judgement: John 3:16; 3:36.
4. Love
 - a. God in His Sovereignty decided to treat man in grace: Ephesians 2:8,9.
 - b. Love is the motivator of grace.
 - c. Righteousness and Justice stood in the way because sin was a barrier between man God.
 - d. God (+R) cannot have fellowship with man (-R): Isaiah 59:2.
 - e. Justice demanded a penalty for sin: Romans 6:23.
 - f. In His Love God the Father sent His Son to the cross to die for the sins of the whole world: John 3:16.
 - g. So righteousness and justice are satisfied and love and eternal life can get through the grace pipe to man. The barrier is removed. The issue is the Lord Jesus Christ.
 - h. The alternative to God's love is wrath (Righteousness and Justice): John 3:36.

- i. If you do not accept Christ who satisfied the righteousness and justice of God, then you are subject to His righteousness and justice (wrath).
5. Eternal Life
 - a. God has Eternal Life which has neither beginning nor ending: Psalm 90:2.
 - b. To share His Eternal Life with us, God the Eternal Son, was willing to leave heaven and become humanity and die for the sins of the world: John 10:17,18.
 - c. His deity could not provide Eternal Life, therefore He became true humanity (God-Man) in order to die: Hebrews 2:14,15.
 - d. God will share His Eternal Life with believers: John 10:27,28; 1John 5:11,12a.
 - e. Conversely the unbeliever does not share God's Eternal Life: 1John 5:12b.
6. Omniscience
 - a. God is All Knowledge (Omniscient): Colossians 2:3.
 - b. Therefore He reads our minds: 2Timothy 2:19. He knows who is born again and who is not.
 - c. God does not use His Omniscience to be unfair. Example: Pharaoh and Judah.
 - d. Therefore Romans ans ans 8:28; God in His Omniscience works all things (good and bad) together for the good of those who belong to Him.
 - e. Knowledge is imparted to the believer through the Word. 1Corinthians 2:9-12; 2Timothy 2:15.
7. Omnipresence
 - a. God is everywhere at the same time: Proverbs 15:3.
 - b. We cannot hide ourselves or our sins from God: Psalm 139:7-12.
 - c. We can faith-rest any situation because of God's omnipresence: Matthew 28:20, "Lo, I am with you always ..."
8. Omnipotence
 - a. God is limitless in ability and authority: Matthew 28:18.
 - b. He upholds all things by the Word of His power: Hebrews 1:3.
 - c. He has power to save. Phase one: Hebrews 7:25.
 - d. He has power to keep. Phase two: 1Peter er 1:5.
 - e. He has power to rise in resurrection. Phase three: 1Corinthians 15:43.
 - f. He will share His power with the believer: Philippians 4:13.
9. Immutability
 - a. He is neither capable of, nor susceptible, to change. Matthew 3:6a; Hebrews 13:8.
 - b. God (Trinity) is always all of the characteristics in the Essence Box.
 - c. Because He is immutable He always keeps His promises.
 - d. Immutability + Omnipotence = faithfulness.
 - e. When we read the God repented or changed His mind (Anthropopathism) that doesn't mean that God has changed, but that people have changed and that God must treat them differently.
10. Veracity
 - a. Definition: He is perfect truthfulness, there never is a time when He is in

error.

- b. God cannot lie. Titus 1:2, " . which God, that cannot lie." Hebrews 6:18, " . impossible for God to lie."
- c. His veracity (truth) is eternal. Psalm 117:2, " . truth of the Lord endureth forever."
- d. Veracity in salvation. John 14:6, "I am the way, the Truth, and the life ..."
- e. We can depend upon His veracity to sustain us. Psalm 91:4, "His truth . shield and buckler."
- f. His veracity provides truth in doctrine.

Evil (Psalm 21)	Categories of Evil	For the love of money is a root of all categories of evil
Evil		<u>The Doctrine of Evil (1978, 1982)</u>

Evil (Psalm 21) by R. B. Thieme, Jr.

Psalm 21:6-10

Verse 6 - "For thou makest him most blessed forever," a conjunction ki plus the verb shith in the qal imperfect. It should be translated, 'For you will appoint him'; "blessed" should be translated "blessings." This is the construct plural of berachah; "forever" - this is paragraph SG3 or surpassing grace.

"Thou hast made him" - the piel imperfect of chadah, to make happy.

The entire verse says: "For you will appoint him blessings forever: You have made him happy with happiness of your face."

It should be noticed in this particular verse the contrast between the imperfect tense of shith used for future blessings and the imperfect tense of chadah used for present blessings. The verse adds up to the fact that there is no excuse for any member of the royal family today not having blessing and happiness as a part of his experience. But if this blessing and happiness is not related to doctrine it is totally without any content as far as we are concerned.

Verse 7 - "For the king keeps trusting in Jehovah," batach is the qal active participle, and remember that the qal active participle very frequently has linear aktionsart. Batach is one of the five basic Hebrew words for faith which is derived from wrestling, the wrestler's body slam, and it means to slam your problems and your troubles on the Lord and to trust in the sense of having content in the soul. Faith must always have an object to be workable and the object of batach is always the doctrine, the promises, the principles which are located in one's soul.

The word "mercy" is one of the worst translations in all of the Authorised Version because "mercy" is chesed which really means grace. And it should be translated "because of grace." It should be translated "Therefore because of the grace of the Most High God he (David) shall not be moved (or waver)." This has to do with the fact that David will not be influenced by evil. This is the stability factor. For the mature

believer the stability always has a negative side, total rejection of evil. God's grace is the basis for stability in time and doctrine is the manifestation of God's grace. Remember that grace is the expression of the genius of God just as evil is the expression of the genius of Satan. God's grace is manifest through doctrine.

When it says "Because of the grace of the Most High God he shall not waver" it is a way of expressing stability - the constant application of doctrine in the use of batch plus the principle of grace [the super-grace life] meaning stability. The believer who has this stability has capacity for life and is not influenced by evil. He is only influenced by doctrine. So this verse says that David will be influenced by doctrine rather than evil and that David understands the issue of phase two that the most important thing in his life is doctrine, and that doctrine in the soul is more important than air in the lungs.

Verse 8 - "Your hand shall discover all of your enemies." David as a great ruler had many enemies. The enemies on the outside were the hostile nations and David's whole rule would be made up of fighting the nations round about. It would take them about thirty three years to learn that you cannot attack Israel with impunity and, therefore, Solomon would have a reign of forty years without even so much as having to use weapons. And it will be five years into the reign of David's grandson, Rehoboam, before there will be a national crisis again in the area of invasion. So it is a very strong principle that having good intelligence is a part of the battle.

Verse 9 - "You will make them like a furnace of fire at the time of your presence [not anger]." We have here an analogy to a furnace indicating that the reign of David would defeat these nations as well as revolutions within.

"The Lord shall destroy them in his anger, And the fire of the Lord's judgement shall devour them." The point is that no rule of any kind succeeds if enemies are unchecked. The same thing is true by way of application in your local church. You cannot survive when revolts become strong.

Verse 10 - "Their progeny you will destroy from the earth, Their seed from the human race." This doesn't seem to be compatible with "brotherly love" .But it is highly compatible with love because David has a kingdom and there comes a time when something disrupts and becomes a major problem of dissension or disruption. Then it is time to remove the problem. The "fiery furnace" of history (vv9-10) is God actually fulfilling this from heaven itself. Jesus Christ controls history and God does what might be called "grace pruning." He prunes the human race. There are certain nations like the Assyrians in the ancient world, certain races, certain groups, and in order for the angelic conflict to continue and in order for human history to move in its course God does some pruning from time to time.

These two verses have some principles of application. The first application is from divine righteousness and justice, called the holiness of God. The holiness of God demands the perpetuation of the human race during the course of history and during the course of the angelic conflict. One of the concepts of evil is the concept that life

must be preserved, that we must try to stop dying. Both birth and death are very normal functions and since the fall of man and the sovereignty of Satan replacing man as the ruler of this world, both doctrine and evil have remained in the world as absolutes. And doctrine and evil are the only absolutes. Doctrine portrays the grace plan of God; evil portrays the genius of Satan trying to rule the world and bring about perfect environment before the second advent and the Millennium. So both evil and doctrine were here before we came and as absolutes they will be here after we are gone. Doctrine was here before we came as an absolute and as the manifestation of the genius of God. Evil is the manifestation of the genius of Satan. Man was created in order to resolve the angelic conflict. Man's fall did not in any way cause any disaster in this field but man's fall actually extended the angelic conflict beautifully.

Now the whole concept is a very important one. When man fell the first thing he did was to sin and sin caused the birth of the old sin nature so that all sin after that comes from the old sin nature. As a demonstration of grace the old sin nature's were judged on the cross by Jesus Christ who at the same time propitiated the righteousness and justice of the Father, making it possible for those who passed the point of salvation [propitiation] to be under maximum love. God cannot love the world unless His righteousness is satisfied. All true love is based on righteousness and righteousness and justice must be free from compromise before God can love anyone. All great love is based upon righteousness and justice. Therefore, once that particular problem is solved then the issue remains what it was before man's creation - the issue is God's plan versus Satan's plan or doctrine versus evil.

And the cross is not only the way of salvation but the cross is the means by which the true issue of the angelic conflict remains firm in human history. And personal sin is not the major issue and sin and evil are not the same. And the real issue is in the soul - what you think, doctrine versus evil. To think socialism is evil, to think gun legislation is evil, to cut the budget on the military is evil, altruism becomes evil therefore. The do-gooders, the bleeding hearts, the women's libs, all of it is evil. So many things that are called good become evil.

After we accept Jesus Christ as saviour we are still going to sin, but we have rebound. But if we get one little ounce of evil in the soul then that becomes a terrible, terrible thing. Evil breeds evil in the soul and evil cannot be eradicated or removed by rebound. And when a person can rebound and be filled with the Spirit he still has evil in his soul. It is the evil in his soul that ruins him. Because there are two types of genius in the world. There is the genius of God which is absolute and infinitely superior to any other genius. And there is the genius of the highest creature God ever created - Lucifer the son of the morning. All human genius is of no consequence. And grace is the manifestation of God's genius; evil is the manifestation of Satan's genius. When you compare Satan's genius with God's then evil becomes the vocabulary, the nomenclature. Much of the good in the world and many of the greatest epigrams which display good are simply evil. So when a saturation of evil jeopardises the course of the angelic conflict and the existence of the human race, that saturation is removed and David's "furnace" here tells us about that.

For this reason races, nations, families, individuals and their progenies are destroyed as a part of God's grace pruning. And if it were not for God's grace pruning there would be no 20th century and you and I would not be here to perpetuate the angelic conflict.

Verse 11 - "For they intended." We have that particle ki again used as an explanatory conjunction, plus the qal perfect of natah, to stretch out. It should be translated "For they stretched out evil upon you." The word for "evil" is ra'a. David was a grace product and therefore evil must attack where grace is the greatest. That's why when you become grace oriented as a pastor and you begin to teach the Word of God correctly so that grace is correctly understood, then it is inevitable that Satan will attack in your direction. And the counter attack isn't a lot of demon nonsense - that is for unbelievers. When there is demonism around it is usually hooked up with idolatry. Demonism isn't the big problem, the big problem is evil. And evil can be one little thought.

The Categories of Evil

1. Religion, the worst thing that ever happened to this world. Religion is the greatest expression of Satan's genius, it is the policy of Satan using this policy as a pseudo grace system. Religion is of Satan. The greatest of all the categories of evil is religion. In religion we always have the Satanic principle of works, of legalism. In religion man seeks to gain the approbation of God by his own works. Christianity is not a religion because in Christianity God seeks man through the work of Jesus Christ on the cross. There is a vast difference, then, between grace and legalism or grace and works. In religion we have, therefore, the quintessence of evil. The things that have been done in the name of religion are everything from murder to persecution, and one of them is to steal money from people: making them think that they are going to heaven because they have given money, or making them think that they're spiritual, or making them think that if they contribute to some cause God is going to bless them. Bible Christianity never asks you for your money.
2. Legalism is a byproduct of religion which overflows into every facet of life, including taboos, social life, manner of dress, deportment, grooming, modus vivendi, etc.
3. Politics. Not all politics is evil, only that which pertains to socialism, social action, and the abuse or distortion of law to try to solve the problems of life. Politics related to the laws of establishment and the proper use of law is good, but politics which seeks to establish a welfare state, interfere with industry and free enterprise, cater to minorities, and establish a double standard for white and black, disarm law-abiding citizens, encourage loafing, and destroy the military, is evil.
4. Psychology is not all evil but it is evil in the sense that it is the human viewpoint of life. It represents two of Satan's policies: a) that if you are sinful and evil and a nasty person in every way there has to be an explanation why you are the way you are, and if we go back far enough into your background we will discover there certain things that happened in your environment that explain you. b) the panacea is to take you and change your environment, give you better environment, improve your environment. This is evil because it isn't the answer to life. Psychology and Christianity are antithetical in this area. Psychology also has related fields that express these ideas - sociology, counselling, and psychiatry. All these offer human viewpoint solutions that inevitably become evil. The evil is found in such conclusions as the problems of life are resolved by improved environment or abnormal behaviour that must be explained on the basis of past environment. There is some truth in these things up to a point but they are not panaceas for anything.
5. Revolution is evil as a system which seeks to overthrow the authority of establishment in nationalism. Nationalism is God's order until the second advent, it is the protection of the human race from self-destruction. Revolution in the name of problem-solving transfers power from establishment to non-establishment types. Revolution is a power grab based on power lust.
6. Internationalism is also a category of evil. This is Satan's system for the administration of this world in opposition to nationalism. Both political and

religious systems of internationalism are in opposition to the Word of God.

For the Love of Money Is a Root of All Categories of Evil

1. All these categories of evil have many roots, but the specific root in context is avariciousness.
2. While religion is avaricious people are constantly being victimised by evil gimmicks and money raising systems.
3. Legalism falsely contends that the giving of money to the church is a means of divine blessing.
4. Policy in politics: Money is always a big issue, influence peddling, bribery, plundering the law-abiding citizen in order to take care of the political group.
5. Avariciousness manifests itself in fields of psychology, revolution, and internationalism.
6. In all of these categories of evil - such as religion, legalism, politics, internationalism, psychology, revolution - avariciousness has only one root. Love of money is only one root.
7. Notice the absence of the definite article in front of "root." There are many other roots which support the tree of reversionism.

Evil (2)

1. Definition:
 - a. Evil is the modus operandi of Satan as the ruler of this world. It is the policy of Satan; it is the genius of Satan in ruling the world.
 - b. Evil and sin are different. They overlap in certain cases. Evil includes certain sins but it is much more than sin; evil includes a phenomenal amount of good.
 - c. Evil includes human good - every attempt to solve the problems of life apart from God and apart from doctrine and every attempt to destroy man's true freedom. Man's freedom must be limited only by the laws of divine establishment but man's freedom must never be limited by laws that try to solve his problems. Law is not a problem-solver, law is a protection for the volition of all members of the human race, making evangelism possible.
 - d. Therefore, evil includes altruism, humanitarianism, philanthropy, socialism, sociology, public welfare.
 - e. Evil includes the social gospel, called today social action, the restriction of human freedom for the greater good, the distortion of law to solve social and economic problems - allegedly.
 - f. Evil is religion, legalism, reversionism, apostasy, every deviation from Bible doctrine and the laws of divine establishment.
 - g. Sin and evil both originated with Satan but in the human race they split. And sin in your life originates in the old sin nature; evil originates from your right lobe. Therefore they are dealt with differently and on the cross Jesus Christ did not and could not die for evil. (To be judged for evil would be to be judged for Satan's policy/modus operandi. And there would be no angelic conflict.)
 - h. Sin is handled by rebound; evil can only be handled by growth to spiritual maturity. Doctrinal saturation is the only way to exclude evil from the soul. And why was David the greatest king who ever lived even though he went out and "shacked up" with Bathsheba and killed the husband, etc.? Why wasn't he dumped like King Saul who was moral? Saul was full of evil and David was not.
2. There is a vocabulary difference.
 - a. We have quite a few Hebrew words, like awen which means nothingness, vanity, or evil, and the whole book of Ecclesiastes is a dissertation on evil. Then we have an adjective ra which means bad, evil, or worthless. Then we have the feminine raa. Then we have the badness or evil as a quality - roa. Then we have the verb in the Old Testament to be evil, raa.
 - b. In the New Testament we have a number of words, one of the most prominent adjectives, bad, evil, worthless - kakoj. Then we have off of this by changing the suffix, kake (long "e"). Then by changing the suffix again we have kakia, depravity wickedness. There is also another set of words, ponhroj which is both a noun and an adjective. As a noun it means evil intentioned or the evil one (Satan), as the adjective it simply means evil, worthless and so on. Then you change the suffix, put an ia suffix and you

have evil in the sense of maliciousness. Then there is another set based on fauloj, and again this has the concept of evil in the sense of worthlessness.

- c. So evil is well documented from the standpoint of nomenclature, vocabulary, etymology.
3. The super-grace believer is protected from evil by virtue of being in super-grace. He is protected because he has maximum doctrine in the soul. He is protected because with this maximum doctrine in the soul he is not only protected but he is alert and he knows what is evil and what is not, and he knows how to avoid it.
- a. Psalm 21:11 - "For they stretched out evil upon you: they devised a conspiracy which they are not able to carry out."
 - b. Proverbs 12:12 - "The evil desire the plunder of evil men: but the root of the righteous produces." Verse 20 - "Deceit is in the right lobe of those who devise evil: but counsellors of prosperity [or establishment] have happiness in their right lobe." Verse 21 - "No evil happens to the righteous: but the evil are filled with trouble."
 - c. Psalm 23:4 - "Ye, though I walk through the valley of the shadow of death, I will fear no evil;" Only super-grace believers have dying grace and here is "I will fear no evil" going through the valley of the shadow. This is a picture of dying grace. Evil even attacks at the point of death or dying.
 - d. Genesis 50:20 - Joseph was speaking to his brethren: "As for you, you intended evil against me; but God meant it for good." Here again is the great power of God. He can take evil and convert it into good - "in order to bring about this present result [the preservation of many people alive]." Genesis 48:16 - where Jacob was blessing the two sons of Joseph: "The angel of the Lord [Jesus Christ] who redeemed me from all evil, bless the lads." Notice here it is not redemption from sin, he is not talking about salvation, he is talking about being delivered from evil.
 - e. Psalm 37:16-19 - "Better is a little of the righteous than the abundance of many evil ones, For the arms of the evil will be broken [discipline from reversionism]: but the Lord sustains the righteous. The Lord knows the days of the mature believer: and their inheritance will be forever. They will not be ashamed in time of evil [historical reversionism]: and in the days of famine [depression] they will have abundance."
 - f. Psalm 91:10 - "No evil will befall you."
 - g. Psalm 97:10 - "You who love the Lord, hate evil: the Lord who preserves the souls of the godly ones; he delivers them from the hand of the evil ones."
 - h. Psalm 119:101 - "I have restrained my feet from every evil way, that I may keep your doctrine."
 - i. Psalm 121:7 - "The Lord will protect you from all evil; he will guard your soul." Evil attacks the soul; evil is human viewpoint thinking.
 - j. Proverbs 1:33 - "But he who listens to me [doctrine] shall live in security, and shall be at ease from the dread of evil."
 - k. Proverbs 2:10-14 - "For wisdom [doctrine] will enter your right lobe, and knowledge of doctrine will be pleasant to your soul; Application will guard

you, understanding will watch over you: To deliver you from the way of evil, from the person who speaks distorted things; From those who leave the paths of righteousness [reversionist], to walk in the ways of darkness [blackout of the soul]; Who delight in doing evil, and find happiness in the distortion of evil."

4. The issue in the royal family: Are you influenced by doctrine or are you influenced by evil? Proverbs 11:18,19 - "The wicked [reversionist] earns deceptive wages: but he who sows righteousness [super-grace] a true reward. He who is persistent in righteousness [maintain super-grace] to life: But he who pursues evil [reversionism] pursues his own death."
 - a. The reversionist, the believer influenced by evil is pushing himself to the sin unto death.
 - b. Proverbs 14:22 - "Will they not go astray who devise evil? But grace and doctrine to those who devise good."
 - c. Proverbs 15:3 - "The eyes of the Lord are in every place, watching the evil, watching the absolute good." In other words, divine omnipresence is the factor in providing discipline for the reversionist and providing blessing for the believer under doctrine. If you are influenced by doctrine you have great blessing for life and for eternity. If you are influenced by evil, the antithesis, there is no blessing in time and you will be a peon in heaven.
 - d. Proverbs 16:6 - "By grace and doctrine one recovers from reversionism: and by occupation with the Lord one keeps away from evil." It is very clear from scripture that we can keep away from evil and then we can live a life free from evil. It is very clear from scripture that we do not live a life free from sin and never will in this life. There is no such thing as sinless perfection but there is freedom from evil.
 - e. Proverbs 22:3 - "The wise [the super-grace believer] sees the evil, and hides himself: but the stupid [negative believer] goes on and is punished for it."
5. It is amazing how many have forgotten the fact that no matter how smart they are there is always someone smarter, and that always someone who is smarter is the greatest genius creature, Satan himself. Evil is his policy; evil is his system; evil includes his objective. And there never was a time when any of us could outsmart Satan. He is much smarter than we could ever dream to be. His approach to us with evil is in the name of good and sincerity and sweetness and light. Therefore it is a very subtle thing. Doctrine is our only protection from evil; and only doctrine in the soul, not doctrine in the Bible! Doctrine in the soul insulates the super-grace believer from evil and you must be insulated from evil. And that means none of us can have doctrine in the soul apart from someone teaching us, our right pastor.
6. Doctrine, therefore, neutralises evil - Psalm 54:5, "The evil will return to those who lie down and wait for me; put them to silence with your doctrine." Here is David recognising the fact that he is not strong enough in himself, that his human talent was not enough to cope with evil. None of us can cope with evil. We can cope with sin by saying, No and by rebound, but we cannot cope with evil. Evil is greater than we are. Romans 12:21 says: "Be not overcome with evil, but

- overcome evil with (the absolute) good." The absolute good being, in context, doctrine.
7. Evil distorts grace, Psalm 38:19-20: "But my enemies are vigorous and numerous: and many are those who hate me wrongfully. And they who repay evil for good, they oppose me because I pursue the good (absolute good)."
 - a. Psalm 52:1 - "Why do you boast in evil, O mighty man?" [Note: The great, the human celebrities, boast in evil. They are boasting about the greater good for the greater number, about their system of providing great and good things and using their power wrongfully to destroy freedom in terms of the greatest good for the greatest number] "The grace of God endures all day long."
 - b. Grace was here before evil; grace existed in God's essence long before Satan was a creature. Grace will exist long after Satan and all fallen angels and all unbelievers are assigned to the Lake of Fire. Grace came first and grace will be here last. Grace, therefore, is the only way to take a ride on the plan of God in time. And the only way that you can understand the genius of God in grace is to have maximum doctrine in the soul.
 - c. So, 1Corinthians 15:33 - "Do not be deceived: Evil company corrupts good morals [or good establishment]."
 8. Evil distorts establishment - Psalm 50:16-21, "But to the evil God says, What right do you have to distort my laws and to take my contract in your mouth? [Evil often uses God as a front] For you hate authority [Evil despises the authority of establishment], you cast your words behind you. When you see a thief you are pleased with him [sympathy], and you socialise with adulteresses. You send your mouth loose on evil, and your tongue frames deceit. You sit and speak against your brother; you slander your own mother's son. These things you have done, and I have kept silent; You thought I was just like you: I will reprove you, and state the case in order [a little at a time] before your eyes."
 9. Reversionists are influenced by evil - Psalm 36:1-4, "Transgression speaks to the ungodly within his right lobe, There is no respect of God before his eyes. For he flatters himself in his own eyes, concerning the discovery of his iniquity to hate it. The words of his mouth are evil and deceit: he has ceased to be wise to do the absolute good. He plans evil on his bed; he sets himself in a path not good; He does not despise evil."
 - a. John 3:19 - "And this is the judgement, that light is come into the world, and men loved darkness rather than light; because their deeds in life are evil." Their deeds, not because they are sinners or sinful, but because they are evil.
 10. Evil rationalises. The rationalisation of evil is found in Isaiah 5:20 - "Woe to them who call evil good, and good evil; who substitute darkness for light, and light for darkness; who substitute bitter for sweet, and sweet for bitter!" Anyone who is mixed up and not able to distinguish evil from good is going to have a miserable life.
 11. Conspiracy and revolution is evil - Proverbs 17:11, "A revolutionist seeks only evil."
 12. Evil is destructive, evil is self-destructive -

- a. Psalm 34:21, "Evil shall slay the wicked: And those who hate the righteous will be condemned."
 - b. Proverbs 24:19-20 - "Do not fret yourselves because of evildoers; or be jealous of the wicked: for there will be no future for the evil one; the lamp of the wicked will be put out" .That is the whole story of history. The lamp of the wicked is put out in every generation. And to the extent that you hook up with evil the lamp of the evil will be put out.
13. Evil seeks to build happiness on someone else's unhappiness - Psalm 35:12, "They will repay me evil for good, to the bereavement of my soul.
 14. The laws of divine establishment protect the human race from evil. The laws of divine establishment are for believer and unbeliever. They set up systems of authority and function in life so that the human race can be perpetuated generation after generation, so that history can run its course and so the angelic conflict can be completed with man's role in the angelic conflict. Romans 13:3,4 - "For rulers are not a cause of fear for good behaviour, but for evil. Do you want to have no fear of authority? Do what is good and you will have praise of the same: For it [the laws of divine establishment] is a minister of God to you for good. But if you do what is evil, be afraid; for it does not bear the sword for nothing [capital punishment]: for it is a minister of God, an avenger who brings judgement on the ones who practice evil." Here evil is used in the sense of lawlessness.
 15. There is no evil in God. Psalm 5:4 - "For thou art not a God who takes pleasure in wickedness: no evil dwells in thee." James 1:13 -"Let no man say when he is tempted, I am tempted by God: for God cannot be tempted by evil, and he himself does not tempt anyone." The perfection of God, the essence of God, makes Him totally free from evil. God created free will in angelic creatures and from that free will came sin and evil in angelic creatures. God created free will in human creatures and that free will became the basis for sin and evil in the human race. God has always tested free will because free will must be tested. That is why in the garden there was one tree which was forbidden as a test for free will. And the only way in which man could fail God is to partake of that one tree. That was the beginning of sin as well as the beginning of evil.
 16. God judges evil - Psalm 3:16, "The face of the Lord is against evildoers, to cut off their memory from the earth." Isaiah 13:11, "Thus I will punish the world for its evil, and the wicked for their iniquity; I will also put an end to the arrogance of the proud, and abase the pride of the dictator." Arrogance is the one sin always related to evil.
 17. So in spite of this evil, this genius of Satan, this policy of Satan, Jesus Christ controls history.
 - a. Proverbs 16:3,4, "Commit your works to the Lord, and your plans will be established. The Lord has made everything for his own purpose: even the wicked for the day of evil."
 - b. Isaiah 45:7, "I form the light, and create darkness; I make peace, and create evil; I the Lord do all these things." Here is a verse that apparently says that God creates evil. Therefore it is a good place to stop and analyse exegetically.

- c. We begin with the words "I form the light." "I form" is the qal active participle of the verb jatsar, one of four creation verbs. The first verb is bara, to create out of nothing and it is used for the creation of man's soul out of nothing. It is so used in Genesis 1:27; 5:1,2; Isaiah 43:7. The second word is asah which is used for creating man's soul resulting in his personality. From the definite points of the soul - self-consciousness, mentality, volition, emotion - comes a definite personality, and asah is used for a personality manufactured from the essence of the soul. The third word [the one we have in our context] is jatsar which means to form, to mould, and was used for the creation of the male body in Genesis 2:7. The final word is banah which was used for the creation of the woman's body. Banah means to build. The body of the woman was built. The body of the man as fashioned or formed. The soul of both the male and the female was created out of nothing - bara. From that comes a definite personality - asah. And jatsar, which is one of the four creation words, is obviously used in a passage where light seems to be the subject.
- d. "I fashioned, I formed, I sculpted, the light." The Hebrew word for light is simple but the concept in the Hebrew is complex. "I am the lord and there is no other, forming light and creating darkness." Creating darkness is a qal active participle of bara, to form something out of nothing. It should be translated "creating darkness." The darkness which is created is choshek which refers to darkness which is caused by the fall of Satan - Genesis 1:1-3: "And Elohim said, Light be."
- e. What does it mean, creating darkness? First of all, darkness was caused by the fall of Satan and the angelic revolt. In preparation of the earth for man's habitation God had to correct the situation by the use of light. In this verse, Isaiah 45:7, it says that God created the darkness. The use of bara refers to the fact that God created Satan, the prince of darkness. Satan is a creature; God is the creator. Satan as a creature can never triumph over God the creator even though his greatest genius is expressed in his greatest weapon which is evil. Now you have to remember that sin is as embarrassing to Satan as it is to the average person. Satan does not want to rule a world with sin. It is Satan's objective to avoid it but because of the imperfection of Satan and his genius sin is inevitable. Therefore, Satan, as the ruler of the world would like to eliminate sin and when the Christian begins to understand this he will understand that he and Satan have something in common - that both are opposed to sin. But Satan's genius, as great as it is, cannot eliminate sin which is merely an embarrassment. And the negative side of Satan's plan is to eliminate sin.
- f. The positive side of Satan's plan is to rule the world through a policy of his own genius - evil. Once again, evil and sin are not the same. Sin is man's failure to comply with God's plan. Sin on the part of the angels is the angelic failure to comply with God's plan. When you think of sin in angels or when you think of sin in mankind, think of their failure, their inability to comply with divine standards. But when you think of evil you must think of the genius of Satan. And God has countered the genius of Satan [evil]

with His own genius which is grace. And the great struggle is not sin versus anything but it is grace versus evil, or evil versus grace, and doctrine the manifestation of grace. So that sin is not incidental but it must be clearly understood that the genius of Satan has not found a way to eliminate sin. Therefore this manifests his own weakness and failure. And the only solution to the sin problem is found in the human race, which is the greatest insult Satan ever received. A member of the human race, the Lord Jesus Christ, solved the sin problem on the cross. But sin was rampant, uncontrolled, apart from the genius of God, for Satan himself cannot control sin, though he would like to. In seeking to defeat the Lord Jesus Christ and to establish a Millennium prior to the second advent of Christ, Satan has tried to eliminate sin.

- g. Now darkness is used in connection with Satan. Satan is called the prince of darkness. Those under the influence of Satan in the human race - "men loved darkness", which means that they love a policy created by a creature, by the super creature genius, Satan himself. So the use of the verb bara refers to the fact that God did create Satan, but He created him a perfect creature. All angels were created without sin, without evil. So the creature angel was created by God perfect, even as the creature man. And the only potential for failure to meet the standards of God, sin, or in seeking to substitute something else for the plan of God, evil, the failure could only come in free will. Every system of theology which ignores free will, first in angels and then in man, is going to be inevitably erroneous and its applications are going to fall apart.
- h. Why would it say in Isaiah 45:7 that the Lord created darkness. For the simplest reason in the world. It is to point out that God is infinitely greater than Satan, and that God will ultimately and completely and totally triumph using man's volition, not bypassing it. He will triumph in the angelic conflict because God as the creator is infinitely smarter than the greatest creature genius, Satan. So with the fact that God is the creator here and Satan is a creature, the whole reason is to give us confidence and assurance that Satan as a creature cannot triumph over God. And that God has a simple plan called grace whereby using man's volition He completely and totally conquers the super creature.
- i. "I make peace" - the qal active participle of asah, to manufacture something out of existing material. What is said to be manufactured here is shalom. Shalom's basic meaning is not even peace. It means prosperity. It should be translated here, "The Lord is the one manufacturing prosperity." God not only found a way to use the volition of the born-again believer to defeat Satan's genius plan of evil but He found a way while doing it to provide prosperity for the believer whose volition is so involved. In other words, if you are involved with doctrine on a day by day basis, then while your volition is taking in doctrine there is along the way another beautiful picture: God takes the believer who GAPs it daily and provides for him all kinds of prosperity - every kind of prosperity that can exist in the devil's world. And He does this to remind Satan that Satan

cannot win and that God's plan of grace is infinitely greater than Satan's brilliant plan of evil. So He is the one manufacturing prosperity and that explains David. Remember Saul? Saul was a moral man, a lovely person, a clean living type. But his sins were the sins of the mental attitude. He was jealous, he was bitter, he was vindictive, he was implacable. He went into reversionism, he neglected his kingdom, he was totally under the influence of evil.

- j. By contrast there was David, a hell-raiser. But he was not influenced by evil - except on two occasions. And he prospered. He was the wealthiest man in the world in his day. Saul was not one of the obvious sinning types but he was influenced by evil. Evil is the great enemy of the believer.
- k. One thing has been found to be true: A believer who stays with doctrine on a day by day basis and takes it in is going to have all kinds of blessing. And every time he gets blessed it just tears Satan apart. Grace has found a way to bless man in time and in eternity, and that glorifies God. The believer influenced by doctrine is blessed; the believer influenced by evil is cursed.
- l. "and create evil" - the qal active participle of bara plus the adjective for evil ra. Ordinarily we have the feminine adjective for evil, raa. But the masculine adjective is very important here because ra and choshek go together. They refer to the evil one, Satan. And it should be translated: "and the one creating the evil one." It forms the same concept as the Greek ponhroj which can be evil or the evil one. Satan is a creature of God. No creature can successfully revolt against the creator. That is the principle found in this passage. And it is a very wonderful thing because it is carried into the spiritual realm. Reversionism is the individual spiritual revolt against grace and against the Lord, and no reversionist can succeed in this revolt against the Lord. That is why reversionists have such terrible discipline. Jesus Christ not only controls history but He also controls His own family, and to attempt such a revolt is evil.
- m. When the believer rejects Bible doctrine there is only one way he can go. He must inevitably be influenced by evil. And to be influenced by evil means to become evil. You can be moral and be evil, you can be legalistic and be evil, you can be very self-righteous and be evil. And so smart is Satan and by comparison so dumb are we that we must have something from that One who is smarter than Satan. We must have information whereby we are defended against this and our volition must be involved. Therefore, the daily function of GAP is the only answer for protection against evil. So when the believer rejects doctrine he becomes evil.
- n. Now the final phrase: "I the Lord do all these things." We have the qal active participle of asah [to manufacture something out of something]. "I Jehovah am the one manufacturing all these" .The manufacture of these comes from His perfect essence. Asah means from the perfect essence of God. This is the material from which the plan is manufactured.
- o. Light was formed, darkness was created, this verse says. Light was good and Satan couldn't corrupt light. The only thing he could do was set up

something antagonistic. He could not corrupt the light which God had created but he could set up a counter to it. Darkness is a counter to light but it cannot corrupt light. Therefore, this is the whole point in bringing this in. Light was formed, darkness was created. Prosperity was manufactured from His essence by means of doctrine resident in the soul. The evil one was created by God and therefore he sets up something contrary to prosperity.

- p. So the evil one, Satan, was created by God. Therefore, he is a creature and controllable. When it says that He created the evil one it means what God created with its free will can go in the wrong direction but anything that God created God can control. That is important. That is why we are on the winning side and that is why we can't lose.
18. The saturation of evil means national disaster. Divine determination in administration of the fifth cycle of discipline is related to the evil factor, the percentage of evil or some similar factor.
- a. Isaiah 47:10 - "For thou hast trusted," the qal imperfect of batach [the faith-rest type of trust]. It should be translated "Because you have trusted." This is the pseudo faith-rest, the satanic faith-rest. It means to depend on evil. Trusting in evil
 - i. Nations not influenced by doctrine and the laws of divine establishment have a tendency to be influenced by one or more forms of evil.
 - ii. Remember that evil is the policy of Satan as the ruler of this world.
 - iii. While both evil and sin originate from Satan their source in mankind is different.
 - iv. Sin comes from the old sin nature in mankind while evil originates from his heart, the thoughts of his right lobe. Therefore, evil is in the frame of reference, evil is in the memory centre, evil is in the vocabulary and the categories, evil is in the norms and standards and evil is on the launching pad.
 - v. Evil includes human good, social and economic panaceas, trying to solve the problems of life through legislation, social gospel, social action, socialism, anthropocentric altruism, humanitarianism, religion, legalism, any form of reversionism, "victorious life" panaceas.
 - vi. Sin was solved in salvation but evil can only be resolved by spiritual growth resulting in maturity or super-grace status.
 - vii. The sins of humanity were judged on the cross but evil was not solved on the cross. Evil continues as the policy of Satan until the Millennium, and then at the end of the Millennium at the Gog revolution.
 - viii. In the meantime the believer's sin is handled by rebound, relating it to the cross. The reason you can name a sin and be forgiven is because it was previously judged on the cross - rebound means prior judgement. Evil will not be solved until Satan is removed from rulership of this world.

- ix. In the meantime the believer's sin is handled by rebound relating to the cross, and evil can only be avoided by establishing a command post in the soul, maximum doctrine.
 - x. Any time a believer is legalistic, reversionistic or apostate, involved in whitewashing the devil's world with the social gospel, he is trusting in evil. Only the daily function of GAP can protect him from evil.
- b. The Chaldean empire had become a satanic stronghold and the Chaldean empire is the background for Isaiah chapter 47. They had been saturated with evil in the days of Nebuchadnezzar. After his salvation they had a great spiritual revival. In the third generation from Nebuchadnezzar they went down and the Persian empire administered the fifth cycle of discipline.
 - c. "Thou hast said" - the qal perfect of amar, "you have said." "None seeth me" - the qal active participle of ra'a has here a first person singular suffix and it refers to the individual Chaldean reversionist who rationalises using ra'a plus the negative in the qal participle, indicating the fact that he assumes that because he calls his evil good he has approbation. "No one sees me" is a little bit stronger in the Hebrew. It means "no one disapproves." It is an idiom.
 - d. "perverted" - shub plus the second feminine singular suffix referring to the Chaldean nation. It means to seduce.
 - e. "your wisdom" - your human wisdom and human knowledge have seduced you, literally. They were rationalising and calling evil good. Good is one of the greatest of all Satanic fronts. This is his greatest barrage, evil classified as good - morality, involvement in various civic and public activities, the attempt to improve the devil's world in whatever form it takes is called good but in reality it is perversion or seduction.
 - f. What does it mean - "your wisdom and your knowledge have seduced you" ?First of all, wisdom and knowledge here is a rationalisation, which Isaiah calls "calling evil good." It is anthropocentric knowledge, it is human viewpoint. Evil is a thought in the soul. It is often a humanitarian thought, a sincere thought, a desire to help humanity thought.
 - g. Who do you think wants to have a chicken in every pot today? Satan! Who do you think wants to have a guaranteed income for every person in the country? Satan! He wants it; it is his world; he wants to improve it.
 - h. Evil is a thought, often a sweet thought, a kind thought, a loving thought, a sincere thought. A thought in the right lobe can make or break you for if that one thought going through is evil you have had it. To be influenced by evil is to be seduced by evil. To be influenced by doctrine is not only spiritual maturity and divine blessing but it is freedom from evil. We as believers will never stop sinning in this life but we can live a life entirely free from evil. That is what doctrine does. So it is imperative to remember that your great enemy is evil.
 - i. "and" - an inferential waw, "therefore." "thou hast said in thine heart." The imperfect tense this time. Because this is also a conversive waw it is going

to be translated like a perfect. It should be translated: "therefore you have said in your right lobe."

- j. "I am and none else beside me," says the King James. The Hebrew says: "I, There is no one like me." Not "I am," there is no verb because this is arrogance speaking.
- k. What is this verse all about? This is the standard thinking of evil. It is the phrase of arrogance. Arrogance is a sin, a mental attitude sin. It was the original sin of Satan and it was used in the tempting of man and it definitely played an important part in the fall of man. So arrogance is a basic mental attitude sin as well as one of the seven great sins in God's standard. Arrogance is always a sin related to evil. Arrogance always spawns evil. Satan's original sin was arrogance or pride from which Satan's policy of evil originated. Evil originates from the arrogance and genius of Satan. The principle of his plan is arrogance, pride.
- l. Corrected translation: "Because you trusted in your evil: and you have said, No one sees me; your wisdom and your knowledge have seduced you: therefore you have said in your right lobe, I, and there is no one beside me."
- m. Verse 11 - "Therefore shall evil come upon thee; and you shall not understand its origin [that is the great genius of Satan. His ability to put something over on you and you never understood where it came from]: and mischief . "
- n. The word "mischief" is a feminine singular noun howah and it means disaster, national disaster, fifth cycle of discipline.
- o. "thou shalt not be able to put it off" - the hophal perfect of the verb jakal plus the negative. Plus the piel infinitive of chaphir which means to avert. You will not be able to avert the disaster.
- p. Once a nation is controlled by evil they are not able to avert the fifth cycle of discipline. The very fact that they are under the control of evil means that they have destroyed themselves.
- q. Next we have "desolation." That is shoah, destruction of the entire political structure of that nation. Reference to the fifth cycle of discipline administered to the Chaldean empire by Cyrus the Great. Now the fifth cycle of discipline or the total destruction of a nation not only represents Jesus Christ as controlling history but Jesus Christ protecting the human race from saturation of evil. When there is a saturation of evil in a nation Jesus Christ removes it. That is how we got to the 20th century. Evil destroys the human race.
- r. "you will not understand" - that is because evil is so blinding to the soul that not only the origin of evil is not understood but the whole progress of evil is not understood. Evil cannot interpret history or understand life. And that is why we have such ridiculous interpretations of history, both academically and in life in general today. The interpretations of history today are ludicrous.
- s. Now the verse says: "Therefore evil shall come upon you; and you will not understand its origin: consequently disaster shall fall on you; and you will

not be able to avert it: and suddenly destruction [5th cycle] shall come to you, and you will not understand it."

19. Evil never understands grace function. And what people cannot understand they have a tendency to be antagonistic toward it. That is why there is so much antagonism toward grace in fundamentalist circles, because evil cannot understand grace.
 - a. Matthew 20:15 is the perfect illustration. It is at the end of a great parable, the parable of capitalism. Remember that the Lord Jesus Christ always stood by His own laws, the laws of divine establishment. One of these laws was free enterprise and under the law of divine establishment the capitalist, the man who puts the money into the business, has the right to declare the policy about everything related to the business. Labour has no right to be a policy-maker. And Jesus gave a parable on this.
 - b. Jesus asked: "Is your eye evil because I am good?" In other words they couldn't understand how the employer could give the people who worked one hour the same wage as those who worked twelve hours. Why? Because the eye is the key to the soul and they were evil. He was good. And he made the policy on the basis of his good, not their evil. He had the right to make the policy, he was the capitalist he was the boss.
 - c. In the context we have the parable of capitalism. The owner of the vineyard paid a day's wages to those who came to work regardless of the time they came to work or the time they put in - because he contracted each one separately. This was his privilege. So everyone had the same wage and, of course, the early workers complained. They couldn't understand what he was doing, they couldn't understand grace.
 - d. Now, Jesus calls the capitalist a)gaqoj, absolute and intrinsic good. The capitalist was a)gaqoj. He represented the grace principle, he represented the laws of divine establishment, he made a separate contract with each group and he kept his part of the contract as they kept theirs. That is all the principle you need. Now with the people who didn't like it there was arrogance there was jealousy there was implacability there was bitterness - mental attitude sins which were the manifestation of evil in this case. The evil was they had agreed to a contract so they had no right to intrude upon the privacy of someone else. Evil is nosy and is always intruding upon privacy.
 - e. In Matthew 20:30-34 those who understood grace, the blind men, are set up by way of contrast with the workers. Jesus walked by and the blind men couldn't see Him, but they found out who was there. So they called to Him: "Lord [Kurioj, deity], have mercy [grace in action] on us [we don't have any claim to your attention but you are Kurioj], thou Son of David [Humanity]." The whole hypostatic union was there. Here were two blind men, they had no evil, they had nothing but doctrine, so they made a doctrinal appeal. So the doctrinal appeal obviously touches with grace and, therefore, Jesus healed them. They were free from evil and their sight was restored. Whereas the workers could see what others were getting but they were blind in their souls. And they remained blind in their

- souls.
- f. This a fascinating passage which illustrates that evil never understands grace.
20. Evil is distinguished from other categories. Evil is distinguished from war and disease. War is not evil; disease is not evil. Evil must be distinguished from sin and evil must be distinguished from evil.

Translation of Psalm 21

This is David's promotional Psalm.

Verse 1 - "O Jehovah, in your omnipotence the king will express his happiness."

[It is always amazing how many times the writers of Scripture emphasise the righteousness of God and the power of God whereas the mixed-up lib, the apostate, is always talking about the love of God without knowing what he is talking about. All great lovers have to have character and all great love comes from character, integrity.]

"And in your victory how greatly will he rejoice."

Verse 2 - "You have given to him the desire of his right lobe,

You have not held back the request of his lips."

Verse 3 - "For you have preceded him with blessings of good [paragraph SG2]:

You have placed on his head a crown of fine gold."

David started out as a believer. He followed the colours to the high ground and became a mature believer in entering super-grace. He received his paragraph SG2. And in the first category he had the spiritual blessings - occupation with the Person of Christ, sharing the happiness of God, the inner residency of Bible doctrine, the establishing of a command post of doctrine in the soul. There was no tragedy, no disaster, no heartache in life for which David was not perfectly prepared by the inner residency of Bible doctrine.

In addition to the spiritual blessings he had fantastic temporal blessings. First of all God made him the wealthiest man in the world. Then he was blessed with great leadership and technical dynamics in the work of a professional soldier. He had social prosperity, sexual prosperity, materialistic prosperity, technical prosperity, he had the works under temporal blessing. Then later on he had dying grace. The Davidic covenant is a manifestation of the high decoration which he received. Verse 4 -

"He asked you for prosperity, you have given it to him; extension of days forever and ever [SG3],

Verse 5 - "Great is his glory in your deliverance: you have bestowed on him majesty and honour.

Verse 6 - "For you will appoint him blessings forever [SG3]: you have made him happy with the happiness of your face.

Verse 7 - "For the king keeps trusting in Jehovah, Therefore because of the grace of the Most High God he shall not waver.

Verse 8 - "Your hand shall discover all your enemies [foreign]: your right hand shall discover the ones hating you [domestic].

Verse 9 - "You [David] will make them [your enemies] like a furnace of fire at the time of your presence. The Lord shall destroy them in his anger, The fire of the Lord's judgement shall devour them.

Verse 10 - "Their progeny you will destroy from the earth, Their seed [the human race] from the son of Adam.

Verse 11 - "For they [David's critics] stretch out evil upon you: . "

20. Evil is distinguished from other categories of life.

a. Evil must be distinguished from war and disease. And in Jeremiah 28:8 it is distinguished. "The prophets who were before me and before you from ancient times prophesied against many lands and many kingdoms, of war, and of evil, and of disease." War is not evil, though there is evil in war. War is the means by which nationalism continues. And nationalism is the order of the day until the Millennium and even in the Millennium God still divides planet earth and the human population into nations.

The same thing is true of disease; disease is not evil. This is the contention of the healers, those who are mixed up about healing in the atonement, etc. Jeremiah 28:8 indicates that evil must be distinguished from war and that neither warfare nor disease is classified as evil. Warfare is therefore the means of maintaining national freedom. The only evil things in war come from evil people; sinful things in war come from sinful people. Disease is not evil. It may be punishment for sin or evil but it is not evil in itself.

b. Evil is distinguished from sin - 1Chronicles 21:17, "And David said to God, Is it not I who ordered the numbering of the people? Indeed I am the one who has

sinned [the qal perfect of chata] and done evil [the verb raa twice. And we have the hiphil stem of raa. The verb is doubled]."

Note: "and done evil" should be translated "in doing evil I have caused evil."

The last half of the verse teaches that sin and evil are not the same, though both were involved in David's numbering of the people. The sin of David was arrogance, pride of prosperity. But the evil of David was checking up on God. And in 1Chronicles 21:1 it says: "And Satan stood up against Israel, and motivated David to number the people." And when you have a passage like that you know that it will involve evil as well as sin. But both sin and evil being involved they are still distinguished and the fact that David mentions both and discerns between them indicated that he knew that he had sinned. But more than that he was aware of evil and its consequences, and consequently he states this fact.

c. Evil is distinguished from evil and the administration of the 5th cycle of discipline. This is the different distinction which is found in Jonah 3:10, "When God saw their deeds [the Assyrians], that they turned from their way of evil; then God repented of the evil which he had declared that he would do to them."

In other words we have the same vocabulary words but we have a distinction. Evil is the 5th cycle of discipline, the destruction of a nation when God administers it. But He administers it because there is a saturation of evil in that nation. So God uses an evil to punish an evil. This a manifestation of the divine justice in the essence box.

21. Evil is often mistaken for good, Micah 1:12, "For the citizens of Maroth became weak waiting for good: but evil came down from the Lord to the gate of Jerusalem [they were taken in by the fifth cycle of discipline and destroyed]."

In this case the real evil is called good. They were waiting for the good. The Hebrew word is tobh which is used for real good and pseudo good. The citizens of Maroth became "weak." This is the qal perfect from the Hebrew verb chalah which means the practising of pseudo-good which is evil and really leads to the weakening of a nation.

22. Evil provides false security for reversionism - Micah 3:11, "Her leaders pronounce judgement for a bribe, hers priests instruct for a price, her prophets divine for money: yet they lean on the Lord , saying, Is not the Lord in our midst? No evil can come upon us."

In other words they were practising evil and saying that evil couldn't come. They were like the ostrich, their head was in the sand.

Verse 12 - "Therefore, [on account of you evil types] Zion will be plowed up as a field, and Jerusalem will become a heap of ruin." So the practice of evil leads to the destruction of a national entity.

23. Evil national leadership is opposed to God. They talk about God, they use God where they can as a political expediency, but actually they are opposed to God. Nahum 1:11 - "From you has advanced one who plots evil against the Lord, a wicked counsellor." Plotting evil against the Lord, an evil counsellor, the qal active participle from jaatz meaning to counsel or decree. As a participle it should be a policy-maker - of Belial. Now Belial is maximum evil. Son of Belial means a very evil person. Evil national leadership is opposed to God, says this passage. A policy-maker of Belial is the national leader.

24. Evil will be eliminated in the Millennial reign of Jesus Christ. The perfect environment of the Millennium will include the fact that evil will be eliminated. Evil is the policy of Satan and Satan is incarcerated for 1000 years during the Millennium. Zephaniah 3:14,15, "Shout for joy, O daughter of Zion; shout, O Israel; rejoice and be happy with your right lobe, O daughter of Jerusalem. The Lord has removed his judgement against you [5th cycle], he has mopped up your enemy: the Lord is King of Israel in your midst: you will not see evil any more."

25. Evil is located in the soul - Matthew 6:23, "But if your eye is evil, your whole body is full of darkness. If therefore the light that is in you is darkness, how great is that darkness!" This is our Lord's dissertation on the blackout of the soul. Evil in the eye simply means perceptive concepts are related to the principle of evil. Cf. Matthew 15:19.

26. Evil is also altruistic. Luke 11:13 - "If you then, being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him? [This was in the Age of Israel. You can't ask for the Holy Spirit today]."

Parents are evil but they give good things to their children. So altruism is evil. Many an evil parent provides some very nice things for his children. So the principle is that evil is altruistic.

27. Evil is related to Satan in five different areas. a. Satan's angels are called evil spirits in Luke 7:21; 8:2; Acts 19:12-16; b. Satan's domain is called an evil world - Galatians 1:4; c. Satan's policy is called evil in Thessalonians 5:22; 2Thessalonians 3:3; d. Those under Satanic policy and influence by evil are called evil men - 2Timothy 3:13; Job 35:12; Matthew 12:35; e. Satan's administrators are called inventors of evil things in Romans 1:30.

Psalm 21:11 - "For they stretched out evil upon you: they devise a conspiracy which they are not able to carry out."

"They imagined" - AV. Should be 'they devised' - "an evil device." AV. mezimah means a conspiracy or a revolution. Literally: 'they devised a conspiracy.'

Principles

1. God promotes a prepared man. There is no substitute for preparation.
2. God protects the prepared man. David was promoted and he was protected from evil.
3. Many conspiracies were planned by evil persons against David. All of these conspiracies were frustrated.
4. The grace plan protects the super-grace believer.
5. One of the greatest blessings of the super-grace life is divine protection from evil, both in the angelic and human realms. This is also a blessing which the believer takes for granted. Many many times we have been protected from evil and we have been totally unaware of it.

Evil (1978, 1982) by R. B. Thieme, Jr.

Revelation 2:2 2/10/82; Romans 12 4/3/78, 16 10/3/78; Philippians 4/13/78;

A. Definition.

1. Evil is the policy of Satan as the ruler of this world. Evil is the modus operandi of Satan from the time of his fall throughout the angelic revolution and down to the point when he became the ruler of the world.
2. Evil is Satan's failure to produce a system of good in mankind and society that would bring in a pseudo-millennium.
3. Evil is Satan's system by which he administers the rulership of this world. Satan cannot restrain sin, and he parlays human good into sin and evil.
4. All evil has two sources: sin and erroneous thinking, and human good (the motivation of evil) and erroneous thinking. Where the sin of self-righteousness plus human good or sincerity combine, there is a saturation of evil in a nation.
5. The principle is that if Satan as the ruler of this world is not capable of ruling the world he controls, then no man can rule it either. Man cannot solve his problems by human solutions. All solutions to the problems of life depend on the imputation of God's perfect righteousness.
6. Evil is the function and innovation of that person who is consistently involved in the cosmic system.
7. Evil is the adverse trend of society. It is the destruction of society, the malfunction of society, and the removal of legitimate authority and its function under category one truth, i.e., the laws of divine establishment.
8. Just as grace and doctrine represent the genius of God in relationship to the human race, so evil represents the genius of Satan in relationship to the human race.
9. The soul is the battleground of every believer in the Church Age, especially because this is the intensified stage of the angelic conflict. What you think is more important than you realize.
10. There are two ways of thinking.
 - a. Divine viewpoint is thinking doctrine, which glorifies Christ.
 - b. Human viewpoint is thinking evil, which dishonors Christ.
 - c. Therefore, the issue is thought versus thought.
11. Recovery from sin is instantaneous through the use of the rebound technique, but recovery from evil takes a long time through post-salvation epistemological rehabilitation.
12. Evil is the human good panacea which attempts to solve the problems of life apart from doctrine and divine establishment. Doctrine and establishment came first, being from the mind of God.
13. Evil is often a distortion of doctrine or a distortion of the laws of divine establishment. Satan's original sin was a distortion of doctrine. Evil distorts law and order, substituting evil, as in crime.
14. Evil comes in many forms: altruistic humanitarianism, philanthropy, religion, legalism, reversionism, socialism, political internationalism, government interference, distortion of the law, bribery in government, cutting down the military, gun legislation, sociology, public welfare, the

common wheel, and the United Nations.

- a. Evil is the misconception of "brotherly love."
 - b. The whole idea of government trying to abolish sickness, mental illness, economic problems, frustrations, and human problems by legislation and human solutions is evil. The world's problems can never be solved apart from Bible doctrine and the laws of divine establishment.
 - c. Evil also includes social action, the social Gospel, restriction of human freedom for the greater good, the distortion of law to solve social and economic problems; i.e., the interference of government in business and free enterprise, setting restrictive regulations, legislating car requirements, government quotas, gun legislation, catering to minorities; these are all illegal and distorted laws.
 - d. However, the greatest of all evils is religion. Legalism and apostasy are the greatest manifestations of evil.
 - e. Evil includes all systems of Christian function outside of and apart from the local church. God only ordained and authorized one institution, and that is the local church. God has ordained and authorized the local church as the only vehicle for spiritual growth in the dispensation of the Church. No one has authority over believers in the spiritual realm except for the pastor-teacher, who must teach doctrine in the local church.
 - f. This means that not only are denominations evil, but so are independent service organizations. Most denominations last about 100 years.
 - g. Evil is what you think as an apostate, reversionistic liberal, a bleeding-heart, guilty type.
15. So the worst and most detrimental thing that can happen to a believer is to come under the influence of evil. The recovery from evil is lengthy and very painful.
16. Evil is every deviation from Bible doctrine and the laws of divine establishment.

B. Etymology.

1. Hebrew.
 - a. Noun AWEN means evil in the sense of nothingness or vanity.
 - b. Adjective RA means evil, bad, worthless (RAA comes from RA).
 - c. Noun ROA means badness of quality, evil.
 - d. Verb RAA means to be evil.
2. Greek.
 - a. Adjective KAKOS means evil, bad, worthless.
 - b. Adverb KAKOS means wickedly.
 - c. Noun KAKIA means depravity or wickedness; e.g., religion.
 - d. Adjective PONEROS means evil, worthless, degenerate; as a noun means the evil one (Satan).
 - e. Noun PONERIA means maliciousness, sinfulness.
 - f. PHALLOS means evil in the sense of worthless.

- C. The Origin of Evil: Satan.
1. Evil originated and existed before human history. The means by which it was transmitted from previous creature existence to human history is Satan himself.
 2. The origin of evil is Satan's genius to devise a system to oppose God.
 3. Evil originated in angelic creation in the greatest creature to ever come from the hand of God.
 4. Profile of Satan. (Also see the doctrine of Satanic Strategy.)
 - a. He is the highest of all creatures.
 - b. He is the ruler of one-third of all angels, Matthew 8:28, 9:34, 12:26; Luke 11:18-19.
 - c. If Satan could take on human appearance, as fallen angels did before the Flood, he would be the most beautiful, smartest, and strongest of all human beings. He would have every form of attractiveness.
 - d. He is the central antagonist of the angelic conflict, Hebrews 1- 2; Genesis 6; 1Peter 3:18-22.
 - e. Being a super-genius, he is a great organizer, Ephesians 6.
 - f. He is the original murderer, 1John 2; John 8:44.
 - g. He is the ruler of the world, Luke 4:5-7; John 12:31, 16:11; 2Corinthians 4:4; Ephesians 2:2. He has set up a system of administration whereby Mr. Hyde can function in Dr. Jekyll.
 5. Satan has devised a system whereby people can be nice, lovely, and look good to society, and yet behind the facade of good there lurks an evil, destructive person who is often self-deceived.
 6. Satan controls most of Christianity through his cosmic system. The thing that makes people function in the cosmic system is arrogance.
 7. Satan's plan is related to beating Christ to the Millennium with his own the production of a perfect world. The more the world follows his plan, the greater the degeneracy which occurs. His plan seeks equality by destroying success and failure with legislation.
 8. Satan's plans always look good to the stupid, but it always results in degeneracy. L. S. Chafer put it best in his Systematic Theology, Vol 2, pp. 100-1, 108-111.
 9. 1John 3:8, "When anyone commits a sin, he has become the agent of the devil."
 - a. The old sin nature is usually the source of temptation; volition is the only source of sin.
 - b. Your decision to sin puts you immediately into the cosmic system, making you the agent of the devil.
 - c. The works of the devil can only be destroyed by residence and function inside the divine dynasphere. We are the products of our own decisions; therefore, we bring disaster on ourselves.
 10. Satan's strategy regarding nations is found in Revelation 12:20; regarding unbelievers in 2Peter 2; Luke 8:12; 2Corinthians 4:34; 2Thessalonians 2:7-10; Colossians 2:8; Revelation 17; regarding believers in 2Corinthians

- 2:11; to accuse believers in Job 1:6-11; Zechariah 3:1-2; Revelation 12:9-10. 1John 2:1-2 teaches that the Lord defends us.
11. Satan seeks to frustrate the will of God with every believer; i.e., regarding what we think, Ephesians 4:14; where we are located, 1Thessalonians 2:18; and what we do, Jas 4:7-8. He especially seeks to keep us from functioning at gate 4 of the divine dynasphere, where we learn and apply Bible doctrine. He seeks to destroy the believer's focus so that he gets his eyes on other people, on himself (in self-pity), or on things, (e.g., logistical grace is not sufficient).
 12. Arrogance is the system by which Satan keeps you functioning in the devil's world without going crazy. His system is designed to distract believers by entertainment, improving the world (crusader arrogance), occupation with temporal solutions to man's problems, social action, the welfare state, communism, fear, and religion.
 13. Religion is created by Satan to counterfeit the plan of God. Religion is man seeking approbation from God on the basis of his works. Satan counterfeits the following.
 - a. The Gospel, 2Corinthians 4:3-4.
 - b. Ministers, 2Corinthians 11:13-15.
 - c. Doctrine, 2Timothy 4:1.
 - d. The communion table, 2Corinthians 10:19-21.
 - e. Spirituality, Galatians 3:2-3.
 - f. Righteousness, Matthew 19:16-28.
 - g. The power and dynamics of the divine dynasphere, 2Thessalonians 2:8-10.
 - h. He has counterfeit gods, 2Thessalonians 2:3-4.
 - i. Counterfeit function in the cosmic system, Matthew 23:13-26.
 14. Satan's system of false teachers is part of his strategy. They have a phony and hypocritical facade, Matthew 7:15; Romans 16:18. They use human public relations as a system of flirtation, Galatians 4:17-18; 2Timothy 3:5-7. They appeal to arrogance and pride, 2Corinthians 10:12. They promote idolatry as part of the devil's communion table.

D. Characteristics of Evil.

1. Evil is a factor that the believer must face which was not judged at the cross. The believer must realize that he cannot confess evil in something like the rebound technique, because evil was not judged at the cross.
 - a. The sin nature produces sin, good, and evil.
 - b. Only sin was judged at the cross.
 - c. Good and evil has been an issue since the fall of man.
 - d. Rebound deals with our personal sins and nothing else.
 - e. The believer is not to be involved in good and evil in any way. The believer can avoid good and evil.
 - f. You cannot be tried twice for the same crime; a mistake being made by the Supreme Court.
 - g. Jesus was pronounced guilty. But Jesus became obedient unto death.

- h. When a person is acquitted, no one has a right to turn to anarchy.
 - 2. Human good and evil have been an issue since the fall of man, both before and after the cross. After the cross, the angelic conflict must continue in order to be resolved. The angelic conflict can only be resolved through human volition. Positive volition toward the cross results in faith in Jesus Christ, solving the problem of sin. But salvation could not resolve human good, lust, and evil, because the angelic conflict must continue with some issue.
 - 3. Man must be free to express his volition toward salvation, and toward sin after salvation in the rebound technique. But evil must continue or there is no angelic conflict. This is because Satan must have his "equal time." Therefore, human good and evil continue right down to the Second Advent.
 - 4. Man must not only be free to express his volition toward the cross and toward sin after being saved in rebound, but he must also be free to express his volition in the same way Christ did on the cross when He rejected, separated from, and divorced Himself from human good and evil. This takes a lot of doctrine for the believer to do this experientially. The believer's positive volition toward doctrine develops divine viewpoint thinking which rejects evil.
 - 5. Anything not judged does not have a one-second solution. In one second, you can believe in Jesus Christ and be saved. Likewise, in one second you can confess a sin and be forgiven. But there is no one-second solution to anything dealing with evil.
 - 6. That's why the post-salvation epistemological rehabilitation is a daily thing that must go on and on and on in order that you might be able to resist evil. The more doctrine you have, the more you reject evil.
 - 7. All human good is the application of evil to experience.
 - 8. The whole purpose of water baptism as a picture of retroactive positional truth was to teach the rejection of evil.
 - 9. Evil and its various aspects become the greatest distraction to doctrine, because it catches doctrine at the point of your thinking.
- E. Biblical Documentation.
- 1. The mature believer should be able to distinguish between sin and evil and between evil and honor. Hebrews 5:13-14, "But solid food [sound doctrine] is belonging to the mature, the ones who because of academic self-discipline keep having their perceptive faculties well-trained with reference to differentiating between both the honorable and the evil." Therefore, the mature believer rightly divides the Word of Truth so as to distinguish between sin and evil. 2. Motivating evil exists in the thought pattern of the soul. Evil and degeneracy start with a thought.
 - a. Mt 6:23, "But if your eye is evil, the entire body is full of darkness [cosmic involvement]."
 - b. Mt 15:19, "For out of the right lobe comes evil thoughts."
 - 2. The balance of residency of the soul (Bible doctrine plus filling of the Holy Spirit; i.e., residence, function, momentum inside the divine dynasphere)

- avoids thinking evil.
3. Impersonal love from maximum doctrine in the soul eliminates evil. It takes lots of doctrine to reject evil, Proverbs 23:7.
 4. The divine dynasphere is the only real protection against evil. 1Corinthians 13:5, "The love [virtue-love] does not behave dishonorably, is not preoccupied with self, is not hypersensitive, does not think evil." "Love" refers to virtue-love. Personal love can think evil, but impersonal love, a function of the royal family honor code, cannot think evil. It is virtue-love which defeats evil.
 5. The believer in the cosmic system is constantly frustrated by evil. Romans 7:19, "For what I desire I do not do, but what I do not desire [evil], this I keep practicing." Romans 7:21. Sincere do-gooders are the major practitioners of evil. The more involved you are in sincere human good crusades, the more you intensify your evil.
 6. Therefore, the believer is warned to beware of those who practice evil, Philippians 3:2. Even legitimate things are mutilated or distorted. To beware does not necessarily mean to avoid but to understand. You never get over the mutilation of your norms and standards by evil. (Elijah #1-3)
 7. Believers are specifically warned not to be influenced by evil but by doctrine in 3 John 11. "Beloved, do not be imitators of the evil but of the good."
 8. False doctrine is both evil and insanity. Eccl 9:3 refers to psychotic arrogance.
 9. Those who are under the influence of evil always have a price. 1Timothy 6:10, "The love of money is the root of all evils." It is a dangerous temptation to any poor believer to chase after money so as to neglect Bible doctrine. Actually, this verse applies to the love of any detail of life.
 10. Influence by evil explains why prayers are not answered, Job 35:9- 13. Rebounding doesn't erase the influence of evil. Job 35:12, "There they cry out, but He does not answer because of the pride of evil men." This explains the pattern of saying no to truth, building scar tissue on the soul, intensifying arrogance into self-pity, self-righteousness, and guilt, and therefore coming to believe the lie.
 11. Believers are often led into the cosmic system and evil by their Christian friends.
 - a. 1Corinthians 15:33, "Evil companions corrupt good morals."
 - b. 2Thessalonians 3:2-3, "That we may be delivered from perverse and evil men, for all believers do not have doctrine; but the Lord is faithful and He will strengthen you and protect you from evil."
 12. God protects that believer inside the divine dynasphere who has positive volition to doctrine.
 - a. Prov 12:21, "No evil happens to the righteous."
 - b. Psalm 37:17, "But the Lord sustains the righteous."
 - c. Psalm 91:10, "No evil will befall you; you who love the Lord hate evil. The Lord preserves the souls of His mature ones; He delivers them from the hands of the evil one." Psalm 119:101.

- d. Psalm 121:7, "The Lord will protect you from all evil; He will guard your soul." Proverbs 1:33.
 - e. Prov 2:11-13, "The wise sees the evil and hides himself, but the stupid goes on and is punished for it."
13. The attitude of the mature believer toward evil is stated in Psalm 84:10. "For a day in Your courts is better than a thousand days in the cosmic system. I would rather be a doorkeeper in the house of My Lord than to dwell in the tents of evil."
14. Submission to the authority of establishment prevents evil and the influence of evil, Eccl 8:2-5. A leader can do anything he wants in his private life as long as he does his job well as a leader. Rulers do have a right to their privacy.
15. The laws of divine establishment are designed to protect the citizens of the nation from evil. Romans 13:3-4 implies that the unbeliever can function in the divine dynasphere at gate 3 when he follows establishment truth. "Do you desire not to fear the authority? Therefore, keep on doing the good and you will have recognition from it. For it [government] is a minister of God to you for the purpose of good. But if you do evil, be afraid. For he does not wear the sword for nothing."
- a. All crime is evil. Crime is extended by a soft society. Evil criminals must be executed. Capital punishment is designed to separate out evil crimes.
 - b. Evil in the soul is like hydrophobia; it must be removed from society. If it is not, crime rages wild in society.
 - c. Once under the influence of evil, the criminal will never change; he will always be destructive. However, criminals with no evil can be resuscitated.
 - d. Certain sins express evil, but not all sins are evil. Certain sins express crime, but not all sins are criminal. All believers are sinful, but that does not mean all believers are criminals.
 - e. So by protecting against evil, the laws of divine establishment give freedom and protection for evangelization and for the teaching of Bible doctrine.
16. The domination of good in the client nation determines its historical prosperity, while the domination of evil determines its historical judgment, Proverbs 12:20; Psalm 34:16.
- a. If the nation through its law does not remove its criminals by death, the Lord will punish the entire nation for their failure. Disaster will come in one or more forms. Isaiah 13:11, "Thus I will punish the world for its evil. I will also put an end to the arrogance of the proud, and abase the pride of the dictator." Isaiah 47:10-11.
 - b. The only limitation on crime is humility and respect for authority. Micah 1:12 teaches that our failure to cope with evil leads to destruction of the nation. Amos 5:14-15, "Hate evil, love good, and establish justice in the court; consequently, the Lord God of the armies will be gracious to the remnant of Joseph."

17. Evil is distinguished from war and disease, Jeremiah 28:8.
 - a. Sin and evil occur in war, but war as a category is not evil. War brings national freedom. The same is true of disease.
 - b. Our Lord said there is a time for war, a time to talk, and a time to kill.
 - c. War is not sin; it is inevitable and a necessity.
 - d. Disease in itself is not sinful, though sin and evil are associated with disease. Not all people who are sick are being disciplined by God.
- F. The system of evil has two cosmic Dynasphere.
1. Cosmic one is called the interlocking systems of arrogance in which the believer grieves the Holy Spirit. Arrogance is to the believer and unbeliever in cosmic one what the filling of the Holy Spirit is to the believer in the divine dynasphere.
 2. Cosmic two is called the interlocking systems of hatred in which the believer quenches the Spirit.
 3. Cosmic One has the following 26 gates. (See the doctrine of Cosmic One.)
 - a. Mental attitude arrogance is anything related to preoccupation with self to the point of sin, human good or evil. It is satisfaction with self and dissatisfaction with others.
 - b. Negative volition arrogance is related to preoccupation with self causing apathy toward doctrine. The authority of the pastor or the message is rejected.
 - c. Impulsive arrogance is any abuse of authority.
 - d. Institutional arrogance is rejection of the authority, policy, and purpose of the organization.
 - e. Blind arrogance is the arrogance of legalism. This is being partially divorced from reality (sociopathic rather than psychotic). This includes self-righteous arrogance, which is failure to see in yourself what you criticize in others.
 - f. Conspiracy arrogance comes after institutional arrogance and results in a conspiracy to overthrow the purpose, policy, or authority of an organization.
 - g. Criminal arrogance seeks to solve problems through violence. It is total divorcement from reality. It includes terrorist and revolutionary activities.
 - h. Crusader arrogance is the self-righteous arrogance of trying to straighten out the world. A person places his personal standards above the law or any form of establishment or authority. When criminal arrogance interlocks with crusader arrogance, there is terrorism or revolution.
 - i. Psychotic arrogance is total divorcement from all reality. It is a result of bad decisions, not genetics. It is intense concentration on self. It is the emotional control of reason.
 - j. Sexual arrogance is preoccupation with sex and self-gratification. It

- is preoccupation with the body to the exclusion of the soul.
- k. Genetic arrogance is assuming that greatness in life is inherited. Parents who seek recognition through the achievement of their children have this type of arrogance.
 - l. Political arrogance is a result as well as an interlock with crusader arrogance. It is any human panacea which offers the solution to life's problems. Liberals and conservatives both suffer from political arrogance. It rejects the separation of church and state.
 - m. Client nation arrogance emphasizes the laws of divine establishment and the function of government leadership in terms of arrogance versus humility. There are three basic forms of legitimate government.
 - (1) Monarchy is the rule of one man in the interest of the common good, which under arrogance becomes tyranny, i.e., the rule of one man for his own advantage.
 - (2) Aristocracy is the rule of a group in the interest of the common good. This degenerates to an oligarchy, which is the rule of a group for their own benefit, as the cosmic system influences the nation.
 - (3) A republic is the rule of the better part of the people in the interest of common good. But when arrogance comes, it degenerates into a democracy, which is the rule of the worst part of the people for their own benefit.
 - (4) Client nation arrogance is the failure of our elected representatives and arrogant bureaucracy in trying to control the government.
 - (5) Client nation arrogance is the collective arrogance of a people in cosmic one.
 - n. In authority arrogance, the individual fails to make the most difficult transition of temporal life, which is going from the authority in the home to freedom in life. The home is organized humility. The parents' authority is enforced humility, and child's response to enforced humility produces genuine humility. Rejection of overt authority in life results in rejection of inward authority of the soul, and that destroys your own self-discipline.
 - o. Arrogance of Ignorance. Genuine humility is necessary for the transitions from authority in the home to freedom in life and from ignorance at salvation to cognizance at spiritual maturity. Genuine humility is the necessary teachability to make that transition. The arrogance of ignorance is the failure to make that transition from ignorance to cognizance in the Christian way of life.
 - p. In the arrogance of unhappiness, self-centeredness eliminates any capacity or possibility for happiness. Involvement in cosmic one guarantees unhappiness and leads to erroneous ideas about what constitutes happiness. This means you expect others to make you happy. Entertainment and marriage is for people who are already

happy. But with the arrogance of unhappiness, you have a martyr complex which results in trying to control people by giving them a guilt complex. This is how the weak control the strong.

q. The arrogance of disillusion is called iconoclastic arrogance or the feet of clay syndrome.

(1) This begins when you put someone on a pedestal. Then when their feet of clay shows, you become disillusioned and react to whatever they represent.

(2) In other words, arrogance creates an idol of enchantment and illusion, but when the idol is shattered, arrogance is shocked and distracted and disoriented to life.

(3) As a result, the arrogant creator of the idol seeks to destroy the idol, a revenge in which the person can only gain his self-respect by destroying the thing which has allegedly destroyed his self-respect.

(4) Illusion created by arrogance is illusion destroyed by arrogance.

r. The arrogance of morality is the self-righteous arrogance of superimposing false standards of morality on others. People major in one moral thing so they can rationalize and say they are better than everyone else in that area. This is superimposing a false standard of morality on others or taking a true standard out of its context, e.g., salvation. Morality is designed to protect human freedom.

s. The arrogance of emotion is irrationality. Arrogant people stop thinking and so their emotion becomes their substitute for thought. This is total preoccupation with self related to emotion. Knowledge is the environment for thinking. Bible doctrine is the environment for decisions. Emotional arrogance fantasizes and therefore collapses under pressure.

t. In the arrogance of pseudo-generosity, a person gives because of a desire for attention, approbation, or to buy friendship or happiness. 2Corinthians 9:7,11 teach that the function of genuine generosity is found in the mind.

u. Arrogance of Christian service. Loss of momentum comes from rejection of doctrine and substituting Christian service for spirituality. Christian service becomes a distraction to momentum. Production is a result of growth, never the means. Perpetuation of Christian service while in the cosmic system is the arrogance of Christian service. Arrogance mistakes Christian service for growth and momentum.

v. The arrogance of discouragement is preoccupation with self under pressure and testing. Unexplained disaster tempts the believer to feel sorry for himself. Being maligned, treated unfairly, or facing the death of loved ones are the kinds of disaster or pressure that bring this on. Matthew 26:58; 1 Kg 19:10. This was Peter and Elijah's

- problem.
- w. Arrogance of Lust. When legitimate desire is linked with arrogance, it becomes lust. Inordinate desire is lust. Desire is not wrong, but lust is. Lust is arrogant preoccupation with one's desires.
 - x. Pseudo-intellectual arrogance is the superimposition of human I.Q. over spiritual I.Q. Arrogance rejects divine viewpoint. It glorifies human speculation to the exclusion of Bible doctrine, or seeks to reconcile Bible doctrine with false philosophical, psychological, and scientific speculation; e.g., gnosticism.
 - y. Pseudo-love arrogance is the attempt of anyone to duplicate the principles or function of true love while residing in the cosmic system.
 - z. The function of suicide is produced by a permanently locked-in arrogance which motivates taking one's own life.
4. Cosmic two has the following nine gates. (See the doctrine of Cosmic Two.)
- a. Negative volition to doctrine. This person resists doctrine because he is antagonistic to truth, to God, and to the things of God. He is the enemy of God's plan. Evil, before it ever becomes a function or action, is a thought or motive. People are degenerate because of the way they think, not because of what they do. You have to be preoccupied with yourself before you can be negative to doctrine in cosmic two. This is characterized by antagonism toward everyone associated with the divine dynasphere. There are three categories of negative volition.
 - (1) Negative volition at God-consciousness. This is the point of accountability which occurs at different ages depending on the culture. God-consciousness can occur in a number of ways.
 - (a) Teleological thinking says a structure demands a designer.
 - (b) Cosmological thinking says the intuitive law of cause and effect demands the existence of God.
 - (c) Ontological thinking says that since the human mind possesses the idea of a perfect Being, such a Being must exist. There must be an absolute which gives character to the relative.
 - (d) Anthropological thinking says that man's soul possesses both volition and conscience with an urge to choose right rather than wrong, and that the structure of society is based on the recognition of virtue and truth.
 - (e) Theological thinking says that God must exist because men universally believe in His existence. Heathen are heathen because of negative volition at

God-consciousness or Gospel hearing, Romans 1:18-25.

- (2) Negative volition at Gospel hearing. Rejection of Jesus Christ enters you into gate 1 of cosmic two, 1Corinthians 1:18; 2Corinthians 4:3-4; 2Peter 2:20-22.
 - (3) Negative volition to doctrine. The believer immediately enters this gate when he rejects the communicator and/or his message. Emotional arrogance is a big reason for this. 2Corinthians 6:11, "You are hindered by your own emotions." You become selective in what you think, thus rejecting anything resembling truth. Then you lean on your emotions for pleasure, thereby misusing emotion, Romans 16:17-18.
- b. Cosmic degeneration. When you become antagonistic to truth you enter into a state of degeneracy. Degeneracy is in thought long before it is in actions. Romans 1:24-27 illustrates, "they who exchange the doctrine of God for a lie."
- c. Anti-establishment occurs when the soul is antagonistic to the laws of divine establishment and authority. 2Timothy 3:2-3 teaches that this begins in the home with "disobedience to parents." This is ingrained antagonism toward authority. Romans 1:28-32 is the best illustration of anti-establishment.
- d. Cosmic panaceas.
- (1) Man's attempts to improve the world are always sponsored by Satan. Anyone's solution sought apart from divine truth is a cosmic panacea.
 - (2) Cosmic panaceas rejects any salvation by grace or spirituality by grace.
 - (3) Instead of freedom, there is the demand for equality.
 - (4) "The end always justifies the means," is the motto of the believer in cosmic two. He believes in redistribution of wealth, over-taxation, legislation to solve all problems, sameness in life, big government and little people where citizens are slaves of the state, regulation of private enterprise, confiscation of private property, and utopianism.
 - (5) Cosmic panaceas lead to violence, terrorism, and revolution under the principle of social engineering.
 - (6) The state trains the children to be obedient to the dictates of the state rather than to parents. There is a total rejection of freedom and authority.
- e. Religion is Satan's counterfeit of the plan of God. Christianity is not a religion, but is a relationship with God through the person of Jesus Christ. Religion is man by man's efforts seeking to gain the approbation of God. 2Corinthians 11 describes religious leaders. 2Timothy 3:7-8, "these religious types oppose doctrine, are men of depraved mind [degenerate], disqualified from blessing with regard

to doctrine . . ." Cf. 2Peter 2:1-3.

- f. Demonism. See the doctrine of Demonism.
- g. Anthropocentric academic speculation is motivated by pseudo-intellectual arrogance. This is the attempt to reconcile philosophical and scientific speculation with doctrine. When this can't be done, the person rejects doctrine and seeks a substitute. The more arrogant you are, the more you are attracted to academic speculation.
- h. The old sin nature gate. See the doctrine of the Old Sin Nature.
- i. Evil as the policy of Satan.

G. Evil and the Emotional Revolt of the Soul.

1. Negative volition toward doctrine causes the believer to be changed by evil, Proverbs 5:13-14. Evil changes your thinking.
2. Emotion revolts in the fourth stage of reversionism against its right lobe. This is when people get into many different kinds of evil trends.
3. You can always tell historically when emotion takes over because there is a tremendous change in culture; e.g., in music and drama, which goes from being great, honorable, and romantic to being perverse, sick, imbecilic, and irrational. These pointless things apparently appeal only to those in emotional revolt of the soul. (This is why so many people still instinctively go for sports where there's still some honesty.) But many people are still propagandized by the current music, drama, and art trends. All of this explains why men now have long hair and women have short hair, as they try to run everything in revolt.
4. Emotion has no ability to think, no standards, no honor, no morality, and no establishment.
5. Normal emotion responds to our norms and standards, to doctrine in our soul, to establishment principles in the right lobe, and it recognizes authority.
6. But emotional revolt means rejection of authority. This sets up a vacuum which sucks evil into the soul. Evil in the left lobe produces scar tissue; evil in the right lobe produces hardness of heart.
7. There is no question that Satan controls any believer who has no doctrine in his soul. Therefore, you get into a tremendous amount of human good in reversionism.

H. Grace Versus Evil.

1. Every generation has to choose between the grace policy of God, represented by the cross, and the evil policy of Satan. This issue has never left the human race. The genius of God has perpetuated the issue of volition throughout human history and throughout the human race.
2. Therefore, the issue before the royal family is: are you influenced by doctrine or by evil? Our parents in the Garden faced this same issue.
3. Grace is the means by which doctrinal principles are elucidated; evil as Satan's policy is the means by which false doctrine is inculcated, Proverbs 11:18-19, 14:22, 15:3, 16:6, 22:3, 24:1-4; Ephesians 5:16; 2Thessalonians 3:2-3. These passages present some of the following

principles.

- a. Divine omniscience provides discipline for evil and blessing for doctrine.
 - b. Thinking you are an island unto yourself is in itself evil.
 - c. The end of the pursuit of evil for the believer is the sin unto death. This is the most suffering any believer can ever endure, but he deserves every bit of it.
 - d. Now, just as in the beginning, when you partake of the "forbidden fruit" of evil, you receive tremendous divine discipline. Just as what you eat from a tree becomes a part of you, so when you partake of evil it becomes a part of you. And simply by being filled with human good and evil, you bring on yourself a whole system of self-induced misery and divine discipline.
 - e. Ephesians 5:16 summarizes all these principles of evil found in Proverbs. You redeem time by the filling of the Spirit and maximum doctrine in your soul, which at the same time kills off evil.
4. Doctrine neutralizes evil in the soul, Psalm 54:5; Romans 12:21. Once under the influence of evil, the only possible recovery comes from learning doctrine.
 5. The mandate regarding evil is found in Romans 12:21: "Stop being conquered by evil, but conquer evil by means of the good." This refers to the function of the plan of God, X+Y+Z. The divine system for the administration of the good is residence and function in the divine dynasphere. Therefore, the only way to "overcome evil with good" is to advance in the plan of God through the daily perception of doctrine.
 6. Evil distorts grace, Psalm 38:19-20, 52:1. Grace does not come through when you are under the influence of evil.
 - a. The Psalm 38 passage says that anytime a person follows the absolute good and doctrine, he is subject to many attacks of evil, both subtle and obvious.
 - b. 1Corinthians 15:33, "Be not deceived; evil companions corrupt good morals." Many people become anti-establishment through their association with those who are influenced by evil, who are in effect evil evangelists.
 7. There is no evil in God, Psalm 5:4; Jas 1:13-15. It is impossible for any of God's attributes to be evil. He is minus all the evil things Satan does all the time. That there is no evil in God indicates the great dividing line in the angelic conflict.
- I. Protection from Evil.
 1. The supergrace believer is protected from evil. (Here is another reason to get to supergrace!) In supergrace B or no-man's land, all the greatest attacks of evil strike. So when you mature as a believer, you face all kinds of evil.
 2. Satan wants you to drop your guard and go negative toward doctrine, Psalm 21:11, 23:4; Proverbs 12:12,20,21; Genesis 48:16. Genesis 50:20, "They meant it for evil, but God meant it for good."

3. There is no coexistence with both evil and inner happiness. However, sin and happiness can coexist. Do you know anyone happier than David, or anyone who lived better than David? You can be happy living in your sins.
 4. There is divine protection from evil for the positive believer.
 - a. Psalm 37:16-19, "They [mature believers] will not be ashamed in the time of evil; in the day of depression they will still have abundance."
 - b. Psalm 91:10, 97:10, 119:101, 121:7; Proverbs 2:10-14.
 - c. Prov 1:33, "He who listens to Me shall live in security, and shall be at ease without fear of evil."
 - d. Prov 16:6, "By occupation with the Lord, one avoids evil."
 - e. Prov 19:23 teaches that there is divine protection from evil all around.
 5. The more doctrine you have in your soul, the more you will love the Lord and the more you will hate evil. All thoughts in life are actually fighting over your soul, Proverbs 3:7.
 6. The negative believer immediately finds a great deal against which he can react, and he moves into the stages of reversionism. Remember that Satan offers him a pseudo-supergrace status, paragraph, and pseudo prosperity. Satan is capable of rewarding as the ruler of the world.
 7. So the constant intake of doctrine is the only insulation from evil, because doctrine goes where evil would reside; i.e., in the right lobe, and there doctrine combats evil.
- J. More Principles on Evil.
1. Evil distorts establishment, Psalm 50:16-21, e.g., law and order, the sanctity of marriage.
 - a. Evil especially distorts divine institution #2, marriage, and divine institution #3, the family.
 - b. Evil also rejects authority. Psalm 50:18 says "for you hate authority." Rejection of authority in every area of life is evil. This is so prevalent in our day that you would think verse 18 was written recently.
 2. Reversionists are influenced by evil, Psalm 36:1-4; John 3:19; Psalm 36.
 - a. Evil begins at certain stages of reversionism, especially from the frantic search for happiness stage and on.
 - b. All reversionists are evil, for evil is the thinking of Satan and the propaganda of Satan. So anyone in reversionism is under the influence of Satan.
 - c. Evil is the result of rejecting doctrine.
 3. Evil rationalizes. Isaiah 5:20, "Woe to them that call evil good, and good evil." Since evil must avoid any guilt reaction, it must rationalize by distorting the conscience and setting up its own norms and standards.
 4. Conspiracy and revolution is evil, Psalm 64:4,5; Proverbs 17:11. If a person is anti-authority, he is evil, because evil always attacks authority. No problems can ever be solved by assassination.
 5. Evil is self-destructive, Psalm 34:21; Proverbs 24:19-20. This explains

why David lived while Saul died the sin unto death. Evil people always try to solve the world's problems by violence; e.g., anti-Semitism, which is three evils and two sins.

6. Evil seeks to build happiness on someone else's unhappiness, Psalm 35:12.
7. evil is repaid for good, it always hurts the soul of the one who did good. You haven't lived until this happens to you!
8. God judges evil, Psalm 34:16; Isaiah 13:11. God uses Evil One to punish Evil Two because evil responds to evil. People respond to their leaders, and if the leader is evil, so will the people be evil. As an illustration, Hitler was accepted in his evil, and so was his nation evil.
9. Bible doctrine and evil were here before we came into the world. You cannot change either doctrine or evil, but they can change you. The believer who seeks to change evil is changed by evil.
10. The principle of historical trends.
 - a. The uptrends of history are caused by the evangelization of mankind, followed by the communication and reception of the mystery doctrine of the Church Age.
 - b. The downtrends of history are caused by a maximum number of people living in Satan's cosmic system under the influence of evil.
 - c. Therefore, there are no tragedies in history. Historical disaster is related to certain cosmic trends based on evil, e.g., the demand for power exceeds the need for power.
 - d. Isaiah 47:11, "Evil shall come upon you and you will not understand its origin. Consequently, national disaster shall fall on you, and you will not be able to avert it; suddenly destruction shall come to you, and you will not understand."
11. Remember that evil is the policy of Satan as the ruler of this world, and Satan is the greatest creature genius. Using his genius against God led to his evil, for his arrogance led to revolution which led to evil.
12. While evil and sin originate from Satan, the source of man's evil is different. Man's sin comes from his old sin nature, whereas the source of evil is his right lobe in the mentality of his soul. Sin comes from the old sin nature; evil comes from your thinking, from the thoughts of your right lobe and frame of reference. Remember, you are what you think.
13. Good and evil must continue as part of the angelic conflict. Good and evil must continue to challenge us as to which way we will go: Satan's way or God's way.
14. Evil will not be solved until Satan is removed as the ruler of this world, until he is incarcerated at the Second Advent in Gehenna.
15. Evil can only be avoided by establishing a command post of the soul, Hebrews 13:10. Evil can only be handled in each generation by those who are influenced by Bible doctrine.
16. Evil cannot understand life. In evil, there is no such thing as reality. People who are influenced by evil do not know reality nor can they face reality. When disaster strikes, people do not recognize the evil that

originated it.

17. Evil is blind to the correct interpretation of history and does not understand life. This is because scar tissue on the soul believes the lie. Evil is divorced from reality. Reality says there is sin and evil in life.

K. Jesus Christ controls history.

1. In spite of evil, Jesus Christ continues to control history in three ways.
 - a. Direct control based on His own divine sovereignty will be brought more forcibly to the earth at the Second Advent.
 - b. Indirect control occurs through the laws of divine establishment. Destroying the laws of divine establishment results in anarchy and revolutions. Any people who have ever tried violent solutions have never found answers to their problems. Violence and revolution has never been the answer. God will demonstrate this at the Gog and Magog Revolution at the Second Advent.
 - c. Permissive control is God permitting evil to run its course during the angelic conflict.
2. Prov 16:3-4 summarizes the principle. Therefore, evil is going to run its course in human history, but evil should not be a deterrent to your spiritual growth. You advance spiritually in spite of evil. In other words, you don't throw up your hands and say "It's useless!"
3. Isaiah 45:7, "The One forming light and creating darkness [God created the creature who created darkness]; the One manufacturing prosperity and the One creating the evil one; I Jehovah, am the One manufacturing all of these things [Jesus Christ controls history]."

L. The saturation of evil means national destruction.

1. A vigorous nation can sin vigorously, but that doesn't mean destruction will fall upon it. Sin is not the issue; evil is.
2. The fourth cycle of discipline is economic disaster, Leviticus 25-26. The fifth cycle of discipline is being taken over by a foreign power. Isaiah 47:10-11, "Because you have trusted in your evil . . ." is a description of nations influenced by evil.
3. Nations not influenced by Bible doctrine or by the laws of divine establishment have a tendency to be influenced by one or more forms of evil. 4. There are three things a nation must have for survival and blessing: evangelism, spiritual growth in local churches by means of pastor-teachers teaching doctrine, and the laws of divine establishment functioning within the framework of the government.

M. Evil never understands grace function, Matthew 19:27-30.

1. Matt 20 is the Parable of the Vineyard Workers. (Note especially verse 16.)
2. The Bible always advocates capitalism and free enterprise.
3. Evil is always antagonistic towards grace and always seeks to manipulate grace.
4. God's standards for maturity and qualifications for blessing are the same for every believer: advance to spiritual maturity.
5. It is therefore blind arrogance for any believer to suggest or imply that he

- has achieved what no other believer ever has, or that he has had some unique experience, or that his life is more important than anyone else's.
6. Blind arrogance divorces the believer from the reality of spiritual things. Blind arrogance comes in many forms: legalism, salvation by works, spirituality by works, maturity by works. All three are signs of evil.
 7. So the person who assumes that the plan of God stands or falls on the basis of his behavior is arrogant and under the influence of evil. The plan of God depends on the essence of God, never on what we do.
 8. Peter was like the arrogant person who sets up false standards, and then by complying with those false standards concludes that he is a great believer. Arrogance assumes many incorrect things, and always slips so easily into evil. (For more amplification, see Philippians #59.)
 9. Like believers in reversionism and evil, the labor union of Matt 20 had erroneous standards. Only blind arrogance made them cling to their standards instead of yielding to the superior standards of management. Labor becomes evil by complaining and judging management. The Bible calls the owner AGATHOS, for he kept his word.
 10. So blind arrogance keeps the believer from yielding to the superior standard of God's matchless and perfect grace. Grace is related to doctrine, never to works.
 11. Rewards for the believer in eternity depend on God's policy of grace, not on the arrogant, legalistic, anthropocentric evil standards of blind fundamentalism. God neither blesses in time nor rewards in eternity on the basis of arrogant standards of legalists. All His blessing is based on His grace standards.
 12. You don't make covenants or contracts with God. When you know and love Him, you depend on His wisdom to deal faithfully with you at all times.
 13. So the "first" in this passage are those under the influence of evil. The "last" are the mature believers, depending on God's grace standards.
- N. Evil as Distinguished from Other Categories.
1. Evil is distinguished from war and disease, Jeremiah 28:8. Neither war nor disease are evil. War is not evil, though there are evil acts in war. But the principle of war is good and noble, for it is a part of the function of establishment to maintain freedom. Most religious organizations make war or disease a part of evil, which is where they get mixed up.
 2. Evil is distinguished from sin, 1Chronicles 21:1,17. You can't confess evil as you can confess sin.
 - a. Checking up on God is evil.
 - b. Evil possession of the soul is far worse than demon possession.
 - c. So David distinguished between sin and evil, though both were a part of his numbering the people. His motivation for doing so was evil.
 3. Evil is distinguished from evil in the administration of the fifth cycle of discipline, Jonah 3:10. The people were first thinking evil, which led to the fifth cycle of discipline, which is always administered through evil. But God

let them off from the fifth cycle of discipline, allowing the other evil to continue. So there are two kinds of evil.

- a. There is evil in a national entity when the people are negative to the laws of divine establishment, or when believers reject Bible doctrine and go into reversionism.
- b. The fifth cycle of discipline is called an evil. "An evil to an evil nation." In other words, God matches the punishment to the crime. He uses evil one to judge evil two.

O. Testimonies Concerning Evil.

1. Jacob: Genesis 48:16, "The angel who has redeemed me from all evil."
2. Joseph: Genesis 50:20, "You intended evil against me, but God meant it for good."
3. David: Psalm 84:10, 37:25-27, "I have been young, now I am old; yet I have not seen the righteous forsaken, nor His seed begging bread. Depart from evil and do good; therefore, live a long time."
4. Job: Job 28:28, "The fear of the Lord is the beginning of wisdom; to shun evil is understanding of doctrine."
5. Solomon: Proverbs 16:6,17, "And by occupation with the Lord one stays away from evil. The highway of the mature believer is to depart from evil."
6. Isaiah: Isaiah 59:15, "And the one who turns aside into evil makes himself vulnerable."
7. Jeremiah: Jeremiah 23:21-22, 9:3. 8. The Lord Jesus Christ: John 17, "I do not ask You to take them out of the world, but to guard them from evil."

P. The Final Mandate. 1Thessalonians 5:22, "Abstain from every form of evil."

Fear

Spiritual Dynamics 1048f, 420f, 241, 4/13/97; Ephesians 633, 857, 908

A. Definition.

1. Fear is used two ways in the Bible.
 - a. Fear is used for a mental attitude sin, characterized by panic when in a dangerous situation. It is a painful emotional distress aroused by impending pain, danger, disaster, evil or by illusions regarding the same. It is worry, apprehension, consternation, or horror. Fear is also an active feeling of dread, of which fright and terror are the more intense degrees.
 - b. Fear is used for reverence, respect, or awe. It is a reverence manifesting itself in obedience. In this respect, fear is a Christian virtue, 1Peter 2:17.
 - (1) The concept of fear in Exodus 20:20, "Moses said to them, `Do not be afraid; for God has come in order to test you and in order that the fear of Him may remain with you so that you will not sin.'" One of the greatest restraints on sin is fear of the righteousness and justice of God. The greatest believer of the Old Testament, Moses, was no exception to this and lost out on one of the greatest blessings of his life-entering the Land-by not respecting the righteousness of God.
 - (2) In Deuteronomy 17:19 fear denotes respect for God, "It [a copy of the Mosaic Law] shall be with him and he shall read it all the days of his life, that he may learn to fear [respect] the Lord his God, by carefully observing all the words of the law and its statutes." Respect for doctrine results in respect for the Lord.
 - (3) In Leviticus 25:17 fear prevents wrongdoing toward other persons, "So you shall not wrong one another, but you shall fear your God; for I am the Lord your God." Instead of reacting to the wrongdoing of others, you shall put the entire matter in the hands of God.
 - (4) Psalm 111:10, "The fear of the Lord is the beginning of wisdom; A good understanding all those who do it [application of doctrine]; His praise endures forever." Respect for the Lord is the beginning of a lifetime of learning Bible doctrine and having that Bible doctrine circulating in the stream of consciousness.
2. The meaning of the word "fear" in the Bible is determined by the context in which it is used.
3. Neglect or rejection of the mystery doctrine of the Church Age and failure to utilize its fantastic problem-solving devices result in many problems, including fear.
4. Fear is lack of thinking under pressure. It is a general problem in life. We are designed by God to be rational creatures; fear makes us irrational. Fear is an irrational and emotional sin.

5. For the believer, fear is failure to learn and apply Bible doctrine to the problems of life, and failure to learn and utilize the problem-solving devices.
6. Fear is a part of the emotional complex of sins. Fear is a whole system of sins which include worry, anxiety, insecurity, incapability of doctrinal application, and therefore inability to use the problem-solving devices.
7. Fear also includes all the problems of emotionalism, for fear is an emotional sin. Many sins involve only thinking (e.g. lust), but fear involves emotion and no thinking.
8. The Christian loser is bogged down and hindered from his advance by various categories of sins and arrogance related to fear.

B. The Snowballing Principle of Fear.

1. The more things you surrender to fear, the more things you fear. Today you may be worried about only one thing; tomorrow about two things, etc. Soon you become so emotionally involved in fear that you have no identity. Irrationality means loss of identity, which means the accumulation of fear until you are afraid of life. Fear is something that, if not controlled, continues to develop in your life until you have no capacity, and as a believer you become a loser. (One of the motivations for becoming addicted to drugs is fear of life, anxiety, worry, and tension.)
2. The extent to which you surrender to fear, the greater is your capacity for fear. To the extent to which you surrender to fear, to that extent fear controls more and more of your life. Increasing fear means increasing insecurity, which destroys your capacity for love, life, happiness, and blessing. No set of circumstances in life will ever make you happy. There is no way you can have true love or true happiness apart from a healthy mental attitude.
3. The greater your capacity for fear, the more you increase the power of fear in your life.
4. The more you increase the power of fear in your life, the greater your mind set as a loser believer and the greater your chances of failure to execute the protocol plan of God through the mechanics of the spiritual life under equal opportunity. The greater your chances of failure to execute the protocol plan of God, the sooner you cancel your equal opportunity to glorify God. The sooner you cancel your equal opportunity to glorify God, the sooner you live a life of total misery through the law of volitional responsibility.
 - a. The more things that acquire the power of fear in your life, the greater your capacity for fear. The greater your capacity for fear, the greater your capacity for arrogance and becoming a loser. For fear causes you to become totally preoccupied with yourself. Once in the arrogance complex, all the rest of the mental attitude sins come quickly. The combination of fear and arrogance causes many people to become mentally ill.
 - b. The more things that acquire the power to promote fear in your life, the more punitive suffering and self-induced misery you bring on

- yourself.
- c. The more things that acquire the power of fear in your life, the greater your capacity for fragmentation and becoming a loser in the Christian life. As a loser, your capacity for life, love, and happiness is completely destroyed.
 - d. The greater your mindset as a loser-believer while living, the greater the intensification of your fear when dying.
5. Fear is an emotional sin. Emotion has no true courage. It has a pseudo courage. Arrogance and emotional domination of the soul produce cowardice. Fear is irrational and irresponsible. It creates three things: the arrogance skills, the arrogance complex of sins, and the emotional complex of sins. Fear not only removes Bible doctrine from number one priority in the life, but fear fragments and destroys the function of your spiritual life and moves you into the eight stages of reversionism. The last three stages of reversionism destroy all previously learned Bible doctrine and hinder any use of problem solving devices. Fear is a function of self-absorption. To make emotion the criterion for the spiritual life is a wedding between the arrogance skills and the emotional revolt of the soul. Normal emotional activity in the soul functions in subordination to the absolutes of Bible doctrine circulating in the stream of consciousness. Emotional response to doctrine and the thinking of the spiritual life becomes a true variable, while emotional activity that dominates and subordinates Bible doctrine to it is rejected by the absolute.
- a. Emotion can be normal or evil, good or bad. Regardless of what it is, emotion is never a tool of cognition. You do not learn by emotion. God gave us emotion as a enjoyer of what is truth.
 - b. Emotion is not a criterion for the spiritual life. Emotions were never designed to be problem solving devices.
 - c. Sinful emotional activity such as fear, worry, anxiety, hatred, anger, revenge, guilt are reactions without divine approval and totally rejected by the absolutes of Bible doctrine.
 - d. Emotional reactions, such as emotional revolt of the soul or false spirituality by ecstasies, are a distraction to the execution of the protocol plan of God. Given some testing, the loser believer under emotional revolt of the soul will scream loud and clear, find someone to blame, and fall apart.
 - e. Emotion as the criterion of the spiritual life converts reality into unrealistic expectation, illusion, denial, projection, hallucination.
 - f. The believer must distinguish between normal emotional response (like watching a good movie) or abnormal emotional reaction to life in the form of the emotional revolt of the soul (using drugs).
 - g. Fear as an emotional sin is zero. Zero application to life results in stress, intensity of suffering through additional stress, but fear does not exist in virtue-love, 1John 4:18.
6. The fear principle explains the sin unto death, 1John 5:16b, "There is a sin face-to-face with death." The function of worry and anxiety in living

results in the function of fear in dying. There is a sin believers commit while taking the journey through their very own death-shadowed valley: fear, reaction to the fact you are dying, bitterness.

7. Destruction of capacity for life, love, and happiness increases your capacity for arrogance and emotionalism, and therefore, your capacity for fragmentation.
8. So fear is a key that unlocks many doors, starting with the door of arrogance. You cannot be afraid without putting an abnormal emphasis on yourself. To the extent that you become frightened by anything, to that extent you set up a new circuit in your life which is arrogance. From that fear comes many manifestations of arrogance.
 - a. Jealousy. If you're afraid of losing someone, you become jealous when they show any favoritism toward anyone else.
 - b. Bitterness. You become bitter toward that person because they don't give you the affection and attention you think you deserve.
 - c. Vindictiveness.
 - d. Implacability.
 - e. Revenge motivation. From all this comes a series of functions in your life that absolutely destroy any capacity. Therefore, you cannot be distinguished from the unbeliever, except that you are far worse than many unbelievers. They have handled fear through establishment principles. But you have something so much greater and so much easier compared to how they must handle fear. Yet it's amazing how many unbelievers are superior to Christians in their modus operandi, conquering such things as fear the hard way through establishment principles.
9. Arrogance, fear, worry, anxiety, anger, and emotionalism are all irrational. Irrationality is a total contradiction to the protocol plan of God which manufactures invisible heroes. Fear manufactures losers.
10. Fear is lack of thinking under pressure. Of course, if you don't think under normal circumstances and in prosperity, you will be filled with fear during abnormal circumstances.
11. Fear is the mental attitude of worry, anxiety, apprehension, trepidation, and despondency. Inevitably, fear leads to arrogance, the narcissus syndrome, and even to psychosis.
12. Fear cannot coexist with the function of the protocol plan of God in your life. The function of the protocol plan of God means first the function of Bible doctrine. When you have a point of doctrine, you can say as David did when facing Goliath, "The battle is the Lord's." That overcomes the problem of fear and so releases your ability to go into action, which is exactly what David did.
 - a. Fear and the function of your spiritual life are mutually exclusive.
 - b. People who live by fear are intimidated by life. For the believer who lives in a state of fear, the fear increases like a disease. As the cancer of fear increases, that individual becomes intimidated by life.

- c. Fear eliminates a personal sense of destiny, so that the loser believer cannot overcome emotional sins like fear, worry, anxiety, guilt, denial, projection.
 - d. Fear of death will never prevent your dying, but it will prevent your living.
 - e. Fear is being overcome by the problem, becoming enmeshed in the disaster. The disaster destroys the spiritual life rather than the advancing the spiritual life as designed by God.
 - f. A personal sense of destiny is inculcated with the solution, therefore involved in the function of the problem solving devices for the application of doctrine to experience.
 - g. Scripture.
 - (1) Psalm 56:3-4, "What time I am afraid, I will put my trust in You. In God, whose word I praise, In God I have put my trust; I shall not be afraid of what can man do to me?"
 - (2) 2Timothy 1:7, "For God has not given us a spirit of fear, but of power and of love and sound judgment."
13. Arrogance produces irrational self-deception, which in turn spawns fear, worry, anxiety, and the unhappiness of self-induced misery.
- a. Arrogance causes loss of personality identity. Many women have lost their personality identity because they wanted to feel wanted and loved, but ended up merely being used. This is abnormal self-deception.
 - b. Some people have great capacity for unhappiness, for they can only complain and grumble about life. The more you develop your capacity for unhappiness, the farther away goes your chance of having any happiness in this life.
 - c. Because of arrogance, you do not know who you are or what you are, for you cannot see your soul in the mirror.
 - d. With loss of personality identity, you fall into a total state of fear so that you begin to retreat from any form of reality, becoming psychopathic or neurotic.
 - e. The only hope is that, while you're still partially normal, to function under post-salvation epistemological rehabilitation. For cognition of Bible doctrine inside the divine dynasphere can remove the fear, arrogance, self-deception, and the retreat from reality which makes it impossible for God's grace to break through and be utilized in your life.
 - f. But when you become a total loser, having no understanding of God's grace, you are totally miserable. So fear is the beginning of the end for you, which you do to yourself.
- C. The Solution to Fear.
- 1. The protocol plan of God is designed to remove all the cobwebs of fear in your soul and replace them with confidence in doctrine, which leads to confidence in the Lord. That is the only true basis for spiritual self-esteem, which is confidence in yourself through Bible doctrine. This

inevitably results in the greatest courage in life. It's more than moral courage; it is a mental attitude courage in all relationships and in all circumstances of life.

2. Paul stated this to Timothy who was intimidated by his congregation. 2Timothy 1:7 is a mandate which belongs to the protocol plan of God. "For God has not given to us a lifestyle of fear, but of power, and of virtue-love, and of sound judgment."
 - a. Every time fear comes into your life, you know you are not living the Christian way of life. You know immediately that you are not executing the protocol plan of God.
 - b. Power refers to the 100% available omnipotence of God. The omnipotence of God the Father is related to our portfolio of invisible assets. The omnipotence of God the Son is related to the perpetuation of human history so that we can execute the protocol plan of God. The omnipotence of God the Holy Spirit is related to our very own palace, the operational-type divine dynasphere. Relying on God's power is true courage.
 - c. True courage is virtue-love, i.e., personal love for God the Father, impersonal love for all mankind, and occupation with Christ.
 - d. True courage means sound judgment, thinking under pressure, and good judgment at all times. Sound judgment comes from Bible doctrine, not from emotion. The person with real courage is the person with doctrine in their soul. For example, when David faced Goliath, he had doctrinal courage which was far superior to Goliath's loud-mouthed macho courage.
 - e. The protocol plan of God is a life of courage. The execution of the protocol plan of God is learning courage.
 - f. What passes for courage is often not courage at all, but macho arrogance and stupidity.
 - g. Virtue-love represents the problem-solving devices. Sound judgment is the result of utilizing the problem-solving devices.
3. 1John 4:18, "Fear does not exist in virtue-love, but virtue-love drives out fear; for fear causes punishment. In fact, the person who is afraid has not been matured by virtue-love."
 - a. If you have personal love for God the Father and you understand His integrity, you don't need to claim specific promises for every situation. You rest on the entire essence and integrity and person of God. If you love God, you therefore know God.
 - b. Therefore, once you have virtue-love, you're not afraid of anything whereby you need promises, for now you know the One who makes the promises. You understand God's integrity, and therefore, you are dependent on Him. If you are dependent upon God and His integrity, then having fear is not only an insult to God, but it is blasphemous and sinful.
 - c. Fear actually causes two categories of punishment. First, you punish yourself through self-induced misery. Then when fear gets

into arrogance, divine punishment follows. So you can be punished three ways by fear: by yourself, by your peers, and by God.

- d. Mature believers are not afraid.
 - e. Virtue-love, mentioned three times in this passage, represents all the problem-solving devices.
4. So the great problem-solving devices of spiritual adulthood eliminate fear by equating living with dying and adversity with prosperity.
- a. Fear of death destroys capacity for life; it is a sign that you are still in spiritual childhood. Death is the last thing in the world that should concern you, for you have no control over the manner of your death or time of your death. When you realize your death is strictly in the Lord's hands, the one time when the Lord's wisdom will prevail over your volition, there is no excuse for having fear of death.
 - b. Then once you understand there is nothing to fear in death, then you begin to realize there is nothing to fear in life.
 - c. Fear is a great motivation in life for most people. Yet fear is totally destructive; it destroys love. Making wrong decisions out of fear destroys your capacity for life.
 - d. Many people spend so much time being afraid of death, or of dying, or of starving, or of being poor, etc., that they do not enjoy life. They have no zest for life and no capacity for life. The one person in this world who has zest and capacity for life is the spiritually mature believer.
 - e. Fear of adversity destroys capacity for prosperity. When prosperity comes, you're so afraid that you will lose it that, in your fear, you have absolutely no capacity for that prosperity. You may stash it all away for "a rainy day." That's no capacity for life. Therefore, you do not enjoy prosperity when it comes.
5. Fear is the enemy of the protocol plan of God. It destroys any possibility of suffering for blessing in its three stages.
6. Fear makes you herd bound so that you come to depend on others.
7. The Church Age believer cannot think, apply doctrine, or solve problems through the thinking or mind of another believer. You must have the doctrine in your own soul and solve your own problems. To the extent that you depend upon others for your spiritual application to life, to that extent you are a loser.
- D. Fear is a sin of emotion.
- 1. Fear, like anger, is a sin of emotion. Emotion cannot think, apply doctrine, or function in a crisis. Emotion has no doctrinal content, when the emotional complex of sins are involved. There is emotion which is not sinful. There is good and bad emotion. Fear is the application of nothing to adversity, resulting in less than nothing.
 - 2. When arrogance pulls the pin of the grenade, fear is a part of the fragmented life.
 - 3. There are two categories of emotion.
 - a. In normal emotion, the emotions respond to the authority and

- thinking of the prefrontal lobes of the soul.
- b. In abnormal emotion, the emotion controls the frontal lobes of the soul and blanks out all thinking. Abnormal emotion produces fear, worry, anxiety, anger, and hatred, resulting in violence, which is anger and hatred blocking the normal restraints from the prefrontal lobes.
4. Fear can never think under pressure. Believers in the emotion of fear cannot apply doctrine and handle the problem. When emotion takes over, doctrine is erased.
 5. Courage is thinking doctrine and functioning under pressure as if there were no abnormal circumstances, no crisis, or no pressure. Courage is claiming promises in adversity; using the ten problem-solving devices; and functioning under the privacy of your royal priesthood to think, to apply, and to metabolize doctrine with your own intellect. However, fear makes you a loser.
 6. The status of spiritual self-esteem begins the grace function of cognitive self-confidence, i.e., thinking in terms of metabolized doctrine in your own right lobe. This is the dynamics of divine viewpoint in the frontal lobes of the soul.
 7. The Church Age believer cannot think doctrine, apply doctrine, or solve problems through fear or through the mind of another believer.
 8. Fear is emotional. The spiritually adult believer eliminates emotion as a criteria for Christianity, since emotion cannot think, cannot apply doctrine, cannot learn or use the problem-solving devices, and cannot rationalize or estimate the situation from the divine viewpoint.
 9. Fear is the emotional means by which people fail under any kind of pressure or even normal circumstances. Courage is thinking doctrine under pressure, claiming promises of God under adversity, understanding the utilizing the ten problem-solving devices of the protocol plan for the Church Age.
 10. Since fear is a sin of emotion, it is necessary to understand more about emotion. (See also the doctrine of Emotions.)
 - a. The emotional believer defines the status of the believer who does not have the ability to think doctrine or to use problem-solving devices.
 - b. The status of spiritual self-esteem in the Christian way of life begins the grace function of cognitive self-confidence, which is the antithesis of fear. Such a believer who thinks in terms of metabolized doctrine and the ten problem-solving devices can put fear in its proper place and also experience legitimate emotion.
 - c. The believer in spiritual adulthood eliminates emotion as the criterion for Christianity, since emotion cannot think, cannot apply doctrine, cannot rationalize, and cannot estimate a situation. When emotion is out of line in the soul, it results in irrationality and its accompanying sins of fear, worry, anxiety, and anger.
 - d. Emotion is not capable of using the problem-solving devices of the

- protocol plan of God.
- e. Since emotion is a part of the soul, it can be normal as well as abnormal.
 - (1) Normal emotions respond to your frame of reference. Normal emotions are subordinate to your intellect. When doctrine is in your intellect, emotions can become legitimate if they are subordinate to that doctrine.
 - (2) Abnormal emotions tear you apart (like a nagging woman). There must be a balance between your emotions and the right lobe of your soul. What you really are is what you think on the inside. Good social protocol has normal emotion related to it. Emotion is often the animation of what we think.
 - f. The Bible has a great deal to say about the emotions of the soul, often using psychological nomenclature to express the concept of emotion.
 - (1) The Hebrew word KILJAH refers to the fat pads of the kidneys, but it is used figuratively for the emotions in Psalm 7:9, 62:12; Jeremiah 11:20, 17:10.
 - (2) The Greek word NEPHROS is used in the New Testament for emotions, translated in the KJV "reins," in Revelation 2:23.
 - (3) Another Greek word, SPLAGCHNON, is literally translated "guts" or "entrails." It is used for emotions in 2Corinthians 6:12.
 - (4) Another Greek word, KOILIA, is used for emotions in Romans 8:16 and Philippians 3:19. It also connotes body cavity, stomach, womb, uterus, and intestines. It actually refers to the solar plexus, the nerve center where you feel "butterflies" or activity when excited or nervous.
 - g. These words for emotion are different from KARDIA, which refers to the intellect or the right lobe of the soul where there is no emotion. The emotions should be subject to the right lobe of the soul, where the doctrine that gives you momentum and wisdom is located.
 - h. The Bible distinguishes between the right lobe and emotions.
 - (1) Jeremiah describes our Lord Jesus Christ as "the Lord of the armies who judges righteously, who tests the emotions and the right lobes" in Jeremiah 11:20.
 - (2) Jeremiah 17:11, "I, the Lord, search the right lobe, and I test the emotions in order to give to every man according to his modus operandi."
 - (a) All spiritual momentum and growth and application comes from epignosis doctrine in the right lobe of the soul.
 - (b) How the Lord judges you depends on which dominates your soul: the heart or the emotions. In

the heart, there must be EPIGNOSIS and SOPHIA doctrine.

- (c) Note that the Lord searches the heart, but He tests the emotions. He searches the heart for doctrine, and He tests the emotions to see if they are subordinate to the heart or if they control the heart.
 - (d) If the emotions dominate the heart, then the modus operandi of the believer is heretical, as with pentecostals.
- (3) Psalm 26:2, "Examine me, O Lord, and test me; test my emotions and test my heart." In other words, see that my emotions are subordinate to my intellect and to Bible doctrine. The heart must be tested for its content of doctrine and its control of emotions.
- (4) Revelation 2:23, "And all the churches will know that I am He who investigates the emotions and the right lobes [hearts]." God is constantly investigating your life. He investigates your heart for doctrine. Without doctrine in your heart, a vacuum is created, causing your emotions to automatically dominate your heart. This results in emotional revolt of the soul.
- (5) Proverbs 23:15-17, "My son, if your right lobe [heart] is wise, my own right lobe [heart] will be glad; and my emotions will rejoice when your lips speak what is right. Do not let your right lobe [heart] envy sinners, but live in respect for the Lord all the day."
- (a) When you hear truth, you have a norm and standard for truth from doctrine in your heart, and therefore, you respond emotionally.
 - (b) When you "live in respect for the Lord all day," your right lobe controls your emotions. That refers to occupation with the person of Jesus Christ.
- i. When emotion takes over control of the soul, fear and emotion become inseparable. Emotion is irrational arrogance. It has no thought, no doctrinal content, no common sense.
- j. Even normal emotion is not the criteria by which you are to evaluate your spiritual life. Your spiritual life is what you think, not what you feel.
- k. Believers who make emotion the criterion for their spiritual life generally have four basic problems.
- (1) Such a believer's emotional pattern distracts him from the execution of the protocol plan of God, Romans 16:17-18. "Now I urge you, brethren, be alert for those who are causing dissensions and apostasies contrary to the doctrine which you have learned. For such believers do not obey our Lord Jesus Christ, but they obey their own emotions, serving

themselves; and by their smooth and flattering speech, they deceive the hearts [right lobes] of the stupid."

- (2) Therefore, emotion hinders postsalvation epistemological rehabilitation; i.e., the perception, metabolization, and application of Bible doctrine. 2Corinthians 6:11-12, "O you Corinthians, our mouth [means of communicating doctrine] has been open face to face with you [in doctrinal teaching]; our right lobes have been enlarged [by learning more doctrine]. Therefore, you have not been hindered by us [Paul, Apollos, Timothy]; you have been hindered by your own emotions."
- (3) Such a believer makes a god out of his emotions, Philippians 3:18-19. When emotion becomes your god, you're fragmented and ripe for the tongues movement. Philippians 3:18-19, "Many [cosmic] believers keep walking, concerning whom I have communicated to you many times, and now continue communicating even though weeping, that they are the enemies of the cross of Christ, whose destiny is destruction, whose god is their emotion, whose fame is by means of dishonor [whose glory is their shame], who keep on thinking about earthly things [wrong priorities from a fragmented life]."
- (4) Such a believer's unrestrained or uncontrolled emotional pattern is the basis for criminality, violence, hatred, anger, total involvement in the arrogance complex, which means bitterness, vindictiveness, jealousy, implacability, self-pity, and guilt reaction. So there is a very close relationship between the arrogance complex and emotional sin. Such a believer's unrestrained or uncontrolled emotional pattern is related to the five categorical problems, especially #2, fear.
 - l. All you have by applying the emotional sins of fear, worry, anger, and anxiety to the problems of life is nothing, or even worse, the manufacture of greater problems. Nothing (emotion) added to something (your problems) is still nothing.
 - m. Fear and emotion are inseparable; you cannot have one without the other.
 - n. Courage is the ability to think under pressure. Cowardice is the dominance of emotion under pressure.
 - o. Emotion is irrational arrogance, using feeling or emotion as the criterion for life instead of Bible doctrine.
 - p. There are two categories of emotion in the spiritual life.
 - (1) Normal emotion is under the authority of the right lobe or heart. It responds to the thinking of the epignosis doctrine in the right lobe.
 - (2) In abnormal emotion, emotion controls the right lobe or mentality of the soul. Though Christians do operate this

way, it is not spiritual at all.

- q. Abnormal emotion produces sins of worry, fear, anxiety, anger, hatred, and it is the motivation for many other sins such as gossip, slander, maligning, judging, violence and even murder.
 - r. In the human soul, there exists a male and a female part, just as the human body has both male and female hormones. Intellect is the male part of everyone's soul, and it must dominate the emotions. Emotion is the female part, and it must be dominated by the precordial frontal lobe.
 - s. Therefore, emotion is a responder and reflector of thinking and/or norms and standards. Emotion is the feeling reflex of the soul.
 - t. As a system of response and feeling, emotion in itself does not contain the following five things: the ability to reason, content of thought, common sense, vocabulary as a tool for mental function, or doctrinal content.
 - u. Emotion is never the criterion for Christian experience. This means you are not spiritual because you feel spiritual or because you have an emotional or ecstatic experience.
 - v. Alleged speaking in tongues is blasphemy; no one has legitimately spoken in tongues since August of 70 A.D.
 - w. Under the principle of fear, worry, anxiety, and irrational arrogance, emotion is a major distraction to the execution of the protocol plan of God for the Church Age.
 - x. Emotional arrogance includes the following blasphemies.
 - (1) You are not saved unless you feel saved.
 - (2) You are not spiritual unless you feel spiritual.
 - y. Emotional arrogance results in constant fear, worry, anxiety, and insecurity in the most secure plan ever provided in this world, i.e., God's protocol plan. Therefore, it is blasphemous to be in a state of fear or worry. Emotional arrogance converts reality into illusion and hallucination.
 - z. In other words, emotions are wonderful when subordinate to doctrine. Emotions are a disaster when they control your soul. The signs of such control include arrogance, fear, worry, anxiety, and insecurity.
11. Emotion is defined as that complex, biochemical and physiological process or function concerned with the somatic expression of feeling. Therefore, it is obviously not a part of the Christian way of life, which is spiritual.
- a. Emotion is the basis for thymopathic behavior, i.e., the disturbances of effects.
 - b. There are two functions of emotion.
 - (1) The conscious sensation of emotions in the soul.
 - (2) The effects of emotions on the organic functions of the body.
 - c. The conscious sensation of emotions in the soul is a mechanism of emotion in the brain area.

- d. The effects of emotion on the organic functions of the body is the parasympathetic effects of the transmission of too many or too few motor nerve impulses to the muscles of the body.
 - e. The prefrontal lobes are the cortical areas associated with thought, motive, and decision. Normal emotions respond to thought in the frontal lobes, especially the right lobe.
 - f. Even where the frontal lobes have been removed through a frontal lobotomy, the person is still capable of emotional activity. Such a person's emotions are unstable, illustrating the relationship between emotion and certain sins such as anger, fear, hatred, and anxiety. Emotion without thought is a tragic complication of life.
12. Emotion and failure.
- a. Such sins as anger, fear, hatred, worry, and anxiety are emotional. These sins of emotion result in other sins of emotion, such as violence and murder.
 - b. Emotion is also related to human power and human influence, but never to divine power and the mystery doctrine of the Church Age.
13. Applications.
- a. Under the protocol plan of God for the Church Age, emotions are not adequate guides for motives, thoughts, decisions, or actions from the believer.
 - b. Emotions are not tools for cognition nor criteria for life.
 - c. The Church Age believer must learn to distinguish between postsalvation epistemological rehabilitation as the means of executing the protocol plan of God, and emotional experience which can be normal or abnormal. But whether it is normal or abnormal, it is not actually the spiritual life, only a response to it.
 - d. Normal emotional experience results from subordinating emotion to the intellect. Abnormal emotional experience results in either subordinating the intellect to emotion, or the emotional bypassing of the norms and standards of God's protocol plan.
 - e. In other words, abnormal emotional experience may express itself in pseudo-spirituality of ecstatic experience which has nothing to do with the filling of the Spirit. Or it may express itself in emotional sins like hatred, worry, anxiety, fear, anger, violence, or even murder.
 - f. The emotional activity of fear, worry, and anxiety has no cognitive self-confidence from Bible doctrine. Therefore, there is no doctrinal conceptualism and no function of the problem-solving devices of the protocol plan of God.
 - g. The sinful activity of hatred, fear, anger, and worry promote arrogance undermine momentum in God's plan through the fragmented life.
 - h. The application of nothing to something is nothing. You cannot apply emotion or its results, e.g., hatred, anger, fear, worry, and anxiety, to the problems of life and ever come up with solutions. By applying emotions in themselves, all you have is more problems

- and the intensification of your problems.
- i. The application of fear to the problems of life only creates more problems and greater problems. So the fear reaction of nothing added to something results in less than nothing, i.e., the vacuum which is the blackout of the soul.
 - j. The function of fear, with its corollaries of worry, anxiety, anger, and hatred, is both a sin and an abnormal emotion resulting in the arrogance of non-identity. The arrogance of non-identity distracts the believer from executing the protocol plan, and it disorients him to the fantastic problem-solving devices provided under that plan.
 - k. Since emotion is a biochemical and physiological process concerned with the somatic expression of feeling, it is obvious that emotion is not part of the Christian way of life. The by-products of emotion also cannot be a part of the Christian way of life; in fact, they are a part of the fragmented life.
14. Fear can be related to peer pressure, and it produces two categories of arrogance. Both categories result in fear and instability. This results in a self-identity problem, which spawns other problems. The two categories of arrogance are:
- a. The better-than syndrome, in which the believer thinks he is superior to all other believers. But when someone better comes along, he cracks up and gets into emotional sins.
 - b. The worse-than syndrome, in which the believer thinks he is inferior to all other believers. This produces arrogant subjectivity.
 - c. Peer pressure arrogance produces irrational self-deception, which in turn results in inordinate ambition, inordinate competition, which multiplies emotional sins, motivating violence, and even murder.
 - d. Such a believer has reached the saturation point of self-induced misery, and has blocked out the problem-solving devices that could help him.
15. Fear is a contradiction of the protocol plan of God for the Church Age. Contradictions cannot exist in the protocol plan. Therefore, the fragmented life is not a part of the protocol plan.
- a. Arrogance contradicts the protocol plan. Emotionalism contradicts the protocol plan. Ignorance of doctrine contradicts the protocol plan. Ignorance of the problem-solving devices contradicts the protocol plan.
 - b. Contradictions are eliminated through postsalvation epistemological rehabilitation. Contradictions are eliminated and replaced by the ten problem-solving devices.
 - c. God is perfect; therefore, His plan is perfect. Perfect God has designed a perfect plan for imperfect persons.
 - d. Fear, worry, and anxiety are a contradiction to God's plan, purpose, and will for your life.
 - e. No believer can execute the protocol plan while in a state of fear, worry, anxiety, hatred, anger, and other emotional sins.

- E. Fear is used as an expression of category one love or occupation with Christ. This is documented in many passages of Scripture, including 2Samuel 23:2-3; Neh 5:9; Job 28:28; Psalm 19:9, 34:11-12, 111:10; Proverbs 1:7, 9:10, 10:27, 22:4; Mal 3:16; Ephesians 5:21.
- F. Fear is a mental attitude sin, 1Samuel 18:12,29. 1Samuel 28:20, "The fear of man provides a snare, but he who trusts in the Lord shall be promoted."
- G. Fear is a sign of reversionism. 1Samuel 18:12,29, 28:20. Saul was afraid of David.
- H. Fear is prohibited in the grace plan of God. Deut 31:6,8; Josh 8:1; 1 Chr 28:20; Isaiah 41:10; 2Timothy 1:7. "Fear not, for I am with you."
- I. Maturity is characterized by courage or lack of fear. Psalm 3:6, 56:3, 11; Hebrews 11:27. This is true even when surrounded in battle.
- J. True love is the absence of fear, 1John 4:18. It is impossible to have fear and be occupied with Christ at the same time.
- K. There is a legitimate fear of failure to utilize the faith-rest drill and make doctrinal application, Hebrews 4:1. Believers should be afraid of subjective thinking and failure to claim the doctrines, promises, and logistical grace of God.
- L. Principle of the Fear-Panic Ploy.
 1. It is possible to learn many doctrines and yet fall apart in historical or personal disaster.
 2. Sudden disaster often places the believer under great pressure and moves him into panic where he cannot concentrate on the doctrine he has learned.
 3. The difference between fear and courage is the ability to concentrate under great pressure.
 4. The coward cannot think under pressure, while the man of courage concentrates under the same pressure.
 5. Concentration is required in learning and metabolizing doctrine, but is required to a greater extent under a pressure situation.
 6. Adversity, suffering, stress, and disaster have the ability to destroy concentration and cause your rate of learning to exceed your rate of learning.
 7. The suddenness or intensity of a disaster hinders the believer from concentrating on doctrine he has already learned.
 8. Normal reaction to disaster can be fear and panic, so that the believer cannot apply doctrine.
 9. Because of this, there are many Biblical commands about fear.
 - a. Deut 31:6,8, "Be strong and courageous, do not be afraid of them or tremble because of them for the Lord your God is the one who goes with you. He will not fail you. He will not desert you. The Lord Himself goes before you, therefore He will be with you. He will never leave you nor desert you. Do not be afraid. Do not be discouraged."
 - b. Isaiah 41:10, "Therefore, the Lord is the One who goes ahead of you; do not fear or be dismayed."
 10. Believers in all stages of spiritual growth can find themselves suddenly in

the fear-panic ploy of the cosmic system from some sudden disaster. Every believer must be prepared for this. Psalm 56:3, "When I am afraid, I will trust in you." Faith always selects something (a promise from God, a doctrine) that is stronger than the pressure that comes from stress.

11. The solution to fear is found in the faith-rest drill, by which the believer claims a promise to stabilize the mind. You cannot function under the faith-rest drill unless you have spiritual strength. 1Corinthians 2:5, "That your faith should not be in the wisdom of man [human viewpoint], but in the power from God [Bible doctrine in the soul]." 2Corinthians 5:7, "For we walk by faith and not by sight."

M. Fear And The Arrogance Skills At The Red Sea.

1. Exodus 14:8 states that when the Jews left Egypt, they left in a state of arrogant defiance. This caused Pharaoh to change his mind about letting the Jews leave and motivated him to pursue and attempt to destroy them.
2. Instead of using prayer and the arrogance skills, the Jews at the Red Sea should have been using the faith-rest drill and other problem solving devices. They should have understood what Moses had been teaching them-that God has a plan for their life. Exodus 14:13-14, "But Moses said to the people, 'Do not fear! Take your stand and watch the deliverance of the Lord which He will accomplish for you today; for the Egyptians whom you have seen today, you will never see them again forever. The Lord will fight for you while you keep silent.'"
3. Principles.
 - a. Cowards always hide behind arrogance.
 - b. The Jews saw the problem; Moses saw the solution. The people faced the problem and were afraid. Moses faced the same problem and was confident from the application of metabolized doctrine in his soul.
 - c. You cannot run around expressing fear and at the same time apply doctrine. Fear and the mechanics of the spiritual life are mutually exclusive. You are in one or in the other. You will face your D-day.
 - d. A sign on the door of an English pub during the battle of Britain during World War II said, "Fear knocked at the door. Faith answered. No one was there."
4. Points of Application.
 - a. The problem solving devices on the FLOT line of the soul prevent the outside pressures of adversity from becoming the inside pressures of stress in the soul. The FLOT line prevents this.
 - b. Adversity is the outside pressure of life. Stress is the inside pressure of life, like fear, worry, anxiety. When there is no problem solving device on the FLOT line of the soul, then the adversity becomes stress and stress overruns the command post of the soul and puts the spiritual life out of action.
 - c. Adversity is inevitable, even necessary; stress is optional, not necessary. Stress is not necessary when you deploy the problem solving devices on the FLOT line of your soul. You deal with your

own problems in the privacy of your soul and avoid panic, fear, and arrogance.

- d. God gives you spiritual freedom and human freedom so you can make your own choices and learn to take responsibility for your own decisions.
- e. Stress in the soul is tantamount to sin nature control of the soul. Therefore stress in the soul overruns the command post of the heart and puts the spiritual life out of action.
- f. People who live by fear are intimidated by life. Fear is a false variable rejected by every absolute of Bible doctrine. 1John 4:18, "Fear does not exist in virtue-love; but virtue-love drives out fear, because fear has self-punishment, and the one who fears has not been matured by means of virtue-love."
 - (1) Virtue-love is an absolute of Bible doctrine which rejects the variable called fear. The absolute drives out the false variable. The filling of the Holy Spirit produces virtue-love, Galatians 5:22.
 - (2) Virtue-love is the absolute that destroys fear in the life.

N. Summary.

- 1. Emotion can respond to doctrine, but emotion cannot apply doctrine to experience. In an emotional state you become irrational.
- 2. Emotion is the feeling reflexes of the soul, therefore, never designed by God to be construed as the criterion for the spiritual life.
- 3. Emotion is a part of arrogance skill number three (self- absorption).
- 4. Emotion is not a tool for cognition nor the criterion for the spiritual life.
- 5. The emotional complex of sins includes fear, worry, anxiety, hysteria, anger, hatred, bitter jealousy, loathing, malice, tantrums, irrational violence, murder, egotistical irrationality related to arrogant self-righteousness, insensitivity about self but hypersensitivity about how others fell about you, denial, projection, self-pity, revenge motivation and modus operandi, guilt.
 - a. Guilt is related to morbid self-reproach.
 - b. Guilt is emotional feelings of culpability, arrogant preoccupation with the correctness of one's behavior stemming from self-absorption.
 - c. Guilt is a manifestation of the need for and absence of problem solving devices.
- 6. Hebrews 13:5-6, "Let your way of life be free from the love of money. Be content with what you have; for He Himself has said, 'I will never desert you, nor will I ever forsake you,' so that we confidently say, 'The Lord is my helper. I will not be afraid. What shall man do to me?'"

Doctrine of the Filling of the Holy Spirit

A. Definition and Description.

1. The filling of the Spirit is the first power option in the Christian life (the second power option is doctrinal orientation to life) and the second problem solving device for the execution of the protocol plan of God.
2. Scripture.
 - a. 1Thessalonians 5:18-19 says, "In everything give thanks; for this is the will of God for your benefit in Christ Jesus. Stop quenching the Spirit." When you quench the Holy Spirit by the sin nature controlling the soul, by stress in the soul producing sin, by false doctrine in the soul, or by using defensive mechanisms instead of the problem solving devices, you have no divine power at your disposal. Therefore, the importance of the recovery of the power of the Holy Spirit.
 - b. The recovery of the power of the Holy Spirit is the subject of Ephesians 4:30, "Furthermore, stop grieving the Holy Spirit of God, by whom you were sealed for the day of redemption." These believers were commanded to stop grieving the Holy Spirit which they were doing. This was a wake up call to get back on track and start living their own spiritual life.
3. Spirituality or the filling of the Holy Spirit links salvation adjustment to the justice of God to maturity adjustment to the justice of God. To make it from salvation to maturity requires the filling of the Holy Spirit and the daily intake of Bible doctrine. We already have perfect righteousness judicially imputed at salvation.
4. The filling of the Holy Spirit is God the Holy Spirit controlling the soul of the believer. Descriptions of the filling of the Holy Spirit in Scripture.
 - a. Walking in the Spirit, Galatians 5:16.
 - b. Walking in the light, 1John 1:7.
 - c. Imitating Christ, Ephesians 5:1.
 - d. Epistles of Christ ministered by the Spirit, 2Corinthians 3:3.
 - e. Partakers of the divine nature, 2Peter 1:4.
 - f. Be filled with the Spirit, Ephesians 5:18.
5. The believer starts the Christian way of life with the Holy Spirit controlling the soul. We have the indwelling of the Holy Spirit and the filling of the Holy Spirit simultaneously at the point of salvation. As soon as we sin, the old sin nature controls the soul. When we rebound, the Holy Spirit again controls the soul. Carnality is loss of the filling of the Holy Spirit. Carnality is neglect of rebound, causing sin to multiply. Sin minus rebound equals carnality. The filling of the Holy Spirit is recovery through rebound adjustment to the justice of God, Proverbs 1:23; 1John 1:9.
6. At the moment of salvation, the Holy Spirit indwells the body of the believer. Because the body is the headquarters of the old sin nature, the Holy Spirit sets up His headquarters in the body for counteraction. The battlefield is the soul. This counteraction is spearheaded by the filling of the Holy Spirit. We are always indwelt by the Holy Spirit. The filling of the

Holy Spirit means God the Holy Spirit controls the soul. He does not control when we sin (grieve Him) or perform human good or evil (quench Him). When we rebound (1John 1:9), the Holy Spirit controls our soul again.

- a. The indwelling of the Holy Spirit is documented in Romans 8:9; 1Corinthians 3:16, 6:19-20; Galatians 3:2, 4:6; John 7:37-39, 14:16-17.
 - b. "Anointing" or "unction" of the Spirit is found in 1John 2:20,27. These terms are synonymous with the indwelling of the Holy Spirit, but not with the filling of the Holy Spirit, Acts 4:27, 10:38; 2Corinthians 1:21.
 - c. The objective of the indwelling of the Holy Spirit is to break the sovereignty of the old sin nature's rule over human life experientially. The baptism of the Spirit breaks it positionally, Galatians 5:17.
 - d. The indwelling of the Holy Spirit is the principle of victory over the old sin nature, while the filling of the Holy Spirit is the function of victory over the old sin nature.
 - e. While the indwelling of the Holy Spirit is permanent, the filling of the Holy Spirit fluctuates due to the trends of the old sin nature and the function of our volition toward those trends. The indwelling of the Holy Spirit involves the body of the believer; the filling of the Holy Spirit involves the soul of the believer.
7. Since the filling of the Holy Spirit is functional, it is the means of executing the objectives of the Christian way of life. Anything you do in the energy of the flesh is not the Christian way of life.
- B. The filling of the Spirit is one of the seven ministries of God the Holy Spirit to us at the moment of salvation.
1. We do not earn and we cannot deserve the ministry of God the Holy Spirit to us. Ephesians 4:30, "Furthermore, stop grieving the Spirit, the God, by whom you were sealed for the day of redemption."
 - a. See the Doctrine of Sins Against the Holy Spirit.
 - b. See the Doctrine of the Deity of the Holy Spirit.
 - c. See the Doctrine of the Sealing Ministry of the Holy Spirit.
 2. The Holy Spirit plays a far greater role in the Church Age than any other dispensation except the dispensation of the Hypostatic Union. The Church Age is the only dispensation in which every believer is a priest, an ambassador for Christ, and entered into union with Christ. The precedence for the Christian way of life comes from our Lord's ministry on earth, not the Mosaic Law.
 3. There are seven ministries of God the Holy Spirit to the Church Age believer at the moment of salvation.
 - a. Efficacious grace. God the Holy Spirit takes the faith alone in Christ alone of the spiritually dead unbeliever and makes it effective for salvation. The call of God to believe in Christ comes from God the Holy Spirit making the gospel clear to the unbeliever-common

grace. The Holy Spirit put His seal on our efficacious grace, guaranteeing that our non-meritorious faith in Christ is effective for salvation. You are saved by grace through faith alone. Ephesians 1:13, "In whom also when you heard the message of truth, the gospel of your salvation-in whom also when you had believed, you were sealed by means of the Holy Spirit with reference to the promise." The sealing ministry of God the Holy Spirit is His signature guarantee of five different things.

- (1) The guarantee of the ministry of efficacious grace.
- (2) The guarantee that you have eternal life.
- (3) The guarantee that you have eternal security in time.
- (4) The guarantee of your very own portfolio of invisible assets.
- (5) The guarantee that you will have a resurrection body forever.

- b. Regeneration or being born again. Mankind emerges from the womb with biological life and spiritual death. At the moment of birth, God creates the immortal soul life and imputes to biological life. Jesus said to a religious Pharisee, "You must be born again." The Holy Spirit creates a human spirit at the moment we believe in Christ. At that moment, God the Father imputes His very own eternal life to that human spirit. That is being born again. Human life puts us in a hopeless status-spiritual death; regeneration makes us spiritually alive. Regeneration is the ministry of God the Holy Spirit at salvation in creating a human spirit, which causes the believer to become instantly trichotomous-body, soul, and spirit, 1Thessalonians 5:23; Phil 25. The soul is the residence of human life; the human spirit is the residence of eternal life.
- c. The baptism of the Spirit is the ministry of God the Holy Spirit in taking every new believer and entering him into union with the person of Jesus Christ. We are in union with Christ forever. This is how the Holy Spirit makes Christ Lord. You cannot make Christ Lord. This is positional sanctification. At the same time as entering us into union with Christ, a new spiritual species is created. Race, culture, and gender are no longer an issue. This adds up to equal privilege and equal opportunity to execute the plan of God for the Church. In addition, we are royal family of God and have the eternal life of Christ. We have a double portion of eternal life. We are also the sons of God. We are joint-heirs with Christ. We share His election and His destiny. Acts 1:5; 1Corinthians 12:13; Galatians 3:26-28; Ephesians 4:4-5. The baptism of the Spirit is not an experience, not an emotion.
- d. The indwelling of the Holy Spirit, 1Corinthians 3:16, 6:19-20; 2Corinthians 6:16. The Holy Spirit dwells in the body of every believer as of the moment of faith in Christ for the purpose of making the body of the believer a temple of the Holy Spirit. Your body is made a temple of the Holy Spirit for the indwelling of Christ.

Just as in the Age of Israel, Jesus Christ dwelt in the Tabernacle and later the Temple as the Shekinah Glory as a guarantee of blessing to Israel, so He now indwells the body of each believer as a guarantee of escrow blessings for time and eternity.

- e. The filling of the Holy Spirit occurs at the moment of salvation by God the Holy Spirit entering us into our very own palace-the operational divine dynasphere. Our Lord was entered into the prototype divine dynasphere at the point of physical birth, since He was filled with the Spirit from birth. The divine dynasphere is a part of our portfolio of invisible assets. There are eight gates in the divine dynasphere:

- (1) Gate one is the filling of the Holy Spirit.
- (2) Gate two is basic Bible doctrine.
- (3) Gate three is enforced and genuine humility, objectivity, and teachability. God makes war against the arrogant believer but He gives grace to the humble believer.
- (4) Gate four is momentum from perception, inculcation, and metabolization of Bible doctrine circulating in the seven compartments of the right lobe of the soul.
- (5) Gate five is spiritual self-esteem.
- (6) Gate six is spiritual autonomy.
- (7) Gate seven is momentum testing.
- (8) Gate eight is spiritual maturity.

- f. The distribution of spiritual gifts occurs at the moment of salvation. The Lord Jesus Christ was involved in the initial distribution of spiritual gifts at the beginning of the Church Age, Ephesians 4:7-8. But subsequently, God the Holy Spirit distributes all spiritual gifts. All of these gifts are necessary for the function of the team. These gifts only function under the filling of the Spirit plus the metabolization of doctrine.

- g. The sealing ministry of the Holy Spirit, Ephesians 1:13-14; Ephesians 4:30. This is a guarantee of His ministry of efficacious grace, of eternal life, of eternal security, of our portfolio of invisible assets, and of a resurrection body.

C. The ministry of God the Holy Spirit to the Church Age believer is the same ministry that He had to our Lord Jesus Christ during the First Advent.

- 1. The first power option of our spiritual life is the same filling of the Spirit that occurred for the first time in history in our Lord Jesus Christ. The relationship of God the Holy Spirit to our Lord Jesus Christ in the incarnation set the precedence for Church Age believers. During the dispensation of the hypostatic union, our Lord's humanity was sustained by the filling of the Holy Spirit. This was prophesied in the Old Testament.
 - a. Isa 11:2, "And the Spirit [God the Holy Spirit] of the Lord [God the Father] will rest on Him [Jesus Christ], The Spirit of wisdom and understanding, The Spirit of counsel and power, The Spirit of knowledge and occupation with the Lord [God the Father]."

- b. Isa 42:1, "Behold, My servant, whom I sustain; My chosen one in whom My soul delights. I will put My Spirit upon Him; He will bring forth justice to the nations." The fulfillment of this prophecy is declared in John 3:34, "For He [God the Holy Spirit] whom God [the Father] has sent speaks the doctrines from God; for He does not give the Spirit by measure." Matthew 12:28, "If I cast out demons by the Spirit of God [and I do], then the kingdom of God has come to you."
 - c. During the First Advent, our Lord's humanity was filled with the Spirit as a part of the doctrine of impeccability. Luke 4:14, "And Jesus returned to Galilee in the power of the Spirit." Our Lord prophesied in John 14:16-17, 26; 16:13-14 that the disciples would have the Holy Spirit to teach them when the Church Age began. In the context of Luke 4:17-21 our Lord read from Isaiah 61:1, "The Spirit of the Lord is upon me." Then He declared, "This Scripture is fulfilled in your presence today."
 - d. During His earthly ministry, our Lord offered the filling of the Holy Spirit to the disciples, knowing that they would need this power because of their key role at that time and in the future. None of them accepted the offer and asked for the Spirit. Luke 11:13, "If you then, being evil, know how to give good gifts to your children, how much more will your Father in heaven give the Holy Spirit to those who ask Him?" Ten days before the Church Age began, on the day of our Lord's ascension, our Lord gave the Holy Spirit to the disciples without their asking. This established a precedent for the Church Age. John 20:22, "And when He had said this, He breathed on them and said to them, 'Receive the Holy Spirit.'"
2. At the moment of salvation through faith in Christ we have four principles involved in our relationship to the Holy Spirit.
- a. Every believer is indwelt by God the Holy Spirit and cannot lose that indwelling presence of the Spirit all the days of his life on this earth. Our body is a temple of the Holy Spirit, in order to provide the indwelling presence of God the Son. God the Father, God the Son, and God the Holy Spirit indwells every believer during the Church Age.
 - b. Every believer is simultaneously filled with the Holy Spirit at the moment of salvation and loses that filling the first time he sins.
 - c. However, the believer recovers the fellowship of the Spirit, the filling of the Spirit, through the rebound technique.
 - d. The filling of the Spirit is tantamount to residence inside your very own palace-the operational type divine dynasphere. Fellowship with the Holy Spirit is synonymous with the filling of the Spirit.
3. As the believer understands the ministry of God the Holy Spirit in two dispensations, his love for the Holy Spirit increases by quantum leaps. Our Lord constantly made choices for the function of the two power options in the function of His spiritual life. The two power options-the filling

of the Spirit and metabolized doctrine-played a major role in our Lord's earthly ministry.

- a. Jn 1:14, "The Word became flesh and He tabernacled among us and we beheld His glory, as of the uniquely born One from the Father, full of grace [grace orientation] and truth [metabolized doctrine]."
- b. Heb 9:14, "How much more then shall the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God?" The one offering that was greater than all the Levitical offerings was the offering of our Lord Jesus Christ on the Cross. Our Lord offered Himself and remained filled with the Spirit while bearing the judgment for our sins. The filling of the Spirit gave Him the power not to resent any sin that was imputed to Him for judgment.
- c. Our Lord on the Cross established a precedence or our life in the Church Age, as explained by Hebrews 12:2, "Be concentrating on Jesus, the founder and perfecter of our doctrine, who because of His exhibited happiness, He endured the cross, disregarding the shame, then He sat down at the right hand of the throne of God." You cannot separate loving Jesus Christ from loving God the Holy Spirit. We have a far greater power in the filling of the Holy Spirit, so that we do not have to react to injustice.

4. Our love for God the Holy Spirit begins when we metabolize the doctrine of the ministry of God the Holy Spirit at the point of our faith in Christ, when we begin to learn what God the Holy Spirit did for our Lord Jesus Christ, when we begin to learn how the first power option (the filling of the Spirit) that has been given to us is the same power option that sustained our Lord on the Cross. The ministry of the Holy Spirit for us at salvation adds to our love for Him. Your capacity to love God the Holy Spirit is directly related to your capacity to love God the Father and God the Son.

D. The Deity of the Holy Spirit.

1. The deity of the Holy Spirit is established in Trinity passages which reveal the coequality of the Spirit with God the Father and God the Son, 2Corinthians 13:14.
2. In the Old Testament, God the Holy Spirit is called Jehovah, Isaiah 6:8-9 cf Acts 28:25; Jeremiah 31:31-34 cf Hebrews 10:15.
3. Certain divine attributes are ascribed to the Holy Spirit which emphasize His deity.
 - a. Omniscience, 1Corinthians 2:10-11.
 - b. Sovereignty, 1Corinthians 12:11.
 - c. Omnipotence, Genesis 1:2.
 - d. Lordship, 2Corinthians 3:17.
 - e. Omnipresence, Psalm 139:7.

E. Scriptures Related to Spirituality.

1. Positive side.
 - a. Eph 5:18, "Stop being intoxicated with wine by which is dissipation

[a lifestyle of self-absorption to try and solve the problems of life], but keep on being filled with the Holy Spirit."

(1) Dissipation refers to a disorderly lifestyle, an excessive lifestyle of dependence on the wrong things to solve the problems of life. Loss of control of oneself means loss of clear rationality with regard to the options of life, which is detrimental to your spiritual life. Hence, dissipation is loss of true self-orientation in life.

(2) This is an analogy by antithesis. The present passive imperative of the Greek verb *PLEROO* means to be filled, to be controlled. It means to fill up a deficiency. The filling of the Holy Spirit fills up our deficiency of power to execute the spiritual life.

(a) At the time of writing the present tense was a tendential present, which indicates an action that is mandated but is not actually taking place. For the rest of the Church Age believers it becomes a durative present tense, which is used for an action or state of being in the past continuing into the present; hence, present linear aktionsart.

(b) The passive voice indicates that the Church Age believer is acted upon by God the Holy Spirit inside the operational type divine dynasphere.

(c) The imperative mood is a command, a demand on the volition of the believer.

(3) The Greek preposition *EN* plus the instrumental of agency can be translated "keep on being controlled by means of the Spirit."

(4) The believer is filled with the Holy Spirit when two synonymous conditions occur: the Holy Spirit controls the soul of the believer and the believer resides in his very own palace-the divine dynasphere. Spirituality is the filling of the Spirit.

b. 2Corinthians 3:17ff, "Now the Lord is the Spirit; and where the Spirit of the Lord is, there is [spiritual] freedom. But we all, with an unveiled face beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory [the humanity of Christ under the filling of the Spirit] to glory [the Spirit filled life of the believer who executes the protocol plan of God], as it were from the Lord, the Spirit."

(1) The Holy Spirit is God. He is deity. He is the Lord.

(2) The Holy Spirit provides spiritual freedom from the control of the sin nature when we are filled with the Spirit.

(3) We have an unveiled face when we are filled with the Spirit and learning the mystery doctrine of the Church Age. The Bible is a mirror in which we see ourselves as God sees us

- through the objectivity provided by the filling of the Spirit.
- (4) The glory of the Lord is humanity of Christ in hypostatic union. We are being transformed into the same image as the humanity of Christ under the filling of the Spirit through seeing ourselves in the word of God through the ministry of God the Holy Spirit.
- c. Eph 3:16, "that He may give you, on the basis of the riches of His glory [your portfolio of invisible assets and the unique assets of the Church Age], to become strong by means of power through His Spirit in your inner being." This is the ministry of God the Holy Spirit metabolizing doctrine in your inner being, circulating that doctrine in the seven compartments of the stream of consciousness, and giving you the ability to make right decisions from a position of strength. We acquire strength through the teaching ministry of the Holy Spirit inside the divine dynasphere. This is what our Lord prophesied for the Church Age in John 14:26, 16:12-14. This was Paul's great teaching in 1Corinthians 2:9-16.
- d. Gal 5:16, "Keep on walking by means of the Spirit."
- (1) This does not mean spirituality by works, by legalism. The positive side clarifies the difference between the means and result in spirituality. In spirituality, the Holy Spirit is the grace provision, Acts 1:8. The means after salvation is rebound. The result is the filling of the Spirit and the function of the Christian way of life.
- (2) Spirituality and spiritual growth are related but they are not the same thing. They are two aspects of the Christian life. Spirituality is an absolute based on the filling of the Spirit. Spiritual growth is a relative concept based on the amount of doctrine circulating in our stream of consciousness. As we advance in spiritual growth, much of the time we are spiritual and sometimes we are carnal.
- (3) As an absolute, spirituality or the filling of the Spirit is the ministry of God the Holy Spirit to the believer's soul providing not only the teaching of the Word but providing metabolized doctrine circulating in the seven compartments of the stream of consciousness.
- e. Gal 5:1, 13-18, 22-25 is a dissertation on the importance of the filling of the Spirit as far as the execution of the spiritual life.
- (1) Gal 5:1, "It is for [spiritual] freedom that Christ has set us free; therefore keep standing fast and do not become entangled again in the yoke of slavery [carnality]."
- (2) Gal 5:13-18, "For you were called to freedom, brethren; do not use your freedom as an opportunity for the flesh [sin nature], but through virtue-love serve one another. For the entire Law has been summed up in one doctrine, in the statement, 'You shall love your neighbor as yourself.' But if

you bite and devour one another, take care lest you be consumed by one another. Therefore, I command you, keep walking by means of the Spirit, and you will not carry out the lust patterns of the sin nature. For while the flesh [sin nature] desires what is contrary to the Spirit, and the Spirit is totally opposed to the sin nature; for these two are constantly opposed to each other, so that you do not do the things you wish. But if you are led by the Spirit, you are not under the Law." The Christian way of life cannot be based on the Mosaic Law. The Mosaic Law was never designed to be a spiritual way of life. The best the Mosaic Law can do is make you very legalistic.

(3) Gal 5:22-25, "But the production of the Spirit is virtue-love, happiness, prosperity, patience, integrity, generosity, faithfulness, humility, self-discipline; against such there is no law. Now those who belong to Christ Jesus have crucified the flesh with its passions and desires. If we live by the Spirit, let us advance in our spiritual life by means of the Spirit."

2. Negative side.
 - a. Eph 4:30, "Stop grieving the Holy Spirit, the God by whom you have been sealed for the day of redemption." This is the retroactive progressive present active imperative of the Greek verb LUREO. Grieving the Spirit is carnality or life in cosmic one. This is a command to stop sinning and persisting in cosmic one without rebound. This command emphasizes the fact that spirituality and carnality are mutually exclusive. They are absolutes, 1John 1:6-7; 1John 2:10-11.
 - b. The command to not live in cosmic two is found in 1Thessalonians 5:19, "Do not quench the Spirit."
3. The positive and negative commands emphasize imitation as the issue in the spiritual life. We either imitate God or people, Ephesians 5:1.
 - a. Believers filled with the Holy Spirit imitate God, Galatians 5:22-23.
 - b. Carnal believers imitate unbelievers, 1Corinthians 3:3; Galatians 5:19-21; 1John 1:6.
- F. The filling of the Holy Spirit is related to spirituality, growth, and victory over the sovereignty of the old sin nature, 2Peter 1:2-5. The metabolization of doctrine after the filling of the Holy Spirit supplies your integrity, and your integrity supplies knowledge for growth and passing momentum tests.
- G. Since spirituality is the modus operandi of the royal priesthood, it is not subject to the Mosaic Law, Romans 8:2-4.
 1. Rom 10:4, "For Christ is the end of the law for righteousness to everyone who believes." The Law demands perfect righteousness; believing in Christ provides for us this requirement of the Mosaic Law.
 2. Gal 5:18, "If you are led by the Spirit you are not under the Law."
- H. The Results of the Filling of the Holy Spirit.

1. Christ is magnified in the inner life of the believer, 2Corinthians 3:3; Ephesians 3:16-17; Philippians 1:20-21.
 2. The filling of the Holy Spirit is the basis for the perception, metabolization, and application of Bible doctrine, John 14:26, 16:12-14; 1Corinthians 2:9-16; 1John 2:27.
 3. The believer is guided by God only while filled with the Holy Spirit, Romans 8:14-16.
 4. The true function of worship for the royal family, John 4:24; Philippians 3:3.
 5. Effectiveness in the believer's production; e.g., in witnessing, Acts 1:8; in prayer, Ephesians 6:18.
 6. The glorification of Christ in the human body, John 7:39 cf 16:14; 1Corinthians 6:19-20.
 7. Imitation of God, Ephesians 5:1; Galatians 4:19 cf 5:22.
 8. Partnership with the divine essence, 2Peter 1:4. Our partnership with Christ as royal family only functions when we are filled with the Holy Spirit, Philippians 2:1-2.
- I. When is spirituality characterized by emotions or ecstasies?
1. In the Church Age, the believer represents the absent Christ, who is now at the right hand of the Father.
 2. Therefore, the purpose of the filling of the Holy Spirit during the Church Age is related to the fact that Christ is absent.
 3. Therefore, the character of the filling of the Holy Spirit during the Church Age is different than the character of the filling of the Holy Spirit during the Millennium when Christ is on the earth.
 4. Hence, the function of the filling of the Holy Spirit during the Church Age is designed to provide the ability to learn doctrine and to apply doctrine as the fulfillment of the Christian way of life.
 5. In this way, the Church Age believer fulfills his ambassadorship, representing Christ who is now at the right hand of the Father. We need special power to do this, and the divine power of the Holy Spirit is the basis on which we operate.
 6. Emotion is not our energy. We all have emotion as part of our capacity for life, but emotion is not the filling of the Holy Spirit or the fuel for the Christian way of life. The filling of the Holy Spirit is never emotional in the Church Age.
 7. There are two warnings against emotion and ecstasies to the royal family of God.
 - a. Rom 16:17-18, "Keep an eye out for those who are emotional and contrary to doctrine you've learned. They deceive the stupid by flattering speech."
 - b. 2Corinthians 6:11-12, "You are hindered from growth by your own emotions."
 8. Emotions are designed to respond to knowledge in the right lobe, but emotion is not a Church Age characteristic of the filling of the Holy Spirit. However, it is normal to emote over doctrine you learn.

9. Only in the Millennium when Christ is present on earth does emotion and ecstasies characterize the filling of the Holy Spirit. For in the Millennium, the filling of the Holy Spirit is designed to appreciate Christ, and therefore, emotions and ecstasies are legitimate, Joel 2:28-29.
 10. Believers in the Millennium are said to be indwelt with the Holy Spirit, Ezekiel 36:27, 37:14; Jeremiah 31:33.
 11. Believers in the Millennium are also filled with the Holy Spirit, Isaiah 29:19, 32:15, 44:3; Ezekiel 39:29; Zechariah 12:10.
- J. Pseudo-Spirituality.
1. The believer must be able to distinguish between personality and spirituality. Spirituality is not personality. Yet too often a sweet personality passes for being someone spiritual. Watch out for these types.
 2. Spirituality by personality imitation consists of imitating someone who is sweet. People who do this are stupid. They imitate such superficial things as mannerisms, dress, the absence of cosmetics, neglect of grooming; pious speech such as "amen," "praise God," or "God willing;" or mannerisms such as poor posture or expressions of sincerity.
 3. Spirituality by "yielding" is a concept that has arisen from the mistranslation of Romans 6:13. "Yielding" is meaningless. It assumes spirituality by dedicating your life, witnessing, or constant prayer. But production is the result of the filling of the Holy Spirit, never the means.
 4. Self-crucifixion is alleged to be spirituality. But there is no such thing as experiential self-crucifixion. This is a false interpretation of Romans 6:1-13. This is nothing but extreme asceticism.
 5. Spirituality by obeying taboos such as giving up cards, drinking, movies, dancing, smoking, mixed bathing, etc., has no substantiation in Scripture.
 - a. A taboo is something forbidden by tradition, social usage, or by some form of authority. A taboo is a prohibition set up by a religious group, but is not forbidden by the Word of God.
 - b. Hence, a taboo is a superimposition of legalism on the Word.
 - c. Taboos are the customs of legalists, such as "don't have fun on Sundays."
 - d. Anything an unbeliever can do is not the Christian way of life. To offend people because they are legalistic is to be just as wrong as the legalist. Evil is always offended by anything related to grace.
 - e. It is not our objective to superimpose our own idea of right and wrong on others. We have personal taboos, and others have their own. We are each to live our own life as unto the Lord without superimposing our personal standards on other believers. Live and let live.
 - f. When people are positive to doctrine, don't get in their way with taboos. The exception to this is the right of parents to superimpose standards on their children.
 - g. The results of legalistic bullying.
 - (1) If someone can bully you into setting up a system of taboos for spirituality, you will become a legalist also.

- (2) If you reject and react to taboos, often you take it out on doctrine and become a reversionist.
6. Spirituality by relativity says that a person is spiritual because his sins are more respectable than someone else's. In a typical comparison, a subtle type of sinfulness is compared to a shocking type of sinfulness, resulting in a false rationalization. Included in this rationalization is the delusion that there are degrees of spirituality.
 7. Spirituality by ecstasies is based on the fact the emotions are not under the authority of the mentality of the soul, which is called the emotional revolt of the soul. As a result, ecstasies and stimulation have no meaning, no foundation, no relationship to reality, and no relationship to spirituality; e.g., the tongues crowd, the holy-rollers. What is regarded as ecstasies is actually a stage of reversionism. This problem exists in believers accustomed to using their feelings for their criterion, and who do the same in their spiritual life.
 8. Spirituality by ritualism alleges that spirituality is the consistent observance of certain rituals like baptism and communion.
 9. Program spirituality says that becoming involved in church programs determines one's spiritual status. This includes such things as giving, attendance, participation in prayer meetings, bringing visitors, and teaching Sunday school. Program churches are designed to carry weak pastors. This system caters to approbation and power lust.
- K. Spirituality is the link between salvation and maturity adjustment to the justice of God.
1. Maturity adjustment to the justice of God is gained through postsalvation epistemological rehabilitation; i.e., the perception, metabolization, and application of Bible doctrine inside the divine dynasphere.
 2. This process depends upon the ministry of the Holy Spirit in making doctrine understandable to the believer.
 3. This means the filling of the Holy Spirit is absolutely necessary for the perception of Bible doctrine, John 14:26, 16:12-14; 1Corinthians 2:9-16; 1John 2:27.
 4. Without Bible doctrine resident in the soul, there is no maturity adjustment to the justice of God.
 5. Without the filling of the Holy Spirit for the teaching of Bible doctrine, there is no growth.
- L. Oil is used for the ministry of the Holy Spirit. 1John 2:20-21.
1. Oil is used as an analogy to the filling of the Holy Spirit. It lubricates. Friction wears out machines; oil eliminates friction.
 - a. By way of analogy, the filling of the Holy Spirit makes it possible for us to assemble with other believers in a local church, where no two are in the same stage of spiritual growth.
 - b. Certain people will be obnoxious to you. However, the filling of the Holy Spirit protects you from getting your eyes on people, and He gives you understanding and toleration of others.
 2. Oil in the ancient world was used for healing as a medicine.

- a. By way of analogy, the filling of the Holy Spirit produces an understanding of others and a tenderness toward others as you realize they have problems also. Consequently, a breach is healed before there is any further difficulty.
 - b. The filling of the Holy Spirit also heals your bitterness, anxieties, and fear as you grow with doctrine.
 - 3. Oil is used for light. This refers to the ministry of the Holy Spirit in illuminating the Word of God.
 - 4. Oil propels or accelerates, as in diesel fuel. Therefore, the filling of the Holy Spirit is necessary for advance to maturity.
 - 5. Oil invigorates; it provides energy for athletes (rub down). The filling of the Holy Spirit gives energy for the execution of the Christian way of life.
 - 6. Oil warms. The ministry of the Spirit provides the function of the Christian way of life. We are different people when we are controlled by the Spirit.
 - 7. Oil adorns; it is used for grooming. Likewise, the Holy Spirit produces in us a beauty, an animation, a thoughtfulness, and an energy which we would not otherwise have. The filling of the Holy Spirit produces in us everything worthwhile, thereby advancing us in the right direction with concentration, poise, and good manners.
- M. The Importance of the Power of the Spirit, 1 Kg 19:1-18.
- 1. The filling of the Holy Spirit comes through rebound. After you rebound, Bible doctrine must be the number one priority in your life. Without that priority, you can lose your advance overnight.
 - 2. Zech 4:6, "'Not by might, nor by power, but by My Spirit,' says the Lord."

Doctrine of the Four Generation Curse (R. B. Thieme, Jr. notes)

From Spiritual Dynamics 1022-26 3/9/97; Ephesians 1212-14 6/3/90; Ephesians 198

A. Introduction.

1. This is an important principle in the interpretation of history from the divine viewpoint.
2. Illustrations of this principle from modern history include the French revolution and Bolshevik revolution.
3. This doctrine will explain any future national suffering, and the reason for the administration of the cycles of discipline to a client nation.

B. Old Testament References and Background.

1. After 400 years of slavery, the Jews were destined to become the first client nation to God under the great leadership of Moses. But to warn against making bad decisions as a free people, God gave Moses information regarding the four generation curse. This information explains why problems continue and become worse from one generation to another.
2. Ex 20:4-5 is the first statement on this subject as a part of the decalogue. Exodus 20:4-5, "You shall not make for yourself an idol in the form of anything in heaven above or on earth beneath or in the waters below. You will not bow down to them or be caused to serve them, for I, the Lord your God, am a jealous God, punishing the children for the sins of their fathers to the third and fourth generation of those who despise Me."
 - a. This passage is a warning against idolatry, practiced by the vigorous and powerful Canaanite giants occupying the land. Part of their power came from demonism related to idolatry.
 - b. The Ten Commandments were, in effect, the Constitution for Israel, designed to help these former slaves establish the concept of freedom in their new nation. The mandates are designed for the protection of freedom.
3. This curse does not apply to anyone who believes in Jesus Christ or to any establishment-oriented unbeliever. Hating God refers to rejection of Jesus Christ. So this curse never applies to the believer unless he spends his life in the cosmic system. Negative volition is the basis of culpability; becoming a believer breaks this four generation curse principle.
4. Ex 20:6 adds comfort to this curse, "But showing mercy to thousands who love Me and guard My mandates." Even in the fifth cycle of discipline, God always shows mercy to those who live their spiritual life in accordance with God's plan for their life. No disaster is greater than the Bible doctrine in your soul.
5. Deut 5:8-10 is the second statement of this curse, and is identical to Exodus 20:4-6. Repetition is for inculcation, so that the rate of learning will exceed the rate of forgetting.
6. The third statement of this curse is Exodus 34:6-7. "Then the Lord passed in front of him [Moses] and proclaimed, 'The Lord, the Lord God, merciful and gracious God, slow to anger, abounding in mercy and truth, guarding His mercy for thousands [believers], and forgiving iniquity, transgression,

and sin; yet He will by no means leave the guilty unpunished. He punishes the iniquity of the fathers on the children and on the grand children to the third and fourth generation.”

- a. After three or four generations, the curse completely burns itself out and there is always a new start after four generations who have been under this curse. This curse is never given where people respond to grace.
 - b. The abuse of parents creates environmental handicaps which are passed on to their children. The children, therefore, cannot handle their own flaws and problems because of the environmental handicaps.
 - c. These flaws are never understood or addressed because the people involved are reacting to the abuse and the failure of their parents.
7. The fourth statement is given in Numbers 14:18. “The Lord is slow to anger, and abundant in mercy, forgiving iniquity and transgressions and sin, but He will by no means clear the guilty, visiting the iniquity of the fathers on the children to the third and fourth generation.” Each generation is responsible for its own iniquity which is passed on culturally from one generation to the next.
8. Characteristics of the four generations.
- a. There are great differences between the first and fourth generations.
 - i. The culture changes.
 - ii. The motivation of people changes.
 - iii. People’s values change.
 - b. Juvenile crime increases in each generation. Life is cheap in the fourth generation.
 - c. Idolatry occurs in the third and fourth generations.
- C. Mechanics of the Four Generation Curse, Proverbs 30:11-14.
1. The first generation of Jews rejected human authority.
 - a. The four generation curse always begins when people reject legitimate authority, and it always begins in the home.
 - b. Though the Jews were given Moses, the greatest human authority ever given to a people by God, the Jews just out of slavery could only think of their freedom. Therefore, they rejected Moses’ authority, associating authority with the slave master.
 - c. When people are first emancipated from slavery, they’re prone to thinking that freedom means license to do anything, even to break laws.
 2. God’s system for a nation calls for the balance of freedom and authority, which is the basis for the laws of divine establishment.
 - a. Freedom without authority is anarchy; authority without freedom is tyranny. Both are wrong.
 - b. Our protection from enemies without is the authority of the military. Our protection from enemies within is the police force and the judge. So it takes authority systems to protect your freedom.

3. Your freedom as a human being does not become operative until after you leave home. Your parents are your first lesson of authority, as authorized by divine institution number three, the family. This is why all national suffering is related to the family, and why the sins of the father are visited on the son.
 - a. We're born under the authority of parents, because until we learn to submit to authority, we suffer in life under the law of volitional responsibility. All seeming advantages in life are lost if one rejects authority.
 - b. So rejection of authority is the most prominent cause for suffering in life. Divine institution number one is your free will, and you choose to accept or reject authority from very early in life.
 - c. Authority is necessary for the very function of life. You never enjoy your freedom or have capacity for freedom until you understand and accept authority.
4. The first generation of a four generation curse will reject authority beginning in the home, Proverbs 30:11, "A generation who curse their fathers and do not bless their mothers."
 - a. People reject the first basic authority of parents because they want to do what others do.
 - b. The greatest suffering in life comes from rejection of parental authority. The key to the stability of any nation is the home.
 - c. You must learn obedience before you have capacity to use freedom. All capacities in life start with capacity for authority. No one learns how to live until they can identify and respect authority, regardless of the person in authority.
 - d. Arrogance begins with rejection of authority. Satan's arrogance began by the rejection of God's authority in eternity past.
5. Verse 12 speaks of the parents who teach their children self-righteous arrogance and consequent hypocrisy in the second generation. "A generation who are pure in their own eyes, and yet they are not cleansed from their filth." During this second generation, there is the intensification of self-righteous arrogance. This is found in "Christian" homes where there is tremendous legalism and blind arrogance.
6. Verse 13 describes the third generation as having locked-in arrogance. "A generation whose eyes are so arrogant that their eyelids are raised in arrogance."
7. Verse 14 describes the fourth generation, "A generation whose teeth are swords, and whose jaws are set like knives."
 - a. This is the generation of inordinate ambition and lust for power.
 - b. We see something of this today in believers who use violence in their crusader arrogance against such things as abortion. Christian leadership today is advocating rebellion against government, civil disobedience, and violence. These are signs that we're in the fourth generation.
8. In the first generation you reject authority, in the second generation you

have a self-righteous justification for arrogance. As a result, the third generation has locked-in arrogance, and the fourth generation has inordinate ambition and lust for power. The fourth generation is the most corrupt of all, having accumulated all the sins of the past three generations plus their own.

9. Everyone wants power, lusting for everything they want. The fourth generation gets everything by hypocrisy; i.e., being the nice guy, doing anything to get what they want.
10. Our first generation was during World War I during the presidency of Woodrow Wilson. The second generation was during the Depression. The third generation was the Vietnam generation. We're now in the fourth generation, especially among young people. This is a very serious problem, since the fourth generation can cause the destruction of our client nation under the five cycles of discipline.

D. Law of Culpability.

1. You are not in the four generation curse unless you are culpable. Culpability is always based on volition, the volition of each individual in any generation of human history. You are only responsible for your own sins and not the sins of your parents. The four generation curse never exists except where the children of the fourth generation commit the sins of their parents in the third generation.
 - a. Culpability is liability for divine punishment or discipline from the supreme court of heaven. God holds you responsible for your sins.
 - b. Culpability is based on the volition of each person in each generation regarding the sins of their parents.
 - c. No one is culpable unless they repeat the sins of their parents from their own volition or follow the volition of other apostates in their own generation.
2. Deut 24:16, "Fathers shall not be put to death for their children, nor shall children be put to death for their fathers; everyone will be put to death for his own sin."
3. Only those children who react to child abuse or who learn from their parents the evil of their parents and become culpable are involved in the four generation curse. Apart from one's own culpability no one is under the four generation curse. The sins of the parents have to be repeated in the children of the next generation for culpability and punitive action to be administered. Though you have to sin for yourself to be culpable, the point is that you are influenced. You have a tendency to repeat the sins of your parents, i.e., the arrogance, the vanity, and the mental attitude sins. Choosing to repeat these sins from your own volition results in passing these down to the fourth generation, where all hell breaks loose in revolution, violence, and the destruction of a nation.
4. Apart from your own culpability, no one is under the fourth generation curse. It can be broken in any generation. The simplest way to break the curse is by faith in Christ and the subsequent execution of the protocol plan of God.

5. The sins of the father have to be repeated in the next generation for culpability and punitive action to be administered from God.
 6. Otherwise, where there is no culpability, the law of grace applies. Deut 7:9, "Know, therefore, that the Lord your God, He is God, the faithful God guarding the covenant and His mercy to the thousandth generation of those who love Him and keep His mandates." Salvation by grace through faith breaks this curse every time for the individual. This verse particularly refers to reaching personal love for God and spiritual self-esteem.
 7. Ps 100:5, "For the Lord is good, and His love endures forever. His faithfulness continues through all generations." The word "good" refers to God's perfect essence. God deals personally with those who break the four generation curse.
 8. Jer 31:29-30 says God only visits the sins of the parents on the children of those who reject or disobey Him.
- E. The ultimate solution to the four generation curse is Bible doctrine.
1. Deut 6:4-9, SHAMA ISRAEL, ADONAI ELOHENU, ADONAI ECHAD. This is translated, "Listen [hear], O Israel, Jesus Christ is our God, Jesus Christ is unique." This verse emphasizes the importance of the client nation providing freedom for people to make positive or negative decisions toward the Gospel and doctrine. This verse defines the necessary ingredients for a client nation.
 - a. The qal imperative of SHAMA means to be motivated to listen and hear. A client nation must have a people who have humility and are willing to learn Bible doctrine. This teachability overflows to every area in life.
 - b. ADONAI ELOHENU, "the Lord is our God," means that as goes the believers, so goes the nation. The size of the pivot determines the prosperity of the nation. Nothing else really counts. No client nation is ever conquered by another nation; it can only go down by destroying itself.
 - c. ADONAI ECHAD, "the Lord is unique," means that believers must be motivated to advance to spiritual maturity whether in the ritual plan of God during the Old Testament or in the protocol plan of God during the Church Age. Though the principles of spiritual advance are similar in both dispensations, there are major differences. One is that Israel had visible historical impact under the ritual plan of God; but in the Church Age, the believer is to have invisible historical impact by executing the protocol plan of God.
 2. Deut 6:5 defines the motivation necessary to advance spiritually. "Love the Lord your God with all your right lobe and with all of your soul and with all of your strength [power—the three stages of the adult spiritual life]." Having all the doctrine you can get into your stream of consciousness is love for God. This is harmonious rapport with God, which is the spiritual life.
 3. Deut 6:6-7, "These words [doctrines] which I am commanding you today shall be in your hearts [stream of consciousness]; you will teach

[inculcate] them to your children and shall talk about them: when you sit in your home, when you walk along the road, when you lie down, when you get up in the morning [before you go to bed and when you wake up].” The four generation curse is broken by salvation through faith in Christ plus perception and metabolization of doctrine by parents teaching children the spiritual life. You teach by repetition—inculcation. 4. Deut 6:9, “Write them on the door frames of your houses and on your gates.” 5. See also Deut 7:9; Psalm 100:5; Jeremiah 31:15-16.

F. The Problem of Incurable Children.

1. In Deut 21, God taught Moses the hard way to break the four generation curse, which is the solution for the incurable. Deut 21:18-21, “If a parent has a stubborn and rebellious son [incurable teenager, incapable of being corrected, unmanageable] who does not obey his father and mother, consequently, he will not listen to them when they discipline him, his father and mother shall seize him and bring him before the judges in the court of his town. They shall testify to the judges, ‘This son of ours is stubborn and rebellious; he will not obey us; he is immoral and a drunkard.’ Then all the men in the town will take him out and stone him to death. You must purge evil from among you; all Israel will hear it and be restrained.” Capital punishment restrains evil; capital punishment restrains crime.
2. To perpetuate the client nation, the four generation curse must be broken either through evangelism and doctrinal teaching or through the punishment of the incurable juvenile delinquents.
3. In every generation, there is always a certain number of young people whose arrogance and rejection of authority results in immoral behavior, e.g., rape, drug addiction, burglary, arson, violence, etc. Crime is one of the greatest dangers to freedom. If crime is not controlled by the judicial system, your freedom is gone.
4. One preventative solution is to teach your children when they are young, as taught in Deut 11:18-21, “You will inculcate these doctrines of Mine in your right lobes and minds. Tie them as notes on your hands, and as training aids tie them around your foreheads. Teach them to your children, talking about them when you sit down at home, when you travel, before you go to bed, and when you wake up. Write these on the door frames of your houses and on your gates, so that your days and the days of your children may be many in the land that the Lord promised to give to your ancestors, as long as the heavens remain above the earth.”
 - a. Parents are to teach doctrine to the child’s heart (stream of consciousness)—the spiritual understanding.
 - b. Parents are to teach doctrine to the child’s mind—the academic understanding.
 - c. “That your days may be many” is an idiom for prosperity.
5. The key to the perpetuation of the client nation is always related to the next generation of young people—whether or not they receive proper training in authority orientation, are evangelized, grow in grace, and form a

pivot.

G. The Use of Children to Justify Negative Volition to Doctrine.

1. Children have often been used by parents as justification for their own negative volition toward God's will and God's plan.
2. Two generations of Jews were destroyed as a result of the four generation curse: the Exodus generation, and the generation captured by the Babylonians. In each case, the loser generation had rejected Bible doctrine and used their children as an excuse for their apostasy and failure. And in each case, the children who were used as an excuse turned out far better than their parents, and they broke the four generation curse.
3. The failure of the Exodus generation is found in Numbers 13.
 - a. Verses 1-25 describe the reconnaissance team sent out by Moses to determine the best way to capture the land. The team returned with two different opinions.
 - b. Their joint report, that the land was fantastic, is given in verses 27-29.
 - c. Verse 30 is the minority report from Caleb and Joshua. Caleb silenced the people who were already upset from hearing that giants inhabited the land. Numbers 13:30, "Then Caleb silenced the people before Moses and spoke, 'We should by all means invade the land and take possession of it, for we will definitely overcome it.'" Caleb had mixed the promises of God with his faith. He looked at the land of Canaan from the divine viewpoint. He was in harmonious rapport with God.
 - d. Verse 31-33 is the majority report. Numbers 13:31-33, "But the men who had gone on the mission with him said, 'We cannot attack these people, for they are stronger than we are.' So they disseminated a bad report to the Israelites about the land they had explored, saying, "...There also we saw the giants.'" The carnal believer looks at the problem. They were frightened by the giants; they were in a state of emotional revolt of the soul.
4. Num 14:1-4 is the failure of the first generation, the beginning of a four generation curse, but which was cut off in the next generation. "That night all the people stayed up all night and screamed; consequently, they cried all night [expression of their negative volition and frustration]. And all Israel grumbled [griped] against Moses and Aaron, and the entire congregation said to them, 'If only we had died in the land of Egypt! Or if we had only died in this desert! And now, why is the Lord bringing us into this land to be killed by the sword? And our wives and children will be taken as plunder? Would it not be better for us to return to Egypt [in slavery]?' So they said to each other [worked each other up], 'We will elect a new leader and go back to Egypt.'"
5. The doctrinal viewpoint is given in Numbers 14:6-10, represented again by Joshua and Caleb. Part of the message in verse 9, "Do not rebel against the Lord; do not fear the people of the land. We will eat them up [their

protection is gone]. The Lord is with us; do not be afraid of them.” Verse 10 is the reaction of the people, “But the congregation said, ‘Let’s stone them.’”

6. The pardon of the Exodus generation through the intercession of Moses is found in Numbers 14:20-23, “Therefore the Lord answered, ‘I have pardoned them on the basis of your word [the intercession of Moses]; nevertheless, as surely as I live, and as surely as the glory of the Lord shall fill all the earth none of the men who have seen My glory and My miraculous signs which I have performed in Egypt and in the desert, where they tested Me ten times and have not listened to My voice, shall by no means see the land which I promised to them with an oath to their fathers, nor shall any of those who despised Me see it.’” God had given them the most gracious pardon in all of human history. But no sooner were they pardoned and forgiven and they were off again into sinning. The continued sinning until they died the sin unto death. Despising the Lord means failure to fulfill the spiritual life given by the Lord. The pardon of the Exodus generation had no impact on their scar tissue of the soul.
 7. Num 14:29-34 is the statement of God’s discipline to the first generation. “In this desert, your bodies will fall, every one of you, twenty years old or more, who was counted in the census and who has grumbled [complained] against Me. Not one of you will enter the land, except Caleb and Joshua. As for your children that you said would be taken as plunder, I will bring them in to enjoy the land that you have rejected. But you, your bodies [corpses] will fall in this desert. Your children during this time will be shepherds, here for forty years, suffering for your unfaithfulness until your corpses lie in the desert. For forty years, one year for each of the forty days you explored the land, you will suffer for your sins, and you will know what it is to have Me against you.”
 - a. The second generation would not only go into the land and conquer it, but they would enjoy it! The difference between the first and second generation was attitude toward Bible doctrine. So the four generation curse was broken in the second generation.
 - b. God used the suffering experienced by the second generation to provide for them providential preventative suffering, in order to strengthen their spiritual self-esteem so that when they marched into the land, they would form a strong pivot.
 - c. So this was a combination of two categories of suffering, both the law of volitional responsibility and divine discipline. They had self-induced misery and divine discipline.
- H. Historical Illustration from the New Testament.
1. In the New Testament, there is one great illustration of the four generation curse, found in Matthew 2:14ff, Matt 14, and Acts 12, 24, and 25. It’s the story of a half Jewish and half Arab family.
 2. Its first generation was that of Herod the Great. Herod had every opportunity for salvation, but he rejected Christ as Savior. Herod killed three of his own sons, forty five members of the Sanhedrin, and all the

- children in Bethlehem, Matt 2. God used Herod to postpone the Jewish revolt against Rome for 100 years.
3. Herod the Great was followed by his son, Antipas the Fox, Matt 14, representing the second generation under the curse. He took his wife, Herodius, the wife of his uncle Philip, from the third generation. Antipas had the greatest opportunity to believe in Christ, Luke 23:4-12. He died in misery and poverty.
 4. The third generation was Herod Agrippa I, mentioned in Acts 12. He also rejected Christ for salvation and was responsible for the martyrdom of James.
 5. The fourth generation was represented by three of the great-grandchildren of Herod: Herod Agrippa II, and his sisters Bernice and Drucilla. All three heard the preaching of the Apostle Paul, and all three rejected it. Acts 24-25 is the story of Felix and his wife Drucilla, the sister of Herod Agrippa II. Bernice became the mistress of the emperor Titus.
 6. So in each generation, there was culpability.
- I. In the millennium, the New Covenant to Israel will break the curse.
1. Jeremiah 11 delineates the old covenant, the Mosaic Law, which was basis of freedom. But that was rejected so that the Jews went back into slavery.
 2. In Jeremiah's day, the four generation curse on idolatry reached its peak. Therefore, the fifth cycle of discipline was administered, Jeremiah 16:10-13.
 3. So in Jeremiah 31, Jeremiah looks way out ahead to the Millennium, where he sees Christ returning to the earth and perfect environment. There he sees the New Covenant, which will give to the world the greatest freedom it has ever known.
 4. Therefore, maximum knowledge of doctrine in the Millennium will break the four generation curse under the function of the New Covenant to Israel, Jeremiah 31:29-34.

R. B. Thieme, Jr. Bible Ministries 5139 West Alabama, Houston, Texas 77056 (713) 621-3740

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Giving by R. B. Thieme, Jr.

1. Definition:
 - a. Giving is an expression of worship which commemorates the grace policy of God. Giving in the Church Age is the function of the believer's royal priesthood, and since it is, giving must be accomplished in privacy without being pressured. There are four categories of Christian service, one of them is giving.
 - b. The first category of Christian service is the function of your spiritual gift under the filling of the Holy Spirit. The second category of Christian service is related to your royal priesthood and it includes prayer, giving, and the execution of the protocol plan of God through learning, thinking, solving. Christian service is related to your royal ambassadorship and that includes evangelism, personal witnessing, administration in the local church, function in the mission field, working with young people or functioning in the various legitimate Christian service organisations. The fourth category of Christian service is related to the laws of divine establishment and it includes military service, law enforcement, government, but never activism.
 - c. Giving is further defined as the presentation of money or other valuable commodities which may be used in the sustaining the ministry of communication in the spiritual gift of either evangelism or pastor-teacher.
2. Motivation is the major issue in giving. People think in terms of the amount given but that is wrong. In fact, even if you cannot even give you can still give through your mental attitude. Mental attitude is the key to giving, not the amount given — 2Corinthians 9:7. “ ... for God loves a grace-oriented believer” — corrected translation. Grace orientation, problem-solving device number 4, is the true basis for giving. 2Corinthians 9:8 goes on to say that when you find this kind of person God provides the money to give — “for God is able to make all grace abound unto you.” God graciously provides extra finances for the grace giver to give. For the only legitimate system of giving is a grace giver giving to a grace cause.
3. 2Corinthians 9 on giving:
 - a. Verse 9 is a quotation from Psalm 112:9 — **Just as it stands written, He scatters abroad** [God gives extra money to certain people], **He gave to the poor; His righteousness abides forever.** God provides under grace but God's grace righteousness also meets at the point of grace giving.
 - b. Verse 10 — **Now He who supplies seed to the sower [capital] and bread for food, shall supply and multiply your seed for sowing, and increase the fruits of your righteousness;**
 - c. Verse 11 — **You will be made rich in every way so that you can be generous on every occasion, and through us your generosity will result in thanksgiving to God.**
 - d. Verse 12 — **This service that you perform is not only supplying the needs of God's people but is also overflowing in many expressions of thanksgiving to God.**
 - e. There is a passage that starts with a mental attitude, never giving under compulsion, and ends up in many expressions of thanksgiving to God.

Giving is a mental attitude based upon a problem-solving device — grace orientation.

The Doctrinal Principles Of Grace Giving

1. Giving is an expression of the royal family honour code, Romans 16:26.
2. Giving is an expression of freewill, 2Corinthians 8:3.
3. Giving is an expression of mental attitude in every circumstance of life, 2Corinthians 8:2.
4. Giving must express an attitude toward the Lord before it can express an attitude toward people, 2Corinthians 8:5.
5. Giving depends on consistent function of post-salvation epistemological rehabilitation - perception, metabolization and application of Bible doctrine, 2Corinthians 8:7 — “But just as you excel in everything, in faith-rest, and in doctrine, and in knowledge, and in all diligence, and in love [impersonal] from you to us, and also you excel in this grace giving.” They excelled in giving not on the basis of whether they liked someone or not but on the basis of impersonal love, the virtue of the subject rather than the attractiveness of the object.
6. Verses on grace giving:
 - a. Precedence for giving is derived from the dispensation of the hypostatic union and is predicated on grace, 2Corinthians 8:9 — “For you know the grace of our Lord Jesus Christ, that, though he was rich [He was eternal God], yet for your sakes he became poor [true humanity in hypostatic union], so that you through his poverty [being judged for our sins on the cross] might become rich.”
 - b. Giving is a mental attitude related to an overt act, 2Corinthians 8:12 — “For if the willingness is there, the gift is acceptable on the basis of what one has [willingness counts for giving], not on the basis of what one does not have.”
 - c. Therefore giving is related to motivation from metabolised doctrine in the right lobe of the soul, 2Corinthians 9:7 — “Each one as he has determined in his right lobe, so give; not from distress of mind, or under compulsion: for God loves a gracious giver.” The key to giving is grace orientation.
 - d. God in His matchless grace provides both the spiritual motivation and the monetary capital for grace giving, 2Corinthians 9:8.
 - e. God in His matchless grace provides both the monetary capital for grace giving and makes it part of your Christian service, 2Corinthians 9:10.
 - f. Generosity of mental attitude results in generosity of giving, 2Corinthians 9:11 — “You will be made rich in every way so that you can be generous on every occasion, and through us your generosity will result in thanksgiving to God.”
 - g. Giving is a part of Christian service, 2Corinthians 9:12 — “This service that you perform is not only supplying the needs of God’s people, but is also overflowing in many expressions of thanksgiving to God.”
 - h. The concept of giving is also related to two spiritual gifts: the gift of pastor-teacher and the gift of evangelism. The problem here is that the gift of pastor-teacher must make an issue out of two things as a recipient of support from believers. He must make an issue out of the Gospel and, therefore, while he does not have the gift of evangelism he evangelises.

And he must make an issue out of “after salvation what?” — what is the Christian way of life? the mystery doctrine of the Church Age. Therefore the pastor must constantly use his spiritual gift to proclaim the Gospel when it is in a passage. If you make an issue out of money you cannot make an issue out of the Gospel. The pastor must never make an issue out of money — 2Corinthians 11:7, “Because I preach the gospel to you without charge ...” 2Corinthians 11:8 — “I robbed other churches [like Philippi], taking wages from them to serve you;” Paul wasn’t supported by the Corinthians. He couldn’t have made an issue out of the Gospel and the mystery doctrine. So the Philippian church supported Paul in Corinth.

- i. The pastor exchanges spiritual blessings to the congregation in exchange for material blessing from the congregation. Hence the fulfilment of the principle: mutual blessing by association. Philippians 1:5 — “Because of your contribution from the first day until now for the purpose of spreading the gospel;”
- j. Giving reflects the mental attitude of the congregation towards their right pastor, Phil. 4:10 — “I rejoice in the Lord greatly, that now at last you have revived your concern for me; indeed you have been concerned but you lacked opportunity to give.”
- k. Giving is the application of Bible doctrine on the part of the congregation, Philippians 4:14 — “And you yourselves also recognized that in the beginning of my ministry with reference to the gospel, when I had departed from Macedonia, not one church contributed to me in the application of doctrine of giving and receiving, except you [Philippians] only.”
- l. Giving is a grace production in Christian service, Philippians 4:17 — “Not because I seek the gift from you; but I seek after the grace production of divine good which accumulates to your account.”
- m. Giving to one’s right pastor is maximum blessing to the pastor and pleasing to God, Philippians 4:18 — “Moreover I have received all of your gifts and I have an abundance: I have been filled with blessing, having received from Epaphroditus the things [money] from you, a fragrant aroma, an acceptable sacrifice, well-pleasing to God.”
- n. The grace concept of giving is found in both the Old and the New Testament. Proverbs 11:24 - “There is the one who gives generously, yet he becomes more prosperous; and there is also the one who holds back in giving what is fitting, and he becomes impoverished.”
- o. There is a second principle in Proverbs 11:25 — “The generous person will be prosperous: and he who gives water will himself also be caused to have water” — agricultural economy relating, of course, to irrigation.
- p. The grace concept of giving in the New Testament: 1 Cor. 16:2 — “On the first day of the week let each one of you put aside, and save on the basis of his prosperity, that no collections be taken when I come.”

The doctrine of Hades by R. B. Thieme, Jr.

1. The Hebrew word for Hades is sheol, and it refers to a vast subterranean area of the departed dead of the human race and certain categories of angelic creatures. It is estimated to be in the heart of the earth but that is not necessarily it. Several passages imply this but the location is really unknown. The implication comes when Abaddon, the most incorrigible of the demons, is released from the Abyss and there is an opening there and they come right up out of the earth. That is where we decide that it must be in the heart of the earth. The dying are said to go to sheol in Numbers 16:30; Ezekiel 31:15,17. Those who are believers of the Old Testament were said to be delivered into the power of sheol, Hosea 13:14; Psalm 49:16. In the Septuagint, the Greek translation, Hades is used for the Hebrew sheol. Prior to the resurrection of Christ all human dead went to Hades where two compartments were designed to receive them, namely Paradise and Abraham's bosom. Between the two there was a great gulf fixed. All unbelievers are still in torments until the great white throne judgment. In addition there are two compartments in Hades for fallen angels, and they are separate compartments — Tartarus and the Abyss. Tartarus is reserved for the fallen angels involved in the infiltration and cohabitation of Genesis chapter six. They are called "sons of God," beni-ha-Elohim. The Abyss is a special prison for certain demons whose restraint is necessary for the continuation and perpetuation of human history. They had to be removed from the scene in order for the angelic conflict to continue.

2. Hades: the first compartment. Nomenclature: Paradise/Abraham's bosom. It is defined as the place where all the Old Testament believers went after physical death. Illustration: Luke 23:39-43, "And one of the criminals who was hanging there hurled insults at him [at Christ], saying, 'Are you not the Messiah? Deliver yourself and us!' But the other criminal answered, and rebuked him, saying, 'Do you not have respect for God, since you are under the same sentence of condemnation? In fact, we indeed justly, for we are receiving what we deserve for our deeds; but he [our Lord] has done nothing wrong.' And he kept repeating, 'Jesus, remember me when you come into your kingdom!' And he [Jesus] replied to him, 'Truly I say to you, today you will be with me in Paradise'." Paradise is the residence, then, of the Old Testament believers who died up until the Church Age.

Our second passage on Paradise is found in Ephesians 4:8-10, "For this reason the scripture says [according to Psalm 68:18], 'When he [Christ] had ascended up on high, he led captives [Old Testament believers] in a triumphal procession from their state of captivity [Paradise],' hence they were transferred from Paradise to the third heaven. [This is also taught in Matthew 27:52-53] (Not this doctrine only, that he ascended, what does it imply except that he [Christ] also descended into the lower parts of the earth? The one who has descended is the same person also who ascended far above all the heavens)," the third heaven, the new Paradise.

3. The prophecy is given in Psalm 16:10, "For you will not abandon my soul in Sheol; neither will you allow your Holy One [Jesus Christ] to undergo decay [reference to His resurrection]." His soul came out of Hades, not Hell, for the resurrection, Acts 2:27,31, the fulfilment.

4. The second compartment is called Torments. This is the residence of all unbelievers until the end of the Millennium. In the great white throne judgment, Revelation 20:11-15, "Hades emptied its dead," the second resurrection for judgment in the lake of fire. There

are only unbelievers in the second resurrection. In Luke 16:19-31 we have the details of Torments and the great gulf fixed. In the description of the last judgment in Revelation 20:13 Hades "gave up the dead which were in it." Verse 14 says, "Both death and Hades were thrown into the lake of fire. This [the lake of fire] is the second death."
5. The third compartment is Tartarus.

Doctrine of Hades or Sheol

A. Definition and Etymology.

1. The Hebrew word SHEOL originally meant in post-Biblical Hebrew the deep parts of the sea. But both Sheol and the Greek word Hades are used to refer to anything that is subterranean and large. Therefore, they are used for the vast subterranean place of the departed dead of the human race and the abode of certain fallen angels.
2. Both Sheol and Hades are mistranslated "hell" which adds to the confusion.
3. HADES is used from classical times and before for the underworld and the realm of the dead.
4. Sheol is sometimes used for the grave, as in Genesis 37:35, 42:38; 1Samuel 2:6 and other passages.
5. The dying are said to go to Sheol, which is not the grave, but to the underpart of the earth. This is a reference to the soul, Numbers 16:30; Ezekiel 31:15, 17.
6. Prior to the resurrection of Jesus Christ, all human dead went to Sheol or Hades where two compartments were designed to receive them. Old Testament believers went to Paradise or Abraham's Bosom. Unbelievers went to Torments.
7. Those who are believers in the Old Testament are said to be delivered into the power of Sheol, Hosea 13:14; Psalm 49:16.
8. However, since the resurrection of Christ, Old Testament believers have all been transferred to the third heaven as a part of the triumphal procession.

THE HADES CHART

PARADISE (for Old Testament believers only; empty since the resurrection of Christ)
A GREAT GULF FIXED
TORMENTS All unbelievers who await the Great White Throne judgment, then are cast into the lake of fire. It is a place of fire. Unbelievers resurrected from here in the second resurrection.
TARTARUS The prison for the fallen angels of Genesis 6 1Peter 3 Jude 6.

THE ABYSS

Criminal angels are held here until the middle of the Tribulation.
Abaddon, the toughest of all fallen angels next to Satan, is here.

- B. The Resurrection of the Soul of Jesus Christ from Hades.
1. In the resurrection of Jesus Christ, two categories of divine power were used.
 - a. The omnipotence of God the Father sent His human spirit in heaven back to His body in the grave. Thus the Father became an agent in the resurrection, Acts 2:24; Romans 6:4; Ephesians 1:20; Colossians 2:12; 1Thessalonians 1:10; 1Peter 1:21.
 - b. The omnipotence of God the Holy Spirit sent His soul from Hades back to His body in the grave. Thus the Holy Spirit became an agent in the resurrection, Romans 1:4, 8:11; 1Peter 3:16.
 2. The principle is that the power that raised Jesus Christ from the dead is now available to every Church Age believer as a member of the royal family of God. Ephesians 1:19-20, "And what is the surpassing greatness of His power to us who have believed for the working of His superior power, which [superior power] He [God the Father] put into operation [made operational] by means of Christ when He raised Him from the dead and seated Him at His own right hand in heavenly places."
 3. The same omnipotence of God will raise the Church Age believer at the Rapture of the Church. 1Corinthians 6:14, "Now God has not only raised the Lord, but He will also raise us through His power."
 - a. If our soul and spirit are already in heaven, God the Father will provide our resurrection body.
 - b. If we are alive as a part of the Rapture generation on earth, God the Holy Spirit will provide our resurrection body.
- C. Scriptural Documentation for Sheol or Hades. Ephesians 4:9, "(Now this doctrine that ascended, what does it imply, except that He also went down into the lower regions [Sheol or Hades] of the earth?"
1. Job 11:7, "Can you discover the depths of God? Can you discover the limits of the Almighty? It is as high as the heavens; what can you do? Deeper than Sheol; what can you know?" In other words, Sheol is used here for the location of all Old Testament believers. Isaiah 14:9, "Sheol from beneath is excited over you to meet you when you come."
 2. 1Samuel 2:6, "The Lord kills; the Lord makes alive. He brings down to Sheol and He raises up."
- D. The Four Compartments of Sheol or Hades.
1. Paradise is where the Old Testament believers resided after death before the resurrection of our Lord.
 2. Torments is where all unbelievers reside, Luke 16:23.
 3. Tartarus is where certain fallen angels, called BENI HA ELOHIM in Genesis 6, reside.
 4. The Abyss contains demons who transgress the boundaries of the human race.

- a. The Abyss is the location of the demon king, Satan's right hand man, called Abaddon. He will have quite a future in the Tribulation. Abaddon is mentioned once in the New Testament and nine times in the Old Testament. In Revelation 9, he breaks out of this jail with the help of Satan who has now been cast out of heaven and can never return there again.
- b. Demons who indwelt a man asked our Lord not to send them to the Abyss.

E. Paradise or Abraham's Bosom.

1. Paradise or Abraham's Bosom is a part of Sheol or Hades where all the Old Testament believers went immediately after death. Once departed from the body, their soul and spirit went to Paradise.
2. David wrote a thanksgiving psalm regarding his deliverance from death. In Psalm 116, he states that had he died, his soul would have gone to Sheol. Psalm 116:1, "I love the Lord because He hears my voice and my supplications." God in His grace spared David, who should have died. Psalm 116:2, "Because He has turned His ear to me, I will call on Him as long as I live." This states briefly that his prayer has been answered. He is grateful that he is still alive. Psalm 116:3, "The cords of death entangled me, and the terrors of Sheol came upon me. I found distress and sorrow." He was dying miserably. Psalm 116:4, "Then I called on the name of the Lord, 'O Lord, I beseech You, deliver my soul.'" Psalm 116:5, "The Lord is gracious and righteous; our God is full of compassion."
3. In David's prophecy of Psalm 16:10, he said, "You will not abandon my soul to Sheol, neither will You permit Your Holy One to undergo decay."
 - a. Notice that David makes a distinction between the grave where the body is located and Paradise or Abraham's Bosom where the soul is located.
 - b. David is not speaking about himself, for his body has undergone decay. His soul went to Paradise after he died. David was prophesying about the soul of the humanity of Jesus Christ in Hades after His physical death.
 - c. No Old Testament believer could go to the third heaven until Jesus Christ had been judged for his sins on the cross. At that point, the Old Testament believers were all transferred in a triumphal procession into the presence of God in heaven.
 - d. Today, after the cross, when any believer dies, his soul and spirit is absent from the body and face to face with the Lord in heaven.
4. We know Psalm 16:10 does not refer to David but is a prophecy referring to Jesus Christ because it is quoted by Peter in Acts 2:27. "Because you will not abandon My soul to Hades, nor allow Your Holy One to undergo decay." This verse is then interpreted in Acts 2:31. "He [David] looked ahead and spoke of the resurrection of Christ, that He was neither abandoned to Hades nor did His flesh have time to suffer decay." Our Lord only spent three days in Hades.
5. . Paul also interprets Psalm 16:10 in the same way in Acts 13:35.

“Therefore, He also says in another place [Ps 16:10], ‘You will not allow Your Holy One to undergo decay.’” Paul explained what that meant in Acts 13:36-37. “For David, after he had served the purpose of God in his own generation, died, and he was buried among his ancestors and he did undergo decay. But He whom God raised did not undergo decay.” This is a reference to the resurrection of Jesus Christ, with emphasis on the fact that His human soul returned to His body in the grave by the power of the Holy Spirit before His body could decay.

6. 1Peter 3:18, “For Christ also died once and for all, the righteous as a substitute for the unrighteous, in order that He might bring us to God, having been put to death in the flesh but made alive by means of the Spirit.”
7. Where in Hades did the soul of our Lord go? The answer is found in Luke 23:39-43. “And one of the criminals who was hanging there hurled insults at our Lord, saying, ‘Are you not the Messiah? Deliver yourself and us!’ But the other criminal answered and rebuked him, saying, ‘Do you not respect God, since you are under the same sentence of condemnation? And we indeed justly, for we have received what we deserve for our deeds; but He has done nothing wrong.’ Then he kept repeating to Jesus, ‘Jesus, remember me when You come into Your kingdom.’ And He replied to him, ‘Today, you will be with Me in Paradise.’”
 - a. Even all the criminals knew the message that our Lord Jesus Christ was the Messiah and the Savior.
 - b. Again, Paradise is the first compartment of Hades. Ephesians 4:9, “(Now this doctrine that He ascended, what does it imply, except that He also descended into the lower regions of the earth?)”
 - c. This refers to our Lord’s human soul which went to Paradise after His physical death.
 - d. The soul of our Lord in physical death joined the souls of all the Old Testament believers already there, i.e., all believers who had died during the Old Testament plus all who had died during the dispensation of the Hypostatic Union, which would include Lazarus and John the Baptist.
 - e. In resurrection, the soul of Jesus Christ was returned to His body in the grave by the omnipotence of God the Holy Spirit.
8. The resurrection of Jesus Christ resulted in transferring all the believers in Paradise into the third heaven. Ephesians 4:8, “Therefore, it [Ps 68:18] says, ‘When He ascended into heaven, He led a host of captives [Old Testament believers] in a triumphal procession from a state of captivity, and He gave gifts to men.’”
 - a. No believer resided in heaven until Jesus Christ was judged for our sins and was resurrected. That is analogous or tantamount to the triumphal procession.
 - b. The explanation of this is given in Matt 27:51-53. “And behold, the veil of the temple was torn in two from top to bottom, and the earth shook, and the rocks were split, and the tombs were open, and

many bodies of the saints who had fallen asleep were resuscitated. And coming out of the tombs, they entered into the holy city and appeared to many.”

- c. This passage tells us the time when all believers who had died were transferred from Paradise in Hades to the third heaven or “New Paradise.” To show this transfer was occurring, some were permitted to come out of their tombs, take their former bodies in resuscitation, and announced it in the city.
9. Paul visited the third heaven after he was stoned to death, and he saw these believers there, 2Corinthians 11:25ff.
- a. On the occasion when Paul was stoned to death, he was permitted to visit the third heaven or new Paradise before he was resuscitated and returned to the earth.
 - b. Paul describes his experience in heaven in 2Corinthians 12:2-4. “I know a man in Christ, fourteen years ago – whether in the body, I do not know, or out of the body, I do not know; God knows — such a person was caught up into the third heaven. I knew such a man — whether in the body or out of the body, I do not know; God knows — how he was caught up into Paradise, and he heard inexpressible doctrines which a person is not permitted to speak.”
 - i. Fourteen years previous would have been around 57 A.D. when Paul was in Lystra.
 - ii. Paul’s experience here was to show that in the Church Age, we do not go to Paradise in Sheol after our death, but all believers since the resurrection of Jesus Christ go directly to heaven at the point of physical death, with the exception of the Rapture generation.

F. Torments.

- 1. Torments is the residence of all unbelievers since the beginning of time. Psalm 9:17, “The unbelievers will turn to Sheol just as nations who forgot God.”
- 2. Why is anyone in Torments, destined to be judged at the Last Judgment? John 3:18, “He who believes in Me is not judged; but He who does not believe has been judged already because he has not believed in the uniquely-born Son of God.” The only reason a person goes to Torments, later to be condemned to the Lake of Fire, is because he has rejected Jesus Christ as Savior.
- 3. The first resurrection is for believers only and is formed of four companies.
 - a. Alpha company is the resurrection of Jesus Christ.
 - b. Bravo company is the resurrection of the Church at the Rapture. Since rank has its privileges, the royal family is next in resurrection.
 - c. Charlie company is the resurrection of all Old Testament saints and Tribulational martyrs at the end of the Tribulation.
 - d. Delta company is the resurrection of all millennial saints at the end

of the Millennium.

4. The second resurrection is for unbelievers only and occurs after the Gog and Magog Revolution at the end of the Millennium. At that point, "Hades will deliver up its dead." Those dead are located in Torments. They will stand before our Lord seated on the Great White Throne.
 - a. The unbelievers will not be judged on the basis of their sins, because their sins were already judged on the cross, and the law of double jeopardy applies. Revelation 20:11-15 makes very clear the basis for their indictment. Two sets of books are opened.
 - i. The Book of Life contains the names of believers only. Anyone who dies without believing in Jesus Christ has his name blotted out of this book.
 - ii. The Book of Works lists all an unbeliever's good works. Yet in their totality, they all add up to -R (relative righteousness). -R cannot have fellowship with +R (perfect divine righteousness), so they are condemned to the Lake of Fire forever.
 - b. The Lake of Fire was designed for the fallen angels. Man was created to resolve the angelic conflict. Those people who go the way of fallen angels, rejecting Jesus Christ, will share the Lake of Fire with fallen angels forever. Luke 16:19-31 is not a parable, but is a true story. Parables never mention proper names. Furthermore, parables are always identified or explained as parables. The narrative in Luke 16:19-31 is a true story, entitled "Dead Men Tell Tales." This true story describes the first and second compartments of Sheol or Hades during the dispensation of the Hypostatic Union.
 - c. Three perspectives are given in this passage.
 - i. The perspective of life, verses 19-21.
 - ii. The perspective of death, verse 22.
 - iii. The perspective of Sheol or Hades after death, verses 23-31.
 - d. Verse 19 introduces a wealthy unbeliever. "Now there was a certain rich man, and he habitually dressed in purple and fine linen, and he lived in luxury every day."
 - i. There is nothing immoral, wrong, or sinful about being rich. That is an evil philosophy which has extended into communism. There are certain problem solving devices connected with being rich and having an abundance of possessions, just as there are certain problem solving devices connected with being poor. In other words, there are no set of circumstances in life that are free from problem solving devices
 - ii. There is no excuse for the rich lording it over those less fortunate, and there is no excuse for the poor envying the rich.

- iii. When a nation has rich people, it means that nation follows the principles of free enterprise, which are a part of the laws of divine establishment. Therefore, having wealth in a nation is a good and healthy sign that the nation is doing well and right, rather than poorly. The idea of redistribution of wealth is an evil that enslaves the masses, as illustrated by those under the domination of the Russian experiment since 1917.
- iv. One of the great problem solving devices of being rich is to ignore the fact that there is life after death. Many become self-indulgent, and forget Mark 8:36-37, "What shall it profit a person if he gains the whole world and loses his own soul? Or what shall a person give in exchange for his soul?" So they give no thought to eternity and life after death. Yet time is just a drop in the bucket compared to eternity.
- v. Hence, the tendency of the wealthy person is to ignore the fact that only through personal faith in Jesus Christ can an individual have eternal life. "What shall a person give in exchange for his soul?" In other words, there is no way you can buy your way into heaven. Jesus Christ purchased our salvation on the cross, as taught by the doctrine of redemption.
- vi. Like anything else in life, money has its problem solving devices and money has its benefits. Money often creates illusions, e.g., money means happiness or security, or that money can buy anything. That is not true. Money cannot buy eternal life, happiness, love, or virtue. It is not true that you are happy because you have money or miserable because you are poor. Happiness and misery are not based upon one's economic status. People with very little can be extremely happy; people with very much can be very miserable, and visa versa.
- vii. Those who lust for money become a slave to money. But those who acquire wealth through the grace of God have discovered how to make money their slave. But the person who regards money as his #1 priority in life becomes a slave to money. Apply the priority principle. You concentrate on whatever is your #1 priority. Then you organize your life around priority #1. Therefore, you organize your thinking around priority #1. This determines the outcome of your life.
- viii. The rich man in verse 19 spent all his concentration, time, and life on self-indulgence. Therefore, the Mark 8:36-37 says to him, "What shall it profit a person if he gains the whole world and loses his own soul? Or what shall a person give in exchange for his soul?"
- ix. Some of the most important things in life cannot be

purchased with money, such as eternal life, +H or sharing the happiness of God, love and virtue. Again, those who lust for money become slaves to money, and it's one of the worst categories of slavery in the world. This principle applies to power as well. Those who lust for power are slaves to power, but those who acquire power through the grace of God can enjoy it without abusing it or stepping beyond their capacity for it.

- x. Matt 6:24 says "No one can serve two masters. For he will either hate the one and love the other, or he will hold to the one and despise the other. You cannot serve God and Mammon [the god of riches]." Mark 10:25, "It is easier for a camel to go through the eye of the needle [small gate in the main gate through which only a man could pass] than for a rich man to enter into the kingdom of God." Rich people and poor people are saved exactly the same way, by faith in Jesus Christ. So why is this true? Because the rich man tends to be preoccupied with himself and his life on this earth to the extent that he has forgotten about eternity. He is not interested in Jesus Christ.
- xi. This man is described as dressing well and living in the lap of luxury. There is nothing wrong with dressing well and there is nothing wrong with luxury as such. There are problem solving devices with wrong emphasis on status symbols of life, money, power, success, approbation, pleasure, material things, luxury, social life, sex, health; i.e., anything that takes precedence over Bible doctrine.
- xii. The wealthy unbeliever enjoys life so much that he forgets about death and eternity. He forgets Hebrews 9:27, which says "It is destined for mankind to die once, but after this the
- xiii. So this rich man lusted for wealth and became the slave to wealth. As a slave to money and pleasure, he had no time for the Gospel until it was too late, i.e., after he died.
- e. Verse 20 introduces a suffering believer. "And a certain poor man named Lazarus who had been thrown down at his gate, covered with sores [cancerous ulcers],"
 - i. Lazarus had been thrown or cast at the rich man's gate, and he would lie there until he died. When our Lord gave this message, Lazarus was already dead. If Lazarus were still alive at the gate of the rich man, the perfect tense of BALLO would have used. But the pluperfect tense indicates that he eventually died there. The perfect tense looks back on the past from the standpoint of the present. The pluperfect tense looks back on the past from the standpoint of the past.
 - ii. The passive voice of BALLO indicates that Lazarus was

acted upon by a cruel mob: they just tossed him away there. Lazarus was helpless and couldn't move from that spot. We see the great cruelty of man toward helpless man.

- iii. The verb BALLO in the passive voice is intransitive, meaning that it makes a complete affirmation in itself and does not require a direct object to complete its meaning. The passive voice means Lazarus didn't produce or participate in the action; he was a victim of the action. Hence, this was cruel and unnecessary treatment. It was violence against the weak and helpless.
- iv. The mob didn't like Lazarus, and the mob didn't like the rich man. Evil men do not discriminate; they despise the rich, the poor and the helpless.
- v. The dramatic perfect tense of the verb ELKOO, translated "covered," is used to bring a past event vividly and dramatically into the present. The Narrator describes the past event in such a way that his readers are led to think for a moment that they are present and witnessing this terrible treatment of Lazarus and his body covered with ulcers.
- vi. The passive voice means Lazarus didn't deliberately acquire these sores; it was something that happened to him.
- vii. There is a definite parallelism between Lazarus and Job. Both were mature believers facing evidence testing, but with different results.
 - a) Job lost and regained in time; Lazarus lost and regained in eternity.
 - b) Both were covered with sores and ulcers. Hence, both Job and Lazarus had loss of health and were maltreated by people because they were repulsive to the eyes of the beholder.
 - c) Both Job and Lazarus had loss of health, but there was a difference. Job recovered his health and lived a long time. Hence, Job emphasizes living grace in evidence testing. Lazarus never recovered his health and eventually died. Hence, Lazarus emphasizes dying grace related to evidence testing. Luke 16:21, "And he kept desiring to be fed with the crumbs which were falling from the rich man's table; besides, even the dogs were coming and licking his sores."
- viii. In other words, Lazarus was normal; he still had normal desires. When he was hungry, he desired food. He was so terribly hungry that he simply desired the crumbs that fell from the rich man's table. Because he was starving, Lazarus was normal and had an intense desire for foods. Even crumbs from the table would have been wonderful.
- ix. The only friends Lazarus had were dogs who had much

more compassion than the rich man and his friends or the mob and their cruelty.

- x. Remember that Lazarus was suffering for blessing, a suffering which glorified God to the maximum; a suffering that makes Lazarus one of the great all-time believers, recognized as such by our Lord.
- xi. Lazarus was totally isolated from any form of human companionship or human compassion. Therefore, it was so important for him to use problem solving devices, such as doctrinal orientation, grace orientation, personal love for God, impersonal love for all mankind who treated him so cruelly, +H (sharing the happiness of God), a personal sense of destiny, and occupation with the person of Christ.
- xii. The intensity of his suffering is noted in the phrase “he kept on desiring to be fed with the crumbs which were falling from the rich man’s table.” The fact that he was in great pain did not in any way slow down his appetite.
- xiii. Note the total suffering of Lazarus under evidence testing.
 - a) Lack of basic necessities of life: he had no food, no shelter, and virtually no clothing so that his skin was exposed for all to see.
 - b) Lazarus had none of the things the rich man had. No one even cared for him except dogs. It’s amazing how dogs can be so compassionate and sympathetic toward people who are suffering, whereas rational people, in the cruelty and vile evil of their old sin nature, have absolutely no compassion.
 - c) Lazarus had loss of health, and real pain.
- xiv. Lazarus was cut off from any form of love, friendship, or compassion. In fact, he experienced only cruelty from people. People ostracized him, rejected him, and ridiculed him. Though he was totally helpless and weak, they pushed him around and threw him around, and finally tossed him at the rich man’s gate. Lazarus’ only compassion came from dogs.
- xv. But Lazarus was a mature believer and realized the importance of his suffering. He would demonstrate to both mankind and angels the importance of eternity compared to time. In contrast, the rich man was demonstrating daily that to him, only time was important; eternity didn’t matter.
- xvi. We apply to Lazarus 1Corinthians 10:13, “No testing has overtaken to you but such as is common to mankind. But God is faithful, who will not permit you to be tested beyond what you are able to bear, but with the testing, He will also provide a solution, a way of escape, so that you may be able to endure it.” Therefore, Lazarus did not complain or fall

- apart, even though he had normal desires.
- xvii. Solomon was a believer who had everything in life, and yet he was very miserable. Lazarus was a believer who had nothing, but he was very happy with +H. Lazarus demonstrates the principle of being happy without having anything at all. For while Lazarus had nothing, he had the problem solving devices, like +H, and used them.
 - xviii. If Lazarus had been depressed, he would have had no appetite. The very fact that he had an appetite indicates he was functioning under the ten problem solving devices. Lazarus was a normal person under extreme and intense suffering for blessing. Therefore, he was not depressed or unhappy. His desire for even crumbs from the rich man's table indicated how normal he was, having an appetite in spite of suffering. Most people in such situations become depressed and have no appetite at all. The fact that Lazarus was hungry not only indicated that he was normal, but that he was handling his situation through the use of the problem solving devices.
 - xix. Lazarus suffered to demonstrate the importance of eternity compared to time. Time is just a drop in the bucket compared to eternity, according to Jas 4:14. Time is the only opportunity to have eternal life. 2Corinthians 6:2, "Now is the time to accept Christ; now is the day of salvation." It takes only one second in time to believe in Jesus Christ, yet the rich man didn't even take that one second to do so; Lazarus did. We do not know the original status quo of Lazarus; we only know what he faced before he died and entered Paradise.
 - xx. Time is the special opportunity for the believer to glorify God, and to demonstrate to the angels the greatness of God's justice, wisdom, and grace policy. Philippians 4:11, "Not that I speak on the basis of want, for I have learned to be content whatever the circumstances may be."
 - xxi. Time is the mechanics for resolving the angelic conflict. Lazarus was one of the greatest testimonies to angelic creatures as to what is important in life.
 - xxii. For the believer, time is the opportunity to glorify God, and to demonstrate to angels the greatness of God's justice and
 - xxiii. Lazarus and the rich man have now been dead for over 2000 years. If we could interview them in their eternal state this is what they would say.
 - a) Question: "Lazarus, how do you feel about your suffering at the rich man's gate and the abuse you took prior to that?" Answer: "It was nothing. Time is just a drop in the bucket compared to eternity. Now I

have billions and billions of years to enjoy the most indescribable and fantastic blessings of the eternal state.”

- b) Question: “Rich man, how do you feel about your lifetime of wealth, influence, power, and pleasure on earth?” Answer: “I regret every second of my prosperity and power, for it blinded me to my need of eternal salvation, a relationship with God, which I could have had both in time and eternity. And yet I must take the responsibility for my own decisions and my own perspective.”
- c) From this, we can distill the soliloquy of the rich man in Hades. “I would do anything to change places with Lazarus. For over 2000 years, I have been tormented in the flames of Hades. I curse the good times that blinded me to the importance of eternity. The horrors of my eternal state have erased all the pleasures of my lifetime, and the worst is yet to come. I understand that I will be resurrected, stand before a Great White Throne, face Jesus Christ whom I rejected, and be judged and cast into the Lake of Fire. It is unbearably hot here in Hades, but it will be a billion times worse when I am cast into the Lake of Fire. “Why, oh why didn’t I listen to the Gospel when I had the chance? Why didn’t I even stop once at my own gate and speak with that terribly and horribly abused man, Lazarus? Why didn’t I stop and talk to him? If I had, he would have given to me the Gospel, and perhaps I would have responded and then I would not be in this horrible place. I did hear the message of both Jesus and John the Baptist, His herald. But I paid no attention; I laughed it off and went on my way. “Woe is me forever and ever and ever and ever.”
- f. Verse 22 gives the perspective of death. “Now it came to pass that the poor man died, and he was carried by angels into Abraham’s Bosom [Paradise]; then [some time later] the rich man also died and was buried.”
 - i. Lazarus was a believer in the dispensation of the Hypostatic Union. He was a mature believer, and therefore he departed from his body under the principle of dying grace.
 - ii. Note, however, that there was no burial of Lazarus. His body was not even taken to a potter’s field. That would bother the superficial Christian. Yet what happens to your body after you leave it is of absolutely no consequence. You will never occupy that body again. Perhaps Lazarus’ body was discovered dead several days after he was already in

Paradise. Perhaps they simply threw his body in the garbage cart. So what? What happens to the body is of no consequence.

- iii. It was the custom of the ancient world to gather the bodies of the poor and either dump them in the garbage or burn them, or bury them in a potter's field. When the bodies were repulsive, they didn't make it to a potter's field, but were usually dumped in the garbage heap outside the town. The garbage heap outside of Jerusalem was called Gehenna, a large area where garbage was burned. Gehenna became one of the synonyms for hell.
 - iv. But the soul and spirit of Lazarus are absent from the body and, as it were, "face to face with the Lord." Lazarus was probably carried by the pursuivant angels to Abraham's Bosom. These were special angelic officers in the angelic college of heralds.
 - v. Being very wealthy and prominent as a personality, the rich man probably had a very unusual and ostentatious funeral with a beautiful coffin and mausoleum, attended by numerous mourners, including five brothers who were also unbelievers and who inherited his money. But the rich man's soul was sent to Torments, the second compartment of Hades.
- g. Verses 23-26 is the rich man's dialogue and call for help. Verse 23, "And in Hades, he [rich man] lifted up his eyes, being in Torments, and he saw Abraham far away and Lazarus [in his bosom] at the place of honor."
- i. In Torments means there is already a prelude of suffering before the Lake of Fire.
 - ii. The noun KOLPOS means chest, bosom, or breast. However, it is actually used for a place of honor at a meal. So this doesn't mean Lazarus was actually lying on Abraham's bosom, but was in a place of honor. This indicates that Lazarus died as an invisible hero.
 - iii. So Lazarus was carried into a place of honor, called Abraham's Bosom, the place of Jewish believers who attained spiritual maturity. Abraham is the father of the new racial species called the Jew. Therefore, Abraham is designated as the place of honor. Jesus Christ is called the God of Abraham, Isaac, and Jacob, who are the regenerate descendants of the new racial species.
 - iv. Jesus said to the dying Gentile thief, "Today, you will be with Me in Paradise," Luke 23:43. Therefore, both Gentile and Jewish believers entered into the compartment of Hades called Paradise after their death. However, one section was a place of honor for the Jewish believers who attained

spiritual maturity. Lazarus was one of the great heroes of Israel of all time.

- h. Verse 24, "And he [rich man] screamed and said, `Father Abraham, have mercy on me and send Lazarus that he may dip the tip of his finger in water and cool off my tongue, for I am in agony in this
 - i. The rich man was also a Jew, but he was a Jewish unbeliever. Abraham is the father of the entire Jewish race, and in that sense the rich man was right in calling him "Father Abraham."
 - ii. "Have mercy on me" was something Lazarus never said at the gate of the rich man. As a mature believer, he accepted the events of his life as being exactly what God wanted. He demonstrated that to be totally impoverished, in maximum pain, and rejected by everyone so that only dogs have any compassion as a part of evidence testing is the ultimate honor to one of the greatest believers of Old Testament times!
 - iii. Apparently there is no water in Torments, for there is no necessity for water there. But the rich man still can only think in terms of life. Even after his death, he cannot think in terms of eternity.
 - iv. Unbelievers after death can experience and feel the pain of fire and everything associated with it. They will feel that pain of burning for all eternity because they reject Jesus Christ as their Savior. And it never stops hurting.
 - v. Though he understands he is suffering in fire, all he wants is water. Yet the answer to his suffering could only be found in time, through personal faith in Jesus Christ. Notice that this is a real flame and real fire, and it never stops hurting.
 - vi. Why is the rich man asking for this relief, instead of asking what can be done to get him out of there? Because the rich man heard John the Baptist and Jesus Christ and others give the Gospel. He knew when he rejected Christ what to expect; now it's all come to pass.
 - vii. While Lazarus suffered at his gate wanting only water and food yet using the problem solving devices, the rich man had all the food and water he could want and walked by Lazarus without compassion. It is amazing how uncompassionate evil people are always the first to want mercy though have no mercy for others, but are totally indifferent toward them.
 - viii. The bodies of Lazarus and the rich man both lie in graves, and their souls reside in Sheol or Hades. Lazarus as a Jewish believer resides in the place of honor in Paradise called Abraham's Bosom. The rich man as a Jewish unbeliever resides in the second compartment of Hades, called Torments, waiting for the second resurrection when

- he will be transferred to the permanent Lake of Fire.
- ix. Note that the soul never sleeps; only the body sleeps in the grave. Note that the soul can see and recognize people after death without the use of the body. The rich man had no problem recognizing Lazarus who was flung at his gate. This teaches the important principle that the soul has the ability to see and recognize others beyond the grave. Furthermore, the soul can think and communicate after death. From this we might conclude there is an interim body after death.
 - x. Death does not end it all. Physical death merely transfers homo sapiens from time into eternity. From this passage, we note that dead men tell tales.
 - xi. The cry for mercy must come in time; in eternity it is too late. 2Corinthians 6:2, "Now is the time of acceptance; now is the day of salvation." Now is the moment to be prepared for eternity by personal faith in Jesus Christ. Live your life in the light of eternity.
 - xii. Furthermore, the call for mercy must be directed toward the One who can save. Abraham can do nothing. It is only Jesus Christ who can save. Neither Abraham nor Lazarus can help the unbeliever in the eternal state. Both Abraham and Lazarus are simply sinners saved by grace through faith in Jesus Christ. The only chance for eternal life is while one is alive on earth.
 - xiii. Hades or Sheol is the temporary residence of all unbelievers until human history is completed. From Hades, all unbelievers will be transferred to Gehenna or the Lake of Fire after the Great White Throne Judgment. Actually, the Lake of Fire was prepared for the devil and his angels, according to Matt 25:41.
 - xiv. Both Hades and the final Lake of Fire are only for unbelievers. John 3:18, "He who believes in Him [Jesus Christ] is not judged, but he who does not believe has been judged already because he has not believed in the name of the uniquely-born Son of
 - xv. God does not desire that any person in the human race go to Torments in Hades and then the Lake of Fire. 2Peter 3:9, "He is not willing that any should perish, but that all should come to a change of attitude toward Christ." Therefore, life is often extended so that every chance is given for everyone to believe in Christ. No one will spend eternity in the Lake of Fire who hasn't had multifarious opportunities to personally believe in Jesus Christ.
 - xvi. Both Torments in Hades and the Lake of Fire are vividly described in Matt 9:48, "where the worm does not die and the fire is not quenched." Everyone should hear the screams

of those who die burning in total agony, so that they will understand the importance of believing in Jesus Christ! In eternity, the screams never stop; they go on forever and ever and ever, simply because they refused the so-great salvation provided by Jesus Christ.

- i. Now Abraham is allowed to reply to the rich man in verse 25. This dialogue was permitted not only to answer this one man's question, but to settle the issue for all who were listening who had the same problem solving devices and wanted the same relief from Lazarus. Verse 25, "But Abraham said, `Child, remember that during your life you received your good things, and likewise Lazarus evil things; but now [in eternity] he is comforted here."
 - i. An adult man is called "child" because he was divorced from reality, because of his unrealistic expectations.
 - ii. That Lazarus was "comforted here" means he was given a special place of honor in eternity. Whatever he had to endure to make a point to the angelic creatures, which is a great part of evidence testing, was nothing compared to the honors he received in the eternal state.
 - iii. The rich man had the same opportunities as Lazarus to believe in Jesus Christ and have eternal life, yet he rejected Jesus Christ. None of the rich man's wealth, power, or prosperity could buy him eternal life. As he used his power and wealth for his own pleasures, it became a trap which obscured the importance of the Gospel.
 - iv. On the other hand, Lazarus believed in Jesus Christ. Even though he went through suffering for blessing, he had all the fantastic doctrine and problem solving devices to handle it magnificently. We do not know exactly how long Lazarus suffered in that terrible state. But however long it was, he never got out of step; he used the problem solving devices.
- j. Verse 26, "And besides all this, between us and you a great chasm has been fixed, so that those who wish to come over from here to you cannot, and none of us may cross over there."
 - i. The chasm is invisible but real. No one can break through it. There is a barrier between Paradise and Torments, the place of agony. The barrier is impassable.
 - ii. There is no hope in eternity for those who reject Jesus Christ in time. There is no such thing as purgatory. There is no "half-way house" to heaven. The place of your eternal state is determined by your attitude toward Jesus Christ in time.
 - iii. 1John 5:11-13, "And this is the deposition: that God has given to us [believers] eternal life, and this life is in His Son. He who has the Son has this eternal life; He who does not have the Son does not have this eternal life. These things I have written to you who believe in the person of the Son of

- God, in order that you may know that you have eternal life.”
- k. Verses 27-29 is the second dialogue and the second call for help from the rich man. Verses 27-28, “Then he said, `Now I beg you, Father Abraham, that you would send him to my father’s house — for I have five brothers — that he may warn them, lest they also come to this place of torment.”
- i. Before, the rich man pleaded for mercy; now he’s begging! Lazarus never pleaded for mercy, nor did he beg. The rich man should have taken notice of Lazarus, enduring all that suffering and not complaining. By contrast, he had given relatives thousands and thousands of dollars, and they still bitched!
 - ii. Note again the use of the vocative “Father.” Abraham is the father of the new racial species of Israel, and the rich man is a Jew.
 - iii. The rich man calls his mansion “the house of my father.” Lazarus, tossed at the gate of that mansion, was the last call for salvation. The five brothers saw Lazarus lying there, too. In effect, Lazarus was the evangelist at their gate. His pulpit was that gate. Everyone saw how he suffered and how he didn’t complain. They must have known he possessed something far greater than they had. Yet they all walked by Lazarus daily without giving heed to that final message.
 - iv. All five brothers are unbelievers. The rich man didn’t want his brothers to also die and end up in Torments with him. The funeral message to the friends and loved ones of the unbeliever is: “The deceased is now suffering in Torments because he did not believe in Jesus Christ. Yet he loves you so much that he wouldn’t want you to join him there, and I will tell you how to avoid it. Hell is no place for loved ones and old friends to have a pleasant reunion. Hell is a place of agony and suffering, only intensified at the end of human history by the transfer to the Lake of Fire. “In other words, if you have friends or loved ones who have died as unbelievers, their desire for you is to stay out of that place. They’re probably begging someone like Abraham to send someone back from the dead to tell you the story of salvation.”
 - v. So terrible is the perpetual agony of the unbeliever beyond the grave that he desires that the Gospel be presented to loved ones left behind so that they might believe in Christ and have eternal life and avoid the place of Torments.
 - vi. The present active subjunctive of DIAMARTUROMAI means to warn, to testify, to witness, to declare emphatically. The tendential present tense indicates an action proposed but not actually taking place. The rich man proposes the action.

The subjunctive mood is used in a final clause to indicate the purpose of the action of the main verb.

- vii. The same wealthy estate which distracted the rich man now distracts his five brothers who had inherited the family fortune. No longer is there a Lazarus lying at their gate. Wealth often causes the rich to ignore or avoid the reality of the eternal state after death.
- I. Verse 29, "But Abraham replied, `They have Moses and the Prophets; let them hear them.'"
 - i. Moses and the Prophets is the Jewish word for the Old Testament; Torah is a synonym. Moses and the Prophets refers to the Old Testament Scriptures which clearly reveal the Gospel. Isaiah 53 is one of the greatest Gospel messages in all the Word of God.
 - ii. People can be saved by faith in Christ simply by reading the Scripture.
 - iii. If these five brothers reject the Biblical testimony regarding Jesus Christ, they will not accept the testimony of one who returns from the dead. The testimony in the Bible is much more powerful than the testimony of someone coming back from the dead! That's how powerful the Word of God is! The idea of returning Lazarus from the dead to testify to the five brothers is useless.
 - iv. Remember that another Lazarus had been resuscitated from the dead by Jesus, and many Jews who had attended his funeral came back to see him alive; yet many still didn't accept Jesus Christ as Savior. John 11:45-46, "Therefore, many of the Jews who had come to visit Mary saw what had transpired and believed in Him. But some of them went away to the Pharisees and told them what Jesus had done." John 12:37, "But though He performed many miracles before them, yet they were not believing in Him." The testimony of the Word of God is far more powerful than miracles.
 - a) One reason why we do not have miracles today is because something far more powerful has been given to us, i.e., the New Testament Scriptures. Never before the Church Age was the New Testament Canon completed and given. It is much more powerful than miracles.
 - b) If people will not accept the Gospel message found in the Bible, they will not accept the testimony of someone brought back from the dead by a miracle.
 - c) A miracle is the easiest thing for God to perform because it does not require the volition of mankind, but only the sovereignty and omnipotence of God.
 - d) In the Tribulation, two Jews, Moses and Elijah, will be

brought back from the dead to witness in Jerusalem. Yet their message will be rejected. When they are martyred, there will be great rejoicing in Jerusalem.

- m. In the third dialogue, verses 30-31, there is another call for help. Verse 30, "But he replied, 'No, Father Abraham, but if someone goes to them from the dead, they will repent!'" The future active indicative of METANOEO means to change your thinking or mind about Christ. Upon hearing the Gospel and before anyone believes, he must first change his mind about Christ.
- n. Verse 31, "But he replied to him, 'If they do not listen to Moses and the Prophets [the Word of God], neither will they be persuaded if someone is resuscitated from the dead.'" This means that negative volition gets locked in and nothing will change it. This also means that the Word of God is infinitely more powerful than any miracle.

G. Tartarus.

1. Introduction.

- a. Tartarus is the residence of certain fallen angels who became involved in an invasion of the earth. This special category of fallen angels are called BENI HA ELOHIM in the Hebrew, translated "sons of God." They are demons who are not operational at the present time.
- b. Tartarus is mentioned in 2Peter 2:4 as the place where these fallen angels reside. "For if God did not spare the angels when they sinned [Gen 6:2] but incarcerated them in Tartarus with chains of thick darkness, He delivered them over to judgment, being constantly guarded."
 - i. The aorist active participle of TARTAROO means to be imprisoned or incarcerated in Tartarus.
 - ii. "When they sinned" is a temporal participle referring to a time in history, not to prehistoric angelic times.
- c. Without mentioning Tartarus by name, a similar passage is found in Jude 6. "And the angels [BENI HA ELOHIM of Genesis 6:2] who did not keep their own domain, but who deserted their proper abode, He has incarcerated them in everlasting chains of thick darkness for the judgment of the great day."
 - i. Now they can see nothing. In Genesis 6, they saw the beautiful women of the earth and lusted for them, and so made their invasion on earth.
 - ii. The fact of their invasion is documented by a phenomenal amount of extant literature from Homer to the fourth century B.C.
 - iii. Everything that happened in Genesis 6 occurred over a period of 500 years. Unfortunately, it is called mythology, which it is not.
 - iv. These "chains of thick darkness" are the same as in 2Peter 2:4.

- v. The “judgment of the great day” occurs when all fallen angels are cast into the Lake of Fire, as anticipated by Matt 25:41.
- d. Who are these fallen angels and what did they do? The answer is found in Genesis 6. But as introduction, we note the Satanic attacks on the line of Christ in the Old Testament.
 - i. When Cain murdered Abel in Genesis 4, that was a Satanic attack on Adam’s seed. It was an attack on the first promise given to Adam after he sinned, that God the Father would provide a Savior from Adam’s seed, who would come through the woman as the childbearer. Romans 5:12ff.
 - a) Satan and fallen angels understood that the Savior would come in the line of Adam as true humanity through the woman. Therefore, Satan knew he had to cut off that line from Adam to Christ.
 - b) So in that first generation, Satan inspired Cain to murder Abel, a believer. But then the line continued on through Seth, so that Satan realized that murder wouldn’t work to cut off the line.
 - ii. Therefore, in an attempt to destroy all true humanity, fallen angels invaded earth and copulated with females, producing half-angel half-human beings, documented in Genesis 6:1-6. Had all true humanity been destroyed in this way, Jesus Christ could have never come into the world.
 - a) In fact, only one family of eight people were still true humanity out of millions of people living on earth. Those eight people were Noah and his wife, plus his three sons, Shem, Ham, and Japheth, and their three wives.
 - b) The tracing of that family of Noah from Genesis 4 - 11 is one of the most important factors in our so-great salvation. For Jesus Christ could not come unless true humanity remained on the earth.
 - c) So the angelic infiltration of Genesis 6:1-6 was the greatest attack ever made on the virgin birth and incarnation of Jesus Christ.
 - d) Noah’s sons all made great decisions, in all marrying ladies who were still true humanity.
 - e) Therefore, the Flood destroyed that entire super race of half-angels, half-men.
 - f) Since there is no longer any possibility of angelic infiltration into the human race, the greatest objective of Satan from the flood to the point of the virgin birth was to kill the Jews, especially those in the Messianic line.
 - iii. The line of Christ went from Shem to Abram, a Chaldean

from the third dynasty of Ur. Upon hearing God's promises to Abraham regarding the Savior as his descendent, Satan made attacks on Abraham's seed.

- a) The first attack occurred when Sarah found herself in the harem of an Egyptian king in Genesis 12:10-20.
 - b) The second attack occurred when Pharaoh, Thutmose III, ordered the entire male line of Israel to be killed in Exodus 1:10, 15-16.
 - c) Thutmose III's son, Amenhotep IV attempted to destroy all Israel in Exodus 14:13-19.
 - d) After the line went from Abraham, Isaac, and Jacob, the Messianic line was passed on through Judah.
- iv. The Davidic Covenant promised David that his Son would be the Messiah. Now Satanic attacks focused on David's line.
- a) Jehoshaphat arranged a marriage between his son, Jehoram, and Princess Athaliah, the daughter of Jezebel, the queen of the Northern Kingdom. Here was a classic case of man's plans trying to unite the kingdom. Jezebel was a Phoenician who married the king, so that his kingdom would also include all of Phoenicia. This story starts in 2 Chr 18:1. It was strictly a sex marriage, and the sex was related to the phallic cult and human sacrifice. In the process of all this, Jehoram killed his brother, 2 Chr 21:4.
 - b) Then the Arabs invaded and killed all the sons of Jehoram except one, called Ahaziah or Jehoahaz, 2 Chron 21:16-17, 22:1.
 - c) Then Athaliah, the mother of Jehoahaz killed everyone in the royal seed, and the only survivor was Joash, 2 Chron 23:3. At this point, the entire line of Christ was reduced to one person. But the line of Christ has been preserved.
 - d) Hezekiah was childless when attacked by Sennacherib, the King of Assyria, Isaiah 36:1, 38:1, 39:7. But God preserved Hezekiah against death in the battle, again preserving the line of Christ. Later Hezekiah had a son.
- v. There was Hamon's plot to annihilate the Jews, as found in
- vi. There was the final attack on the virgin Mary when she was pregnant. The dilemma of Joseph when he discovered Mary's pregnancy is found in Matt 18:1-20. If he was a legalist, he would have followed Deut 24:1 and had Mary stoned. But Joseph had a marvelous, honorable attitude, for he was an aristocrat, descended from Solomon (Matt 1). The Coniah curse (you will never have a son that will be the Messiah) was fulfilled in the virgin birth, in that Joseph was

- not the real father of the Messiah.
 - vii. The edict of Herod killed all children in Bethlehem, Matt 2:13-18. Due to a great signal corps, Herod learned that the wise men left the land by a different route and would not report back to him. So knowing when the virgin birth occurred, he took two years to develop all his plans, tracing genealogies, etc., so that he ordered every child in Bethlehem two years old and younger to be slaughtered. But God told Joseph in a dream to go to Egypt before that happened, so that Jesus Christ was spared.
 - e. These are a few of the remarkable stories of how God's grace provided for us a Savior, Jesus Christ our Lord.
 - f. Prior to the incarnation, Satan attacked the line of Jesus Christ in an attempt to frustrate the dispensation of the Hypostatic Union. During the dispensation of the Hypostatic Union, Satan made every attempt to frustrate our Lord getting to the cross.
 - i. That's why you read "they picked up stones to stone Him; but He passed through the crowd unnoticed."
 - ii. The very treatment our Lord received in His seven trials was an attempt to kill Him before He could get to the cross.
 - iii. Even on the cross, Satan was not through. He inspired people to say, "If you are the Christ, come down from the cross. Save Yourself and us."
 - iv. We'll never know this side of heaven what it took for our Lord to make it to the cross as a perfect human being, and to receive the imputation and judgment of our sins.
 - g. Since the cross, resurrection, ascension, and session of Jesus Christ, Satan has only one way to win, and that is by frustrating the fulfillment of the four unconditional covenants made to Israel, i.e., the Abrahamic, Palestinian, Davidic, and New Covenants. Yet these will all be fulfilled in the Millennium. But all these covenants have in common the necessity of Jews being alive, and therefore all anti-Semitism is Satanically-inspired.
 - h. The Tribulation will demonstrate all the ways in which Satan tries to destroy the Jews, Revelation 6-19. But of course the Jew will be preserved by the grace of God. Anti-Semitism is Satanic in nature. Its purpose is to frustrate the plan of God which centers in Israel. Anti-Semitism reaches its peak in Revelation 12, in the middle of the Tribulation.
 - i. One of the greatest attacks on the line of Christ and one of the most subtle forms of anti-Semitism occurred in Genesis 6 before the Jew even existed. The result of this angelic attack was the creation of a third compartment in Sheol or Hades called Tartarus.
2. Definition and Description.
- a. There are two words we must understand: fables and myths.
 - i. A fable is a story, like the fox and the grapes, in which the

characters and plot neither pretend reality nor demand credence. Fables are fabricated as a vehicle of moral or didactic instruction.

- ii. Myths are stories of anonymous origin, prevalent among primitive people. By the people to whom they were first addressed, they are accepted as true. Myths concern supernatural beings and events, or natural beings and events influenced by supernatural agencies. Many of the so-called myths of ancient Greece are related to two Greek nouns.
 - a) TARTAROS was a part of the Greek underworld called Hades. It was a place of sunless abyss below Hades in which Zeus imprisoned the Titans.
 - b) Those who dwelt in Tartarus were called TARTARITES. This word was used in reference to the Titan wars, which are a distorted picture of Genesis 6 and the events that precede Genesis 6.
- b. Today, there are two categories of fallen angels.
 - i. There are demons with angelic bodies who are not permitted on the earth. They are all incarcerated in Tartarus.
 - ii. There are demons without bodies, or disembodied spirits, who are permitted to function under the command of Satan on planet earth.
- c. In Genesis 6, the demons with bodies were visible to human beings. Furthermore, they were very beautiful and attractive, having male bodies.
- d. The demons with bodies were involved in an antediluvian attack on the human race which resulted in their incarceration in Tartarus. The motivation for their attack was to destroy the possibility of the incarnation beginning with the virgin birth.
- e. The operational demons of the postdiluvian civilization are disembodied spirits. They do not seek sex with females, as did their predecessors, but they seek the invasion of the human body.
- f. Only unbelievers can be demon possessed. The demon invasion of the soul through satanic and false doctrine has two categories of victims: unbelievers can also be demon possessed, and believers in Jesus Christ who cannot be demon possessed because each member of the Trinity indwells the body of every Church Age believer.
- g. The word antediluvian refers to the period of time before the Flood. The antediluvian civilization began with the creation of mankind and terminated with the Flood.
- h. Only eight believers survived the Flood (Noah and his family), because they were the last members of the true human race left on the earth. They were the only ones who had survived the infiltration of fallen angels.

- i. Civilizations, like dispensations are a category of human history, but a different category.
 - i. Each civilization begins with believers only and terminates with a cataclysmic judgment.
 - ii. Each civilization has its own climate, environment, and its own characteristics within species. During the antediluvian civilization, the earth was not yet tilted on its axis; there was no bacteria. Therefore, there was perfect climate.
 - iii. Mankind has a different lifespan in each civilization. In the antediluvian civilization, people lived 800-900 years.
 - iv. Animal life in each civilization has differences within the species. However, there is no transmutation of species. The only species that no longer exists was the half-human half-angelic creatures, destroyed completely by the Flood.
- j. There are six dispensations but only three civilizations in human history.
 - i. The antediluvian civilization goes from the creation of man to the Flood. During this civilization, there was an angelic sexual invasion of the human race, Genesis 6. This can be classified as a genetic attack on the human race designed by Satan to frustrate the incarnation and the dispensation of the Hypostatic Union. In fact, it was Satan's greatest attack to hinder the cross.
 - ii. The postdiluvian civilization began with the recession of the universal Flood, and it continues until the Second Advent of Christ.
 - a) The demons involved in the sexual attack in the antediluvian civilization are now incarcerated in the compartment of Hades called Tartarus. The only demons operational today are disembodied spirits, so that any such sexual attacks can never occur again.
 - b) There are two demons attacks from disembodied spirits.
 - 1) In demon possession, the demon invades the body of an unbeliever only. If an unbeliever believes in Jesus Christ, the demon is removed immediately.
 - 2) Demon influence is the demon invasion of the human soul through satanic thought or satanic theology. Anyone residing in the cosmic system, believer or unbeliever, comes under demon influence.
 - c) Just before the termination of the postdiluvian civilization, there are three great demon army military attacks on mankind during the Tribulation, Revelation 9, 17.

- 1) The first demon army to attack the human race is led by a prince of demons called Abaddon, Revelation 9:1- 12. This first demon army is stationed at present in the Abyss, the fourth compartment of Sheol or Hades.
 - 2) The second great demon assault army is led by four demon generals, Revelation 9:13-21.
 - 3) The third demon assault army is led by Satan himself. His purpose is to destroy all Jews. Anti- Semitism is always Satanic in its origin and function. It is possible that the last two demon armies are also stationed at present in the Abyss, but they launch their assault at different points in the Tribulation.
- iii. The millennial civilization begins with the Second Advent of Christ and terminates with the Gog and Magog Revolution, led by Satan himself, and with the final judgment of human history.
- k. It should be noted that the antediluvian angelic attack and the Tribulational angelic attacks involve invasions by visible demons. However, during the postdiluvian civilization, all demon attacks are invisible, except in the Tribulation.
- l. While invisible believers cannot enter into sexual activity with human beings, demon possession and demon influence is the basis for the phallic cult practiced by human beings. The phallic cult includes not only human sacrifice but extensive sexual activities related to drugs and demon possession. The ethnic demonology of Greece, Rome, Phoenicia, the Canaanites, and the Germanic as well as other Indo-European mythologies always include the phallic cult and human sacrifice, as well as great violence.
- m. A study of Genesis 4-6 gives a clear picture of what life was like on earth before the Flood. The violence then was far greater than at any time since. There are many stories, classified as myths (and are not), which document this violence. The life of Hercules is a good illustration.
3. Genesis 6:1-6.
- a. Gen 6:1, "Now it came to pass that when homo sapiens began to become numerous on the surface of the earth, that daughters were born to them."
 - i. This is a description of a tremendous population explosion on planet earth. The Hebrew word HA ADAM refers to mankind as a category of creation, i.e., the human race.
 - ii. With any population explosion, there is always an excess of females. These daughters were very beautiful. The ratio of women to men in this population was excessive.
 - iii. The increase of the population meant there were more sin

natures. More sin natures means more evil, more lawlessness, and more violence on the earth. Because more sin natures without a system of establishment government means that people are open to making any decisions they want. Yet true freedom means the right to make certain decisions within the constraints of the laws of divine establishment. But without such constraints, there are too many options for the sin nature. This resulted in a tremendous amount of homicide, rape, terrorism, and violence on the earth.

- iv. There was no establishment, but there was culture. Probably the greatest musical and writing culture of all time existed in the midst of a population with the greatest intelligence of all time.
- v. So great was the evil on the earth that by the tenth generation from Adam, only one family remained in the status of regeneration, and that one family applied doctrine in a special way to avoid any sexual relationship with half-human, half-angelic creatures. Eight were in Noah's family, and the ninth believer was Noah's grandfather Methuselah. The warning of the coming of the Flood was Methuselah's departure from this life.
- vi. The concentration of evil on the earth was so great, yet it did not destroy the human race! A concentration of evil never destroys the population of the earth, though millions of people may be raped, murdered, tortured, and victimized in every way. The population of the earth goes right on. Unrestrained criminality cannot and will not wipe out the human race.
- vii. By the tenth generation from Adam there was no reference to the Sethites, or Cainites as separate families and tribes, because the two lines had amalgamated. This is illustrated by the marriage of Naamah to Ham. The Cainite line was filled with disillusion from their study of science, culture, urban society, and had rejected the happiness God had designed for man by rejecting Christ as Savior. Their society pursued intellectual matters and hedonistic pleasure. The antediluvian population was generally unregenerate, reversionistic, and involved in the cosmic system. Genesis 6:2, "Now the sons of God [demon pantheon on Mount Olympus] saw the women of mankind, that they were beautiful, so they seized [raped] for themselves women from all they had selected [whomever they chose]."
- viii. The "sons of God" is clearly a reference to angelic creatures. For the Hebrew BENI HA ELOHIM is used for angelic creatures only.

- ix. When the word beautiful is used in the Scripture, it means these women were extremely beautiful.
 - x. The Hebrew verb LAQACH means to seize violently, to take by sheer strength, to overpower and seize these women against their will to have sex with them.
 - xi. The Hebrew phrase BENI HA ELOHIM is used four times in the Old Testament. All four times it refers to angelic creatures only. Note that in verse 1, HA ADAM is the phrase used to refer to mankind.
 - xii. So the “sons of God” refer to the demon pantheon on Mount Olympus and the Titans like Iobates. The duplication of the Greek pantheon was made by the Phoenicians, Canaanites, Romans and others.
 - xiii. The “sons of God” refer to demons only, as also found in Job 1:6, 2:1, 38:7, and Daniel 3:25.
- b. The myths concerning the Titan wars present the mythological account of Tartarus; its basis is true.
- i. Uranus and Gaea had three categories of children.
 - a) The Titans are the personification of the convulsions of the physical world; e.g., volcanoes and earthquakes.
 - b) Cyclops is the name of the second category of children. The name of the first cyclops is the Terror of Rolling Thunder. The second cyclops is called Lightning Flash; the third is called Thunderbolts.
 - c) The third category are called the Hundred-Handed Monsters, also composed of three beings.
 - ii. So the couple had nine children total. Uranus the father feared the Hundred-Handed Monsters, so he put them in Tartarus. Their mother Gaea was indignant, and called on her older children, the Titans, for help.
 - iii. But only one of the Titans would help; he was called CHRONOS, meaning time or chronology. Chronos attacked his father and became the ruler of heaven and earth. Chronos married his sister Rhea, and they had six children, three boys and three girls. The girls were named Vesta, Series, and Juno. The boys were called Pluto (Hades), Neptune, and Jupiter (Zeus).
 - iv. Chronos had learned from his parents that he would be dethroned by one of his own children. So he swallowed each child when it was born. But when he got to the sixth one, his mother gave him a stone in swaddling clothes to eat and concealed Jupiter (Zeus in Greek) in the Island of Crete.
 - v. Assisted by his grandmother Gaea, Jupiter constrained Chronos to disgorge his cannibal repast, and first came up the memorable stone, which was then placed for safe

- keeping at Delphi. Then followed the five children.
- vi. Then came the war of the Titans. Jupiter and his brothers and sisters fought against Chronos. In the war that followed, Iobates and all the Titans except Oceanus fought on the side of Chronos. Jupiter and his brothers and sisters fought on the other side and won the war. The war was won by Jupiter when he went to Tartarus and released the Hundred-Handed Monsters.
 - vii. As a result of winning the war, Jupiter and his brothers and sisters made Mount Olympus their capital. From then on, the story of Greek mythology is about the empire of Zeus (Jupiter) who became the god-ruler of the world to the Greeks. Zeus gave to his brother Neptune (Poseidon) the kingdom of the sea. He gave to his other brother Pluto (Hades) the underworld.
 - viii. The Titans who were defeated were sent to Tartarus. Atlas, the son of the Titan Iobates, was doomed to carry the heavens on his shoulders. Iobates had three famous children: Pandora, Prometheus, and Atlas.
 - ix. In the empire of Zeus from Mount Olympus, there was the beginning of a series of incidents found in two forms: myths and Genesis 6:1-13. The Biblical story is completely and totally accurate. The myths that came out of this are simply distortions of the truth. The background for them is truth.
 - x. When the war between the Titans and Zeus was over and the Titans were imprisoned in Tartarus, this is a picture of how God dealt with BENI HA ELOHIM. The children of Zeus included Athena or Minerva, who sprang from his brain full-grown and fully armed. By his wife Juno he had Aries, Vulcan, and Hebe. By Latona he had Apollo (Phoebus) and Diana (Artemis). By Diona he had Venus (Aphrodite). By Mais he had Mercury (Hermes).
 - xi. The males represented by BENI HA ELOHIM, translated "sons of God," actually refer to demons like Zeus (Jupiter). These demons had bodies, which they used to seduce and impregnate females of the human race during the antediluvian period of history.
 - xii. BENI HA ELOHIM included Zeus, Apollos, Neptune, and Pluto, which are actually demon names. The sons of the gods were Titans like Chronos, Iobates, Oceanus, Tethys, Hyperion, Thammuz, Rhea, etc. Every name found in Greek mythology is either a demon name or a "hero" name.
 - xiii. The sexual attack to destroy true humanity on the earth and prevent the First Advent of the humanity of Christ is illustrated by one demon alone, Zeus (Jupiter), who had several notable sexual encounters with female members of

the human race which started the genetic problem. Let us note this one example of the genetic attack on the human race

- a) (a) Zeus is one of the BENI HA ELOHIM. He seduced a woman named Semele, who had a son half-angelic, half-human, named Bacchus (Latin) or Dionysus (Greek).
 - b) Zeus seduced the woman Alchimine. By her he had a half-human, half-angelic son called Hercules or Heracles.
 - c) By a third woman, Danae, he had a half-human, half-angelic son called Perseus. The original Persians of the ancient world claimed their ancestry from Perseus.
 - d) By a fourth woman, Lyda, he had four children who were half-human, half-angelic: Castor, Clytemnestra, Pollux, and Helen. It is claimed that only Castor and Pollux were his children; Clytemnestra and Helen were children by Lyda's human husband.
 - e) By a fifth woman, Europa, he had three sons: Minos, Rhadamanthus, and Sarpedon.
 - f) By a sixth woman, Electra, he had Dardanus, from whom the Trojans claim their origin.
 - g) By a seventh woman, Niobe, he had Pelagius and Argus.
 - h) By an eighth woman, Io, he had Epephus.
 - i) By a ninth woman, Antiope, he had Anthion and Zeuthus who built the walls of Thebes.
 - j) By a tenth woman, Aegena, he had a son named Aeetes, the ancestor of both Aeschylus and Ajax. Genesis 6:3, "Then Jehovah [God the Father] said, 'My Spirit [Holy Spirit] will not always plead the cause of God in man's soul forever, for in his going astray, he is flesh [mortal]. Therefore, his days will be one hundred and twenty years.'"
- xiv. This verse refers to the antediluvian ministry of the Holy Spirit. One of the greatest periods of evangelism in all of history resulted in millions of people hearing the Gospel, and yet there were only nine converts before the civilization was destroyed!
- xv. The common grace ministry of the Holy Spirit is emphasized here. Remember that being born spiritually dead, we are totally depraved, totally separated from God, and totally helpless to do anything about it. Furthermore, we are spiritually brain dead; unable to understand the Gospel. But God the Holy Spirit makes the Gospel perspicuous under

- the doctrine of common grace.
- xvi. The Holy Spirit pleads the cause of God in man's soul, because the soul of man is spiritually brain dead. The cause of God is salvation. It is impossible for us to understand the Gospel on our own; that's why the Holy Spirit pleads the cause of God, i.e., makes the Gospel perspicuous.
 - xvii. From the time of Genesis 6:3 to the time of the Flood, there would be an elapse of 120 years. At that point, God the Holy Spirit would no longer plead the cause of God in salvation, because the flood would wipe them out.
 - xviii. Only the nine human beings mentioned above believed in Jesus Christ. The half-human, half-angelic creatures heard the Gospel as well, and they could have believed in Christ and saved their human side, but none of them ever did. There were millions of them.
 - xix. Time is the only chance you have for eternal life. You can only make a decision in time to believe in Jesus Christ.
 - xx. Evangelism would continue 120 years more in the antediluvian civilization before the Flood came and destroyed the last opportunity for the ministry of God the Holy Spirit in common and efficacious grace.
 - xxi. The grace policy of God never executes judgment on mankind before every grace opportunity has been given to believe. Grace precedes judgment. Therefore, from the time of the angelic infiltration and the genetic attack on true humanity, there would be 120 years of Gospel preaching.
 - xxii. In 120 years, the entire human race would be corrupted by half-human, half-demonic people. The half-demonic side rejected the Gospel, even though it was probably given clearer, better, and more forcefully in that period of time than in any period of time since.
 - xxiii. By the grace of God, the true humanity of Christ would be born as a descendant of Shem, one of the eight survivors of the Flood.
- c. Gen 6:4, "The Nephelim [fallen ones, half-human half-demon creatures] were on the earth in those days, and also afterward when the sons of God [demons] had sex with females of the human race, and had children by them, these children were the heroes who, from ancient history, were famous men."
- i. Notice that in this passage, three categories of creatures are mentioned: HA ADAM is true humanity, BENI HA ELOHIM are angels with bodies, and HA NEPHALIM are the progeny of the first two combined, i.e., half-human, half-angelic creatures.
 - ii. HA NEPHALIM means "the fallen ones." They are the subject of all the mythology of Greece, Rome, Canaan, and

Germany. Numbers 13:33, "There we also saw giants [Nephelim], the sons of Anach [part of the Nephelim], and we became like grasshoppers in our own sight, and we were in their sight." They were giants, not the Nephelim of Genesis 6.

- iii. Half-human and half-demonic creatures had superb strength and super intellect.
- iv. These are the Greek heroes of antediluvian times. They include Orpheus, Perseus, Theseus, Minos, Hercules, Jason, Pelius, Castor, and Pollux. They are in contrast to the later heroes of the Trojan War, like Ulysses, Aeschylus, and Ajax, who were humans in postdiluvian times.
- v. So the Nephelim included people of great power and intellect, like Dionysus or Bacchus, Anthion, Aesculapius the great physician, Prometheus, Pelops, Apollo.
- vi. As a result of this demon attack, the fallen angels involved were confined to Tartarus, the third compartment of Sheol or Hades.
- vii. The demons who function in the postdiluvian civilization under the command of Satan no longer have sexual capabilities; they are disembodied spirits.
- viii. So note the distinction between fallen angels.
 - a) In the antediluvian civilization, the demons who invaded the earth had angelic bodies and sexual capabilities. With their bodies, these demons were able to have sex with human females, resulting in the Satanic attempt to destroy true humanity on the earth. It almost succeeded except for the grace of God in the cataclysmic universal flood.
 - b) In the postdiluvian civilization, all demons are disembodied spirits, and therefore limited to the following functions: demon possession, which is the demon invasion of the human body and taking it over, and demon influence, which is the infiltration of Satanic or false doctrine into the human soul as per 1Timothy 4:1-2.
- ix. Jude 6 tells what happened to the first category of demons who infiltrated the human race. "And the angels which kept not their status quo but abandoned their proper place of residence [in the second heavens], He has guarded them in eternal chains under thick darkness for the judgment of the great day." Tartarus is described as "chains of thick darkness" in all Greek
- x. These demons are mentioned again in 2Peter 2:4, "For if God did not spare the angels when they sinned [Gen 6:2], but incarcerated them in pits of darkness [in Tartarus],

reserved for judgment.”

- d. Gen 6:5 is the divine evaluation of the Nephalim period. “Then the Lord observed that the evil of homo sapiens was great on the earth, and that every motive of the thoughts of his heart [right lobe] was only evil continually.”
 - i. In the period between the angelic infiltration and the Flood, a period of 120 years according to Genesis 6:3, there were many unusual characteristics.
 - a) It was a period of the greatest music in history; evil people produced the most fantastic music in history, yet also the greatest violence.
 - b) It was a period of the greatest scientific achievement in history, yet at the same time a period of great lawlessness. It was the greatest academic civilization in history.
 - c) Along with culture of art and music, there was also great immorality. Along with fantastic luxury, there was wanton cruelty (similar to the Athenians later).
 - ii. Though they did a lot of thinking, their thinking was related to evil.
 - iii. There were three evil results of this genetic attack.
 - a) Case history #1: the sexual attack.
 - b) Bacchus was the demon god who promoted the phallic cult. He started the first sorority in history, and the women were called Maenads (which later became a word for sexual insanity).
 - 1) The sorority emphasized emotion taking over the soul and suppressing thinking, therefore blacking out reason. Hence, it included a demon penetration of the soul.
 - 2) The function of the sorority was to seek total freedom to give women more choices than they had ever had in their homes under their parents and husbands. In other words, this was to free them from authority. The function of the sorority was to establish a total freedom and escape from human limitations by entering into sexual orgies with demons. Hence, the demon penetration of the mind or soul was followed by the demon penetration of the female body.
 - 3) The bacchus cult began with a lot of good music, dancing, working everyone up, and drugs. Both a sexual orgy and violence resulted. The women abandoned themselves to the demons. The Maenads (mad ones) not

only abandoned themselves to demons in a lustful frenzy, but they became extremely violent. They often killed one another. They lost all reason. So that along with sexual lust, there was tremendous killer lust.

- 4) King Pentheus of Thebes (Greece) became suspicious of three women in his household: his wife, his mother, and his sister. One night after pretending to be asleep, he followed them as they slipped out of the house and attended a meeting of the Dionysian sorority. There he saw these women become involved in an orgy.
 - 5) King Pentheus couldn't stand it any longer, so he went in to rebuke these three women. They all literally clawed him to pieces with their hands, screaming and shouting.
- c) Case history #2: the intellectual.
- 1) This is the story of Apollo and the Oracle of Delphi. Apollo was the demon god of light who was very much involved with the kingdom of darkness and Satan himself. Apollo was one of the first champions of the angel of light principle from demons. He was the champion of lucidity. He was called the god of the sun. Apollo is his Latin name; Phoebus is his Greek name.
 - 2) On Mount Parnassus, Apollo killed a gigantic python. It was alleged to have been fifty feet long, and if so, it weighed about 350 pounds. In Apollo's honor, the Pythian Games were held.
 - 3) The demon-possessed priestess who served the demon god Apollo at the Oracle of Delphi prophesied and controlled the lives of many famous people.
 - 4) Apollo represents the doctrine of demons found in 1 Timothy 4:1-2, as well as demon thinking in cosmic two. Apollo represents the intellectual departure from God, in contrast to Bacchus (or Dionysus) which represents the emotional, orgasmic departure from God's will.
- d) Case history #3: the sensational; the deceit of miracle healing.
- 1) Mythologically, this pattern is related to Aesculapius, the demon god of healing.

Aesculapius was the progeny of Apollos and a human female called Coronas (Arsenio).

- 2) To understand how demon healing works, we must note two great demon-princes who serve their king, Satan.
 - (1) Abaddon or Apollyon is found in Revelation 9. He is the demon in charge of overt warfare. He commands the Abyss, from which he will bring forth the first great demon army in the Tribulation.
 - (2) Beelzebub is the prince in charge of covert warfare against the human race. He has charge of operation mole, which is Satan's plan to give demons and Satan's human servants credibility in the Christian community. Satan's human deceivers include sorcerers who perform feats of necromancy, exorcists, so-called "divine healers," and people involved in signs from Satan, including the actual reproduction of the gift of tongues. Beelzebub is the demon in charge of the eggastromuthos demons who, when they possess the body of an unbeliever, actually reproduce the gift of tongues as it occurred on the Day of Pentecost and for forty years thereafter.
- 3) Beelzebub, as the demon in charge of undercover operations, sponsors activities to give credibility to Satan's human servants. Satan's human servants are easily identified as people who allege to perform miracles of healing. No one has been healed by a miracle by a person since 96 A.D.
- 4) God occasionally will directly heal a person in response to prayer. But the great power in the post- Canon period of the Church Age is the power of the Word of God. Jesus Christ only healed to give a hearing to His message.
- 5) Beelzebub is the head of a great demon organization which practices miracles of healing.
 - (1) Matt 12:24, "When the Pharisees heard it, they said about Jesus, 'He casts out demons only by Beelzebub, the prince

of demons.” When Beelzebub orders demons who are causing illness out of a human body, there is instant healing of that body. There are three categories of illness: physiologically-induced illness, mentally-induced [psychosomatic] illness, and demon-induced illness. Mark 3:22, “The scribes who came down from Jerusalem were saying, ‘He is possessed by Beelzebub, and he casts out demons by Beelzebub, the ruler of the demons.’”

(2) Lk 11:15, “But some of them said, ‘He casts out demons by Beelzebub, the ruler of demons.’”

6) So certain forms of demon possession cause illness, so that when the victim goes to a so-called divine healer (who is working for Satan), Beelzebub orders the demons to withdraw which means there is an instant and real cure. Therefore, people think that divine healer has great power and must be from God. This is how even believers are led astray. This system provides honor and credibility to servants of Satan who practice the healing art.

iv. The saturation of evil was illustrated by violence, murder, rape, and human sacrifice.

- a) Lykaon, the King of Arcadia, sacrificed his son and then sat down and ate his corpse. He was demon-possessed. This is patterned after Chronos, who ate his children when they were born.
- b) King Pentheus of Thebes was torn to pieces by the sorority of Dionysus, which included his wife, mother, and sister.
- c) Atrius, the King of Mycenae, seduced the wife of his brother, Thyestes, whom he banished from the kingdom. When Thyestes was pardoned by his brother and allowed to return, Atrius invited him to a banquet in his palace. As he sat down, he was served two of his sons who were murdered and cooked for his convenience.
- d) When Hercules returned home after his famous twelve labors, he murdered his wife and children.
- e) Adonis was loved by both Aphrodite (Venus) and Persephone, the Queen of Hades. Zeus settled the rivalry by decreeing that Adonis should spend one-

half a year with Venus above earth, and one-half year with Persephone in Hades. This story was used to describe seasons. For each year, Adonis must die and spend time with Persephone. Therefore, human sacrifice was practiced to send him down. To be sure he comes back up, more people were sacrificed.

- f) Pember, *Earth's Earliest Ages*, p. 135, "And hence, there sprang up a thick crop of frauds and assignations of open quarrels and violence, till the whole earth was filled with corruption and bloodshed..." High culture never prevents violence.
- g) If the flood occurred in 2245 B.C., then the angelic infiltration would have been about 2365 B.C. Genesis 6:6, "Therefore, the Lord Himself repented that He made man on the earth, and He was grieved in His right lobe."
- v. The niphal reflexive of NACHAM means to have a change of mind. It is the exact equivalent of the Greek METANOEO, and has the same meaning. It is impossible for God to sin, and therefore He does not "repent from sin."
- vi. This is an anthropomorphism, which ascribes to God human feelings, passions, thoughts which God does not actually possess; e.g., hatred, anger, scorn, benevolence, compassion, longsuffering, and repentance. But in order to explain a divine policy, such a feeling or thought is ascribed to God. Therefore, to describe a change of divine policy, "repent" is used. Many times in history God has had to judge segments of the human race.
- vii. A second anthropomorphism is that God was "grieved."
- viii. God's "right lobe" is an anthropomorphism, which ascribes to God a part of human anatomy which God does not possess, in order to express a divine function.
- ix. God would give 120 years to this half-human race, under the principle that grace precedes judgment. At that time, there would be a total destruction of the human race apart from eight persons.
- e. The divine decision regarding the antediluvian civilization follows in Genesis 6:7. "Then the Lord decreed, 'I will blot out mankind whom I have created from the surface of the earth, from man to animals to reptiles to birds of the sky, for I have changed My mind that I made them.'"
- i. Apparently, the antediluvian reptiles and animals were much larger than the ones today. We know something about the antediluvian animals from the investigation of an ice pack in Siberia. So all animals and reptiles and birds were to be destroyed, except for those preserved in the ark.

- ii. The saturation of evil was so great that the human race had reached a point of total self-destruction. This was a part of the satanic plot to destroy true humanity on the earth so that Jesus Christ could not come in the flesh. Yet only as perfect true humanity could Jesus Christ come and be judged for our sins.
 - iii. Therefore, to protect the remnant of believers, God had to destroy the antediluvian civilization. This divine decision was totally compatible with God's grace policy, which is extended to us today. The only way that God could keep His divine promise that there would be a Savior, and that "whosoever believes in Him will never perish but have eternal life," was by destroying the corrupted part of the human race so that only true humanity would be preserved beyond the great catastrophe of a universal flood.
 - iv. Noah and his family were the last human beings who had not been corrupted by the angelic infiltration that produced the Nephalim. There must be a line of true humanity which extends from Noah to the true humanity of Jesus Christ. This explains the necessity to destroy the antediluvian population, which by now was a super race of half-angelic, half human beings.
- f. Gen 6:8, "Then Noah found grace in the eyes of the Lord."
- i. "Eyes" are an anthropomorphism, ascribing to God human anatomy which He does not possess, used to express in human language a concept we can understand.
 - ii. Noah and his family were both genuine human race and regenerate human race. They had personally believed in Jesus Christ as He was revealed in the great evangelistic push as of that dispensation.
 - iii. That Noah found grace in the eyes of the Lord refers to his salvation.
- g. Gen 6:9, "The following is the family history of Noah, a justified person [a believer], who was uncontaminated in his genealogy [still true humanity]. Furthermore, Noah walked with God [a mature believer]."
- i. Being justified means Noah had personally believed in Jesus Christ. Therefore, he was justified by faith.
 - ii. Therefore, since Noah was both justified and uncontaminated in his genealogy, he was the exception to Genesis 6:7, when the Lord said, "I will blot out mankind whom I have created from the surface of the earth." All mankind was to be blotted out because mankind had become Nephalim, i.e., half-human and half-angelic. Had that continued, there would have been no possibility of the Lord Jesus Christ becoming true humanity and being judged

- for our sins. Then there would have been no way God could keep His Word to Adam and the woman.
- iii. The reason why the family history or genealogy of Noah is so important is because it is true humanity all the way from Adam and the woman to Noah. That Noah walked with God indicates he was a mature believer as well. Genesis 6:10, "And Noah had three sons, namely Shem, Ham, and Japheth."
 - iv. Every member of the human race is descended from either Shem, Ham, or Japheth, or the many combinations that have developed since then.
 - v. Abraham was in the line of Shem, and at age 99 he began the new racial species of the Jew. The Jewish line continued only through Isaac and Jacob, both believers. Jacob's twelve sons are the basis for the entire Jewish race. Our Lord came from the line of Judah. Genesis 6:11, "Now the earth was corrupt in the sight of God; furthermore, the earth was saturated with violence." Genesis 6:12, "Consequently, God looked at the earth and behold, it was corrupt; for all flesh had corrupted their way on the earth."
 - vi. The effectiveness of the genetic attack on the earth by demons resulted in true humanity being almost extinct on planet earth.
 - vii. The source of salvation must come from the true humanity of Jesus Christ. 1Peter 2:24, "He carried our sins in His own body on the cross." As God, He could have nothing to do with sin. He had to become true humanity. Hence, there was the necessity for destroying the hybrid race of the half-human, half-angelic creatures.
 - viii. The demons (BENI HA ELOHIM, sons of God) were removed to Tartarus, while the corrupted humanity was removed to Torments in Hades.
 - ix. God protects the believer, fulfilling His will in time of extreme catastrophe. Whenever God has to judge the world to protect the human race from self-destruction, He always protects the believer from this extreme catastrophe, which in this case was a universal flood which destroyed all Nephalim and all animal life on the earth except what was in the ark. But no matter how great the catastrophe, it is the mature believer who always survives. The pivot of mature believers always survives catastrophe.
 - h. Gen 6:13, "Then God said to Noah, `The end of all flesh has come before Me [idiom: I'm thinking about the destruction of the antediluvian race), for the earth has become saturated with violence. Behold, I am about to destroy them with planet earth.'"
 - i. It's interesting to note that one of the greatest cultures of all

time occurred during the antediluvian civilization. The music, literature, and drama was far greater than anything produced since. Yet the greatest violence also existed. Culture and violence always go together, for it occurred again during the fifth century B.C. Athens, during the Renaissance, and today in the United States.

- ii. So when a population gets to this point of saturated evil and violence, God intervenes with judgment. There will never again be a universal judgment of the earth, like the Flood. The earth will only be destroyed once more in its entirety, and that will occur at the end of the Millennium. At that time, God will cause a nuclear explosion that will destroy the earth and universe entirely.
- iii. Under the principle that Jesus Christ controls history, there must be, from time to time, great judgments, so that certain segments of the population which are self-destructive can be wiped out.
- iv. Jesus said the same thing when He said, "He who bears the sword will perish by the sword." This does not refer to the soldier in the military or police officer in law enforcement, but to the criminal who is self-destructive in the human race. This is why capital punishment is no necessary. If we don't destroy the criminal element through capital punishment, then God will do so in a terrible catastrophe.
- v. How did God "destroy them with planet earth?" Genesis 7:11, "He opened up the fountains of the deep." Remember the water that flooded the entire earth came from below the surface of the earth. The rain that came from above contributed a very small portion to the flood, only about 2%.
- vi. This verse stresses the importance of God's grace in judgment. It is seen in the work of our Lord on the cross. It is also seen in our Lord's removal of evil empires from time to time to avoid the self-destruction of the human race.

H. Our Lord's Victorious Proclamation.

1. In 1Peter 3:18-22, we have the only real winner in history, the One who did more to win than anyone else, and the One whose victory is more significant than anyone in human history.
 - a. 1Peter 3:18, "Because Christ also died once for our sins, the righteous One as a substitute for the unrighteous ones, that He might bring us to God, having been put to death in the flesh, but made alive by means of the Spirit."
 - i. The trichotomous humanity of Christ remained impeccable during the entire time He was on the cross, though He underwent the greatest temptations anyone ever faced. He was the "lamb without spot and without blemish." He continued residing inside the divine dynasphere during three

hours of the most intense suffering to ever exist in human history.

- ii. There are two reasons why our Lord remained the “righteous One.” First, He was sustained by the omnipotence of God the Holy Spirit inside the prototype divine dynasphere, Hebrews 9:14. Secondly, He used the problem solving devices, especially +H or sharing the happiness of God, Hebrews 12:2. Both of these sustaining factors are now available to you as a believer in the Lord Jesus Christ.
 - iii. The Greek preposition HUPER plus the genitive of advantage from ADIKOS, “as a substitute for the unrighteous ones,” refers to us all. The Greek noun ADIKOS includes both moral and immoral degeneracy, everything that makes up our failures when we’re under the control of the old sin nature.
 - iv. If you have personally believed in Jesus Christ, you have been brought to God. Jesus Christ is the only one who can bring us to God, and who can give us eternal life.
 - v. The entire satanic plot was an attempt to keep Jesus Christ from being “put to death in the flesh.”
 - vi. The omnipotence of the Holy Spirit had custodianship of our Lord’s human soul after His physical death. God the Holy Spirit was the means by which our Lord was “made alive by means of the Spirit.”
 - vii. The rest of this passage explains what happened to our Lord’s soul between the phrases “having been put to death in the flesh” and “but made alive by means of the Spirit.” Under the custodianship of God the Holy Spirit, His soul not only went to Paradise, but He also visited Tartarus. So our Lord’s human soul was in Hades for three days. While there, He went to Tartarus.
- b. 1Peter 3:19, “by means of whom [God the Holy Spirit], He [human soul of Jesus Christ] went and made a proclamation to the spirits in prison.” The “spirits in prison” are the BENI HA ELOHIM of Genesis 6:1ff. Those fallen angels who were judged and incarcerated in Tartarus when the universal flood occurred on the earth, Jude 6; 2Peter 2:4.
 - c. 1Peter 3:20, “who [imprisoned demons] once were disobedient, when the patience of God kept waiting in the days of Noah, while the ark was being constructed, in which a few, that is, eight souls, were brought to safety through water.”
 - i. The patience of God waited 120 years. That period received that most intensive Gospel proclamation in all of human history. Every one of the Nephalim had a chance to believe in Christ, and every one of them said no. In the vacuum of their souls, they continued to worship the gods of Mount

- Olympus, who were not gods but demons.
 - ii. God kept waiting under the principle that grace always precedes judgment.
 - iii. The water that drowned the unbelieving world was also used to deliver the eight souls who were believers and true humanity. They are called “eight souls” because the soul is saved, not the body. We receive an interim body, and then a resurrection body.
 - d. 1Peter 3:21, “which also is an antitype [copy, representation] of the baptism [of the Holy Spirit] which now saves us — not the removal of dirt from the flesh, but a pledge of a good conscience toward God — through the resurrection of Jesus Christ from the dead,”
 - i. At the moment of our salvation, the baptism of the Spirit made us members of the royal family of God. Each member of Noah’s family in the ark is analogous to the believer who is union with the person of Jesus Christ. Union with Christ delivers each member of the royal family of God.
 - ii. Those eight souls were an antitype 10thor copy of what happens to us in the baptism of the Holy Spirit. For they were delivered from the catastrophe of the Flood by being inside the ark, just as we are delivered from the Lake of Fire by being in union with Christ, due to the baptism of the Holy Spirit. Just as they were safe in the Ark, so we are safe in union with Christ.
 - iii. The parenthetical phrase is to make sure you understand this does not refer to water baptism.
 - iv. Your conscience was developed at the moment you believed in Jesus Christ as Savior, when God the Holy Spirit entered you into union with the person of Jesus Christ, making you royal family of God and a new spiritual species. So the pledge of good conscience toward God begins with becoming a new spiritual species and a member of the royal family of God.
 - e. 1Peter 3:22, “who [Jesus Christ] is at the right hand of God [the Father], having ascended into heaven after angels and authorities and powers had been subordinated to Him.”
 - i. When Jesus Christ ascended, He was seated at the right hand of God the Father and received His third royal warrant. When we believe in Jesus Christ, we are put into union with Him as He is seated at the Father’s right hand. This means we are positionally in heaven at the right hand of the Father right now; this is the doctrine of positional sanctification.
 - ii. Since Jesus Christ ascended, He is now higher than all angels in a human body! This is unprecedented in all of history! This means that positionally, you are also higher than all angelic creatures. Furthermore, in the future when

you receive your resurrection body, you will be physically higher and superior to the angels, the original creation of God.

2. When our Lord Jesus Christ went to the fallen angels of Genesis 6 in Tartarus He announced to them a victorious proclamation, that they had not succeeded in their great attempt to prevent Him from coming in the flesh as true humanity.
 - a. The Holy Spirit transferred our Lord's human soul from Paradise to Tartarus to make His proclamation.
 - b. He announced that He had come into the world as true humanity. Then our Lord gave those demons an entire dissertation on the dispensation of the Hypostatic Union, and how He had been judged for the sins of the world. He told them how their plot had failed, for true humanity had remained on the earth with Noah and his family.
3. We only have part of what our Lord said to those fallen angels recorded in Hebrews 2:9-17. Hebrews 2:9, "We see Jesus, who was made a little lower than angels [in His humanity], now crowned with glory and honor because He suffered death, that by the grace of God He might taste [spiritual] death for everyone." True humanity is lower than angels. In a resurrection body we will be higher than angels. Hebrews 2:10, "For in bringing many sons into glory, it was fitting that God, for whom and through whom everything exists, should make the Author of their salvation perfect through suffering." Hebrews 2:11, "For both He who sanctifies [Jesus Christ through agency of the baptism of the Spirit] and those who are being sanctified [royal family], are all from one [idiom: all of the same family], for which reason He is not ashamed to call them brethren," Hebrews 2:12, "saying [Ps 22:22], 'I will proclaim Your name to Your family [royal family of God]; in the middle of the congregation I will sing Your praise.'" In antiphonal worship, Jesus Christ is praised as the strategic victor in the angelic conflict. Hebrews 2:13, "And again [Isa 8:17], 'I [personification of all Church Age believers] will put my trust in Him.' And again [Isa 8:18], 'Behold, I [victorious Christ] and the children [royal family] whom God [F] has given to Me.'" Not only did Jesus Christ succeed in coming in the flesh, in spite of that angelic attack, but at the same time a royal family was formed. God the Father has given to our Lord a royal family as an award for His third royal patent. Hebrews 2:14, "Since therefore the children share common blood and flesh [true humanity], He also Himself, in the same manner [virgin birth], shared their humanity, in order that through death [substitutionary spiritual death] He might destroy [neutralize, render powerless] him [Satan] who has the power of death, that is, the devil;" In spite of the demon attack of Genesis 6:1-11, true humanity continues to reside on the earth in the postdiluvian civilization. Hebrews 2:15, "and might deliver those who, through fear of death, were subject to slavery all of their lives." When we celebrate the Lord's table, we celebrate the highest freedom ever attained in this life, i.e., spiritual freedom. Fear, such as fear of death, makes the human race

a slave. Hebrews 2:16, "For obviously, He [humanity of Christ] did not assume the nature of angels, but He did take on the seed of Abraham [new racial species of Jew]." Hebrews 2:17, "For this reason, He had to be made like His brethren [royal family] in every way, that He might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people." This is the victorious proclamation in part.

I. The Abyss.

1. This fourth compartment of Hades is the jail for a certain postdiluvian demons who have been incarcerated there because they disobeyed the rules for the angelic conflict in human history.
2. ABUSSOS means abyss, and is mistranslated "the deep" in the KJV, Luke 8:31; Romans 10:7 and in Revelation 9:1-2, 11, 7:17, 11:7, and 20:1-3 where it is called "the bottomless pit." Romans 10:7 tells us it is a part of Sheol; cf. Amos
3. Our Lord had a dialogue with a demon-possessed man of Luke 8:30-31. After He cast the demons out, they begged Him not to order them into the Abyss. "And Jesus asked him, 'What is your name?' And he replied, 'Legion,' for many had entered him. And they begged Him not to command them to depart into the Abyss."
 - a. The fact that they called themselves "Legion" means they were organized into a military force.
 - b. The demons knew they had violated certain principles and could be tossed into the Abyss. A demon army is being formed there of all fallen angels who violate the rules of the angelic conflict.
 - c. Demons who violate certain rules of the angelic conflict during human history are banished into the Abyss. Apparently at least 1000 demons indwelt this man, contrary to the rules of the angelic conflict.
4. The Church is the focal point of the invisible warfare today; therefore we are required to become invisible heroes. However, the Abyss is related to visible warfare in the Tribulation.
5. The Abyss is the present barracks for the first demon assault army under the command of Abaddon (Hebrew) or Apollyon (Greek). This first demon assault army will invade the earth during the Tribulation, Revelation 9:1-12. They are released from their prison to become part of the administration of punishment to unbelievers. At this time, the invisible angelic conflict will become visible. Hence, there will be visible heroes among believers; e.g., Moses and Elijah and the 144,000 Jewish evangelists. These events indicate a tremendous and radical change in God's plan after the Rapture of the Church occurs.
6. A second demon assault army is said to be stationed underneath the Euphrates River. It will be sent into action at the sounding of the sixth trumpet, Revelation 9:13-21. This demon assault army will actually kill one-third of the people of the earth who are involved in the cosmic system.

7. The third demon assault army is commanded by Satan himself. It now resides in heaven. It will attack upon the sounding of the seventh trumpet, Revelation 11:15-12:17. This army will be involved in warfare in heaven. It will be defeated by the angelic order of battle led by Michael the archangel, Revelation 12:7-8. As a result of this defeat by Michael and the elect angels, the third demon assault army will attack planet earth, Revelation 12:9. This attack is specifically directed against the Jews. It is Satan's final attempt to wipe out every Jew on the earth. Anti-semitism is one of the greatest systems of evil from Satan.
8. There is a special demon-king, Apollyon, now residing in the Abyss who will indwell and empower the dictator of the revived Roman Empire in the Tribulation, Revelation 17. Revelation 17:8, "The beast that you saw [revived Roman Empire] was [Roman Empire in time of John, 96 A.D.] and is not [fall of Roman Empire in 476 A.D.] and will come out of the Abyss and go into
9. The Abyss will be the millennial jail of Satan where he will serve 1000 years of prison sentence. Revelation 20:1-3, "And I saw an angel coming down from heaven, having the key to the Abyss and a great chain in his hand. And he seized the dragon, the serpent of old, who is the devil and Satan, and bound him for one thousand years. And he cast him into the Abyss, and he both shut and sealed it over him so that he should not deceive the nations any longer until the thousand years were completed."
10. When the two witnesses, Moses and Elijah, finish their ministry in the Tribulation, they are killed by Abaddon, the king of all demons in the Abyss, Revelation 9:11 cf 11:7.
11. In the Hebrew, TOPHIT GEHENNAH refers to the lake of fire, not Hades.

Rev 6:8 9/30/82, 10/3/82, Revelation 9:2 11/26/82; Ephesians 823ff 5/29/88
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Doctrine of Healing (R. B. Thieme, Jr.)

1. During the First Advent, healing was used to verify and establish the fact that the Messiah had come to Israel. Healing was not used to alleviate suffering, but to present the Messiah.
2. There is no "healing in the atonement." That is a false satanic doctrine. "Healing in the atonement" would imply lack of eternal security: a sick Christian would be a lost Christian.
3. God often provides illness as a means of divine discipline, 1Corinthians 11:30.
4. Good health is not a sign of spirituality or salvation. Beware of judging those who have lost their health.
5. In the pre-Canon period of the Church Age, God the Holy Spirit sovereignly bestowed a temporary gift of healing on certain men to establish their credentials as apostles and other communicators of doctrine. Healing established the man as from God. 1Corinthians 12:11.
6. All temporary spiritual gifts were designed to take up the slack in the Church Age until the Canon was completed and circulated.
7. However, once the Bible was completed (96 AD), all temporary gifts were withdrawn to be replaced by doctrine.
8. Certain gifts, such as miracles and healing, were no longer necessary to establish the authority of Bible teachers and doctrinal communication.
9. Temporary gifts include prophecy, miracles, apostleship, healing, tongues, and interpretation of tongues. Tongues ended after 70 AD, since it was a sign to warn the Jews of the coming fifth cycle of discipline as prophesied in Isaiah 28.
10. Since healing was designed as a credit card rather than to alleviate suffering, it was always removed once the authority of the communicator was established.
11. For example, Paul in Acts 19:11-12 cf Philipians 2:27; 2Timothy 4:20 when he could no longer heal his close friends.
12. God can always heal anyone, but healing is not the order of the day in this stage of the angelic conflict. God never heals through an individual, only through prayer. Those who allege they can heal are totally evil. Healing will be the order of the day again in the Tribulation.
13. No human being has any gift related to healing now that the Canon has been completed. However, in our Lord's day Jesus performed acts of healing to focus attention on Himself as the God-Man, the Messiah, and the God of Israel.

R. B. Thieme, Jr. Bible Ministries 5139 West Alabama, Houston, Texas 77056 (713) 621-3740

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The doctrine of healing (2)

- I. There are three categories of illness:
 - A. Physiological: a physiological illness; organic disease.
 - B. Psychosomatic: Mental illness.
 - C. Demon induced illness: When demons possess unbelievers they can produce certain kinds of diseases. Also Satan and/or demons are permitted at times to affect believers' health from the outside. No believer can be indwelt by a demon.
 1. Satan was permitted (from the outside) to buffet Paul with a thorn in the flesh type of disease or pain — 2Corinthians 12:7.
 2. Satan was responsible for Job's illness — Job 2:6-8. Permitted by God (since Job is a believer).
 3. Satan uses demons to produce disease in individuals:
 - a. Acts 10:38, "... and healing all who were oppressed by the devil." These illnesses had as their source the devil.
 - b. Luke 13:16 (vs. 10-17) The cause of this woman's disease is demon possession. The doctors could not heal her — because she was bound by Satan. Doctors today are baffled with demon induced illness. [This is not a passage against doctors!]
 - c. There are two ways of getting well according to James 5. Prayer here is the spiritual aspect, praying for the individual. The anointing of oil is medical help. This was doctoring in those days — see the parable of the Good Samaritan)Luke 10:30-37) Oil was used medicinally. (Don't read our modern medicine picture into New Testament times!)
 - d. In Luke 13 Christ heals. Note that in cases where demon possession causes illness the casting out of the demon cures the illness. This is termed healing — Matthew 10:1; Mark 1:32-34; 6:13; Acts 8:7; 19:12.
 - e. In cases where demon possession did not cause illness they just cast out, no mention of healing.
 4. Satan uses demons to cause deafness, dumbness (Not all of this is caused by demons, however) and paralysis — Matthew 9:32-33; 12:22; Mark 5:5; 9:17-18.
 5. Satan is able to heal people by his power:
 - a. Matthew 7:21-23. This passage describes a very prevalent situation today in the large "mass healing" meetings.
 - (1) The use of "me, Lord, Lord" refers to the constant use of the name of Jesus Christ in apostate meetings of the healing and tongues variety — 7:21.
 - (2) "Many." Many are duped into believing Satan's power is God's power.
 - (3) "prophesied" ... cast out demons ... done many wonderful works (in thy name — in the name of Jesus Christ)

- (4) "I never knew you ..." These are unbelievers.
 - (5) "ye that work iniquity" Their prophecies, casting out demons and many wonderful works are called iniquity (sin). God's power is not sin, therefore this power by which they operate is Satan's.
 - (6) For example: A demon-possessed faith-healer (unsaved) will be very nice, very well-dressed, very well versed in using the name of Jesus Christ repeatedly — doing everything IN THE NAME OF JESUS. Note the use of "in thy name" in Matthew 7:22.
 - (7) He will use emotion, he will take up a huge offering, he will have an empiricism (senses) approach. The people who come up to be healed may have demon induced illness, or they may not. But the demon possessed individual cooperates with the individual with the demon-induced illness. When he shouts "heal" the demon comes out of the victim and the demon induced illness is no more. The whole crowd of simple and stupid believers or non-believers watching shouts, "Praise God," etc. If the faith healing is not demon possession — and the victim is not demon possessed it is purely psychosomatic. The emotionally charged atmosphere makes the person think they have faith and that they are healed.
- b. 2 Thessalonians 2:9, "... with every kind of power and signs and lying wonders." This is Satanic power in the Tribulation, and its mystery of iniquity is already at work in the Church Age.

- II. When someone gets well in a miraculous way it can be one of four sources.
- A. God: God is the divine healer — and only divine healer.
 - 1. He heals sovereignly when He does and on the basis of grace, and who and what He is.
 - 2. God does not heal through a spiritual gift of healing, there is no spiritual gift of healing since the canon of scripture has been
 - 3. There is no bona fide faith-healing operating on the earth. All are deceivers and frauds, very stupid, very sincere, and very much showmen in enacting their thing. (Healing was a temporary spiritual gift in the pre-canon period of the early church)
 - 4. When God heals directly He heals without:
 - a. Oil.
 - b. Handkerchiefs dipped in the Jordan, or in some radio preacher's olive oil from the Holy Land.
 - c. Without someone commanding God to heal!
 - d. Without sending in your offering.
 - e. Without some mumbo-jumbo deal called tongues.

- f. Generally this appeals to the toothless, brainless simpleton, the unthinking emotional crowd.
 - 5. When God heals He heals on the basis of His character:
 - a. People don't get healed when they are "worthy" to get healed.
 - b. People don't get healed because they "have faith." Then the gimmick — they are told if they didn't get healed, "Well, you didn't have enough faith."
 - c. In every case where God heals, it does not depend upon the faithfulness of the individual, the faith of the individual, the works of the individual, it depends upon the sovereignty of God, not human approbation. God does at times sovereignly heal people.
 - 6. There is not "healing in the atonement" as taught by A.B. Simpson and others. Isaiah 53:5 in the Hebrew is "By His bruise we are drawn together."
 - 7. So the first of four reasons why people have a miraculous healing is the healing is directly caused by God.
 - a. Caused by medical research and application: It seems to be prevalent among certain types of modern-day believers to poo-hoo doctors, medical research, they are "going to directly depend upon God."
 - b. But they use hearing aids, wear glasses, have false teeth. Even Paul had physician friend (Luke) with him at times on his travels — and Luke practiced medicine.
 - c. Caused by Satan (Unbeliever)
 - (1) In cases of demon possession.
 - (2) Faith-healer in cooperation with the devil (whom he calls Jesus) heals in connection with demon-induced illness.
- III. Illness caused by a change of mental attitude: Psychosomatic. The frontal lobe gets upset, and it sends signals down to the body and that causes everything from hypertension to rash.
 - A. Now when the mind affects the body, and suddenly there is an emotional charged experience when a very determined and sincere type says you are going to be healed — it actually in some cases was only a change of mental attitude.
 - B. Here is an individual who is convinced mentally that he has a tumor, cancer, warts, an ulcer or something else.
 - 1. He goes to a faith-healer and he goes through his mumbo-jumbo.
 - a. First swingy hymns: Loud speakers with big bass beat.
 - b. There is a great deal of repetition in the name of Jesus.
 - c. There is a great deal of emphasis on the "wonderful crowds" present, a lot of public relations, testimonials to prove that "God is working." Their motto is diametrically opposed to Christianity, they say seeing is believing, feeling is believing,

touching is believing, hearing in believing, smelling is believing (Jesus filled the room with a heaven-sent fragrance) This is empiricism. Only faith unlocks the Word, first in salvation and then proper spirituality.

- d. There is tremendous emphasis on the offering, and some project like a tent or truck to proclaim the gospel.
 - e. And more singing, and maybe a verse or two on what Jesus did with handkerchiefs and oil.
 - f. And then the grand climax is the healing service.
 - g. All of this is pure deception, and phony all the way. I™ is the chief form of apostasy today. On the basis of Bible doctrine don't get mixed up with it.
2. Now as the healing exhibit moves into high gear he does his 'formula' on the stage and it is a sight deal all the way. The Word says, "We walk by faith, not by sight" — 2Corinthians 5:7; Colossians 2:6.
- a. Suddenly the internal problems disappear — and they walk off the stage.
 - b. The emotional surge of the meetings has given them the adrenalin that they need to throw their crutches away.
 - c. Purely psychological: Doctors are saying that 60 per cent of the patients that walk in their office and say, "Doc, I've got an organic problem, a physical problem," actually have a mental hang-up. Get the mental hang-up removed and their physical body doesn't ache.

Holy Spirit Section

[The Holy Spirit's Ministry in the Age of Israel](#)

[The Deity of the Holy Spirit](#)

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[Sins Against the Holy Spirit](#) (1975)

The Holy Spirit's Ministry in the Age of Israel

7/6/75; 8/23/78; Ephesians 65; Anti-Sem 19 12/3/89

- A. The Deity of the Holy Spirit.
1. The Holy Spirit is eternal God and is coequal with the Father and the Son, 2Corinthians 13:14. He has the same essence as God the Father and Jesus Christ.
 2. The Holy Spirit is called "God" using the sacred JHWH in Isaiah 6:8-9 cf Acts 28:25; Jeremiah 31:31-34 cf Hebrews 10:15-16.
 3. Divine attributes are ascribed to the Spirit.
 - a. Sovereignty, 1Corinthians 12:11.
 - b. Omniscience, 1Corinthians 2:10-11.
 - c. Omnipotence, Genesis 1:2.
 - d. Omnipresence, Psalm 139:7.
 4. The deity of the Holy Spirit is taught in the New Testament, 2Corinthians 3:17.
- B. The Holy Spirit had a ministry in the formation of the Canon of Scripture.
1. The Holy Spirit had a special ministry of divine revelation to Old Testament believers; primarily, but not exclusively, to those who had the gift of prophesy. The Spirit had a ministry to every writer of Old Testament Scripture. Every writer was controlled by the Spirit in what he wrote.
 - a. 2Peter 1:20-21 **Understand this first, that all prophesy from Scripture does not originate from one's own interpretation; for prophesy was never produced by the will of mankind, but men communicated as they were being carried along by means of the Holy Spirit.**
 - b. 2Timothy 3:18-19 **All Scripture is God-breathed, and is profitable for doctrine, for reproof, for correction, for training which is righteousness, that the man of God may be proficient, equipped for every good work.**
 - (1) The Greek word THEOPNEUSTOS, meaning God-breathed, refers to two things: inhale and exhale. In addition to revelation as the ministry of the Holy Spirit, we have the

doctrine of Inspiration.

(a) The inhale: God the Holy Spirit communicated to human authors of the Old Testament God's complete and coherent message for both that generation and for all future generations.

(i) Jeremiah 1:9 Then the Lord [God the Holy Spirit] stretched out His hand and touched my mouth and said to me, 'Behold, I have put words in your mouth.'

(ii) Mark 12:36 David himself said by means of the Holy Spirit, 'The Lord said to my Lord, "Sit down at My right hand until I put your enemies beneath your feet."

(iii) Acts 28:25 The Holy Spirit rightly spoke through Isaiah the prophet...

(b) The exhale: the human authors wrote down in their own language the divine message from God.

(2) The result is the correct and accurate doctrine of the inspiration of Scripture, which says: God so supernaturally directed the writers of Scriptures, that without waving their human intelligence, their vocabulary, personality, literary style, feeling, or any other human factor, His own complete and coherent message to mankind was recorded with perfect accuracy in the original languages of Scripture, the very words bearing the authority of divine authorship.

2. The ministry of the Holy Spirit to the Old Testament writers in the doctrine of inspiration included three categories.

a. The TORAH. This was written by Moses, who had both the gift and office of prophet.

b. The NABIIM, which includes Joshua, Samuel, Isaiah, Jeremiah, Ezekiel, Hosea, Joel, Zachariah. The human authors had the office of prophet.

c. The KETHUBIM, which means "the writings." The human authors had the gift of prophesy only: David, Solomon, Daniel, Ezra, Nehemiah.

C. The Ministry of the Holy Spirit to Old Testament Believers.

1. It was extended to very few believers and only for special purposes. The Spirit's ministry in the Old Testament was to less than one percent of believers. There was no indwelling or filling of the Spirit in the Old Testament.

2. The purpose was to empower and enable certain believers to accomplish the will of God under certain and varying circumstances.

a. In the Old Testament this ministry was always to a few believers, but in the New Testament the Spirit's ministry is to all believers.

b. Because people do not understand this, there is a great deal of confusion. Pentecostal groups have picked up the ministry of the

Holy Spirit to the Old Testament saints and have attempted to bring it into the Church Age.

3. This ministry is called enduement, or being clothed with the Spirit (LABACH). Enduement means to empower; to invest or endow with some gift, quality, or faculty of power; to clothe with power or ability above and beyond human ability.
 4. Examples.
 - a. Joseph, Genesis 41:38.
 - b. Skilled labor to make Aaron's high priestly clothes, Exodus 28:3; and to build the tabernacle, Exodus 31:3.
 - c. The seventy administrative assistants to Moses, Numbers 11:25.
 - d. Joshua was empowered to be successful in warfare, Numbers 27:18.
 - e. Othniel and certain judges were empowered to kill Israel's enemies, Judges 3:10; Gideon to kill Arabs, Judges 6:34; Jephthah, Judges 11:29; Samson to kill a lion, Judges 14:6, and the Philistine army, Judges 15:14ff. All of these passages link the empowering of the Holy Spirit with killing the enemy or ruling the nation, and not as a part of spirituality.
 - f. Saul was empowered for ruling and communicating, so that the people could identify their leader, 1Samuel 10:9-10.
 - g. David, whose great feats were accomplished in the power of the Spirit, 1Samuel 16:13. David was perpetually empowered with the Spirit.
 - h. Daniel was empowered: Daniel 4:8, 5:11-12, 6:3.
 - i. The human authors of the Old Testament, 1Peter 1:11-12; 2Peter 1:20-21. These men knew all about Jesus Christ in His first advent. They preached by means of the power of the Holy Spirit.
 5. There were three carnal believers in the Old Testament whom the Holy Spirit empowered.
 - a. Balaam, Numbers 24:2.
 - b. Samson, Judges 13-15.
 - c. Saul, 1Samuel 19:23-4.
 6. The Holy Spirit empowered a few Old Testament believers to perform miracles. There were three great periods of miracles.
 - a. During the ministry of Moses.
 - b. During the time of Elijah and Elisha.
 - c. During the dispensation of the Hypostatic Union by the Lord Jesus Christ. Matthew 12:28; Luke 4:14-18.
- D. Old Testament believers could request the empowering of the Holy Spirit.
1. Elisha requested a double portion of the Spirit, 2Kings 2:9-10.
 2. The disciples were told to ask for the Spirit, but did not, Luke 11:13. So before the beginning of the Church Age and after His resurrection Christ gave them the Holy Spirit, John 20:22.
- E. Old Testament believers who received the Holy Spirit could lose the Holy Spirit as a matter of discipline.

1. Saul, 1Samuel 16:13-14.
 2. David, Psalm 51:11.
 3. The warning to Solomon, Prov 1:23.
- F. The ministry of the Holy Spirit in the dispensation of the Hypostatic Union.
1. During the dispensation of the Hypostatic Union, there were a few believers who were filled by the Holy Spirit, such as John the Baptist. However, the most important ministry was the ministry of the Holy Spirit to the humanity of Christ.
 2. The filling of the Spirit is always related in the dispensation of the Hypostatic Union or the Church Age to the divine dynasphere.
 - a. The humanity of Christ dwelt in the prototype divine dynasphere; we have the operational type divine dynasphere. This is why the filling of the Spirit which we have takes its precedence from the filling of the humanity of Christ.
 - b. The humanity of Christ was both indwelt and filled with the Spirit. That is precedence for our relationship with the Holy Spirit in the Church Age.
 - c. Efficacious and common grace are the same in every dispensation. Salvation is the same in every dispensation, but not the ministry of the Spirit to the believer.
 3. The prophesy of the ministry of the Spirit to Christ is found in:
 - a. Isaiah 11:2, "And the Spirit of the Lord will rest on Him, the Spirit of wisdom and understanding, the Spirit of counsel and knowledge, and occupation with the Lord."
 - (1) When anyone has the Holy Spirit, they have their own counsel and understanding. They do not have to go to anyone else for counseling. With doctrine, you have the ability to counsel yourself.
 - (2) "Wisdom" is doctrine that causes spiritual growth. "Understanding" is exposure to the teaching of doctrine. With doctrine, you do not depend on anyone with influence or power to do anything for you; you will depend upon the power of the Holy Spirit.
 - (3) "Knowledge" is understanding and being able to use the problem solving devices, which only the Spirit can reveal.
 - b. Isaiah 42:1 quoted in Matthew 12:18 **Behold My Servant [Jesus Christ], whom I sustain. My Chosen One, in whom My soul delights. I have put My Spirit on Him.**
 - c. The Spirit filling Christ is the fulfillment of John 3:34 **For He whom God has sent speaks the doctrines of God; for He does not give the Spirit by measure.**
 - d. Matthew 12:28 **Jesus said, 'If I cast out demons by the Spirit of God, then the kingdom has come to you.'**
 - e. Luke 4:14 **Jesus returned to Galilee in the power of the Spirit.**
 4. Our Lord was sustained in His humanity by the Spirit. He did not use His own divine attributes to glorify Himself or to fulfill anything in the strength

of His divine power. It was a part of the dispensation of the Hypostatic Union that our Lord would depend on the Father's provision, including the Father's provision of the Holy Spirit. This would establish a precedent for the royal family of God in the Church Age.

5. Our Lord offered the filling of the Holy Spirit to any of his disciples who would ask for Him.
 - a. This is why it says, "Ask and you shall receive, seek and you shall find, knock and it shall be opened unto you." That was Jesus giving a promise to the disciples to show them the mechanics for getting the filling of the Holy Spirit prior to the Church Age.
 - b. Luke 11:13 **If you being evil, know how to give good gifts to your children [and you do], how much more shall your Father from heaven give the Holy Spirit to those who ask for Him.** We do not ask for the Holy Spirit during the Church Age, since we receive Him as of the moment of salvation.
 - c. None of the disciples ever did ask the Lord for the filling of the Spirit. Consequently, just prior to the ascension, our Lord gave the Holy Spirit to the disciples without their asking. Why? Because He knew that in the ten days before the Church Age began, they would be tested beyond their power. Therefore, He gave them the power, so that they would be in fellowship and ready for the Church Age to begin on the day of Pentecost. John 20:22, "And when Jesus had said this, He breathed on them and said to them, 'Receive the Holy Spirit.'"
- G. The ministry of the Holy Spirit in the Church Age to the royal family is unique.
 1. Regeneration and efficacious grace are the same in all dispensations. The Holy Spirit makes the Gospel a spiritual reality to the unbeliever in every age.
 2. But in the Church Age the key is the baptism of the Holy Spirit, which enters us into union with Christ.
 3. Christ was appointed royalty at the session. But He is alone and must have a royal family to compliment His third royal patent, His battlefield royalty "sit down at My right hand until I make your enemies the footstool for Your feet."
 4. God the Father stopped the Jewish age to provide a royal family for our Lord as the "King of kings and Lord of lords."
 5. Therefore, because we are royalty, God the Holy Spirit does more for us at salvation than for believers of any other dispensation.
 - a. He makes our faith effectual, the ministry of efficacious grace.
 - b. He creates a human spirit for the imputation of eternal life, the ministry of regeneration.
 - c. He enters us into union with Christ as a guarantee of our escrow blessings, the baptism of the Spirit.
 - d. He enters us into the divine dynasphere for the power to execute the protocol plan of God, the ministry of the filling of the Holy Spirit. (The system of spirituality for Old Testament saints was not related

- to the Holy Spirit but to the faith-rest drill.)
- e. He indwells us to provide a temple for the indwelling of the Shekinah glory (our Lord), the ministry of indwelling.
 - f. He provides a spiritual gift for function as a member of the body of Christ.
 - g. He guarantees our escrow blessings and eternal security, the sealing ministry of the Spirit.
6. Every believer is indwelt by the Holy Spirit and cannot lose that indwelling.
 7. Every believer is filled with the Spirit at the point of salvation (because we are entered into the divine dynasphere) and loses the filling of the Spirit at the point of post-salvation sinning or carnality. The filling of the Spirit is only valuable when we know doctrine. The filling of the Spirit is the means of learning doctrine.
 8. Recovery of the filling of the Spirit occurs through the use of the rebound technique, 1John 1:9, not by asking for the Spirit.
- H. Summary.
1. The ministry of the Holy Spirit to the Jewish Age believer was quite different than His ministry to the Church Age believer.
 2. In all dispensations the Holy Spirit is the agent of regeneration.
 3. In the Church Age the Holy Spirit does much more for the royal family than He did for the believer in the Old Testament, or will do for the believers in the Millennium.
 4. Fundamentalist Christianity today sometimes fails to make this distinction, resulting in apostasy and heresy.
 5. The ministry of the Holy Spirit in the Old Testament was limited to a very few believers and was very different than His ministry to believers in the Church Age.
 6. Not only was His Old Testament ministry limited to a few believers, but it could be taken away because of the believer's carnality and reversionism.
 7. The Holy Spirit may be quenched or grieved in the Church Age, but He continues to indwell every believer. Sin neutralizes the filling of the Spirit until rebound occurs.
 8. In the Church Age we are never commanded to ask for the Spirit, since we receive Him at salvation.
 9. In the Church Age we are only commanded to be filled with the Spirit. This is accomplished by the use of the rebound technique, 1John 1:9.
 10. In the Old Testament a believer could ask for the Holy Spirit and pray for His continued presence.

The Deity of the Holy Spirit (R. B. Thieme, Jr.)

1. All the Trinity passages reveal the coequality with other members of the Godhead — 2 Corinthians 13:14 indicates the total deity of the Holy Spirit.
2. The Holy Spirit is also called Jehovah in the Old Testament, this is a title of God — cf. Isaiah 6:8,9 with Acts 28:25, or Jeremiah 31:31-34 with Hebrews 10:15.
3. The sovereignty of the Spirit is found in 1 Corinthians 12:11.
4. God the Holy Spirit is said to be omniscient — 1 Corinthians 2:10,11.
5. He is said to be omnipotent — Genesis 1:2.
6. He is omnipresent — Psalm 139:7.
7. The deity of the Lordship of the Spirit is mentioned in 2 Corinthians 3:17.

Principle: You cannot hurt someone else until you have first of all hurt or grieved God the Holy Spirit who indwells all members of the royal priesthood.

The Filling of the Holy Spirit (1977, 1978, 1992)

Spiritual Dynamics 90-98 11/26/92; 12/5/77; Romans 8/24/78

A. Definition and Description.

1. The filling of the Spirit is the first power option in the Christian life (the second power option is doctrinal orientation to life) and the second problem solving device for the execution of the protocol plan of God.
2. Scripture.
 - a. 1Thessalonians 5:18-19 says, "In everything give thanks; for this is the will of God for your benefit in Christ Jesus. Stop quenching the Spirit." When you quench the Holy Spirit by the sin nature controlling the soul, by stress in the soul producing sin, by false doctrine in the soul, or by using defensive mechanisms instead of the problem solving devices, you have no divine power at your disposal. Therefore, the importance of the recovery of the power of the Holy Spirit.
 - b. The recovery of the power of the Holy Spirit is the subject of Ephesians 4:30, "Furthermore, stop grieving the Holy Spirit of God, by whom you were sealed for the day of redemption." These believers were commanded to stop grieving the Holy Spirit which they were doing. This was a wake up call to get back on track and start living their own spiritual life.
3. Spirituality or the filling of the Holy Spirit links salvation adjustment to the justice of God to maturity adjustment to the justice of God. To make it from salvation to maturity requires the filling of the Holy Spirit and the daily intake of Bible doctrine. We already have perfect righteousness judicially imputed at salvation.
4. The filling of the Holy Spirit is God the Holy Spirit controlling the soul of the believer. Descriptions of the filling of the Holy Spirit in Scripture.
 - a. Walking in the Spirit, Gal 5:16.
 - b. Walking in the light, 1John 1:7.
 - c. Imitating Christ, Ephesians 5:1.
 - d. Epistles of Christ ministered by the Spirit, 2Corinthians 3:3.
 - e. Partakers of the divine nature, 2Peter 1:4.
 - f. Be filled with the Spirit, Ephesians 5:18.
5. The believer starts the Christian way of life with the Holy Spirit controlling the soul. We have the indwelling of the Holy Spirit and the filling of the Holy Spirit simultaneously at the point of salvation. As soon as we sin, the old sin nature controls the soul. When we rebound, the Holy Spirit again controls the soul. Carnality is loss of the filling of the Holy Spirit. Carnality is neglect of rebound, causing sin to multiply. Sin minus rebound equals carnality. The filling of the Holy Spirit is recovery through rebound adjustment to the justice of God, Prov 1:23; 1John 1:9.
6. At the moment of salvation, the Holy Spirit indwells the body of the believer. Because the body is the headquarters of the old sin nature, the Holy Spirit sets up His headquarters in the body for counteraction. The battlefield is the soul. This counteraction is spearheaded by the filling of

the Holy Spirit. We are always indwelt by the Holy Spirit. The filling of the Holy Spirit means God the Holy Spirit controls the soul. He does not control when we sin (grieve Him) or perform human good or evil (quench Him). When we rebound (1John 1:9), the Holy Spirit controls our soul again.

- a. The indwelling of the Holy Spirit is documented in Romans 8:9; 1Corinthians 3:16, 6:19-20; Gal 3:2, 4:6; John 7:37-39, 14:16-17.
 - b. "Anointing" or "unction" of the Spirit is found in 1John 2:20,27. These terms are synonymous with the indwelling of the Holy Spirit, but not with the filling of the Holy Spirit, Acts 4:27, 10:38; 2Corinthians 1:21.
 - c. The objective of the indwelling of the Holy Spirit is to break the sovereignty of the old sin nature's rule over human life experientially. The baptism of the Spirit breaks it positionally, Gal 5:17.
 - d. The indwelling of the Holy Spirit is the principle of victory over the old sin nature, while the filling of the Holy Spirit is the function of victory over the old sin nature.
 - e. While the indwelling of the Holy Spirit is permanent, the filling of the Holy Spirit fluctuates due to the trends of the old sin nature and the function of our volition toward those trends. The indwelling of the Holy Spirit involves the body of the believer; the filling of the Holy Spirit involves the soul of the believer.
7. Since the filling of the Holy Spirit is functional, it is the means of executing the objectives of the Christian way of life. Anything you do in the energy of the flesh is not the Christian way of life.
- B. The filling of the Spirit is one of the seven ministries of God the Holy Spirit to us at the moment of salvation.
1. We do not earn and we cannot deserve the ministry of God the Holy Spirit to us. Ephesians 4:30, "Furthermore, stop grieving the Spirit, the God, by whom you were sealed for the day of redemption."
 - a. See the Doctrine of Sins Against the Holy Spirit.
 - b. See the Doctrine of the Deity of the Holy Spirit.
 - c. See the Doctrine of the Sealing Ministry of the Holy Spirit.
 2. The Holy Spirit plays a far greater role in the Church Age than any other dispensation except the dispensation of the Hypostatic Union. The Church Age is the only dispensation in which every believer is a priest, an ambassador for Christ, and entered into union with Christ. The precedence for the Christian way of life comes from our Lord's ministry on earth, not the Mosaic Law.
 3. There are seven ministries of God the Holy Spirit to the Church Age believer at the moment of salvation.
 - a. Efficacious grace. God the Holy Spirit takes the faith alone in Christ alone of the spiritually dead unbeliever and makes it effective for salvation. The call of God to believe in Christ comes from God the Holy Spirit making the gospel clear to the unbeliever-common

grace. The Holy Spirit put His seal on our efficacious grace, guaranteeing that our non-meritorious faith in Christ is effective for salvation. You are saved by grace through faith alone. Ephesians 1:13, "In whom also when you heard the message of truth, the gospel of your salvation-in whom also when you had believed, you were sealed by means of the Holy Spirit with reference to the promise." The sealing ministry of God the Holy Spirit is His signature guarantee of five different things.

- (1) The guarantee of the ministry of efficacious grace.
- (2) The guarantee that you have eternal life.
- (3) The guarantee that you have eternal security in time.
- (4) The guarantee of your very own portfolio of invisible assets.
- (5) The guarantee that you will have a resurrection body forever.

- b. Regeneration or being born again. Mankind emerges from the womb with biological life and spiritual death. At the moment of birth, God creates the immortal soul life and imputes to biological life. Jesus said to a religious Pharisee, "You must be born again." The Holy Spirit creates a human spirit at the moment we believe in Christ. At that moment, God the Father imputes His very own eternal life to that human spirit. That is being born again. Human life puts us in a hopeless status-spiritual death; regeneration makes us spiritually alive. Regeneration is the ministry of God the Holy Spirit at salvation in creating a human spirit, which causes the believer to become instantly trichotomous-body, soul, and spirit, 1Thessalonians 5:23; Phil 25. The soul is the residence of human life; the human spirit is the residence of eternal life.
- c. The baptism of the Spirit is the ministry of God the Holy Spirit in taking every new believer and entering him into union with the person of Jesus Christ. We are in union with Christ forever. This is how the Holy Spirit makes Christ Lord. You cannot make Christ Lord. This is positional sanctification. At the same time as entering us into union with Christ, a new spiritual species is created. Race, culture, and gender are no longer an issue. This adds up to equal privilege and equal opportunity to execute the plan of God for the Church. In addition, we are royal family of God and have the eternal life of Christ. We have a double portion of eternal life. We are also the sons of God. We are joint-heirs with Christ. We share His election and His destiny. Acts 1:5; 1Corinthians 12:13; Gal 3:26-28; Ephesians 4:4-5. The baptism of the Spirit is not an experience, not an emotion.
- d. The indwelling of the Holy Spirit, 1Corinthians 3:16, 6:19-20; 2Corinthians 6:16. The Holy Spirit dwells in the body of every believer as of the moment of faith in Christ for the purpose of making the body of the believer a temple of the Holy Spirit. Your body is made a temple of the Holy Spirit for the indwelling of Christ.

Just as in the Age of Israel, Jesus Christ dwelt in the Tabernacle and later the Temple as the Shekinah Glory as a guarantee of blessing to Israel, so He now indwells the body of each believer as a guarantee of escrow blessings for time and eternity.

- e. The filling of the Holy Spirit occurs at the moment of salvation by God the Holy Spirit entering us into our very own palace-the operational divine dynasphere. Our Lord was entered into the prototype divine dynasphere at the point of physical birth, since He was filled with the Spirit from birth. The divine dynasphere is a part of our portfolio of invisible assets. There are eight gates in the divine dynasphere:
 - (1) Gate one is the filling of the Holy Spirit.
 - (2) Gate two is basic Bible doctrine.
 - (3) Gate three is enforced and genuine humility, objectivity, and teachability. God makes war against the arrogant believer but He gives grace to the humble believer.
 - (4) Gate four is momentum from perception, inculcation, and metabolization of Bible doctrine circulating in the seven compartments of the right lobe of the soul.
 - (5) Gate five is spiritual self-esteem.
 - (6) Gate six is spiritual autonomy.
 - (7) Gate seven is momentum testing.
 - (8) Gate eight is spiritual maturity.
 - f. The distribution of spiritual gifts occurs at the moment of salvation. The Lord Jesus Christ was involved in the initial distribution of spiritual gifts at the beginning of the Church Age, Ephesians 4:7-8. But subsequently, God the Holy Spirit distributes all spiritual gifts. All of these gifts are necessary for the function of the team. These gifts only function under the filling of the Spirit plus the metabolization of doctrine.
 - g. The sealing ministry of the Holy Spirit, Ephesians 1:13-14; Ephesians 4:30. This is a guarantee of His ministry of efficacious grace, of eternal life, of eternal security, of our portfolio of invisible assets, and of a resurrection body.
- C. The ministry of God the Holy Spirit to the Church Age believer is the same ministry that He had to our Lord Jesus Christ during the First Advent.
- 1. The first power option of our spiritual life is the same filling of the Spirit that occurred for the first time in history in our Lord Jesus Christ. The relationship of God the Holy Spirit to our Lord Jesus Christ in the incarnation set the precedence for Church Age believers. During the dispensation of the hypostatic union, our Lord's humanity was sustained by the filling of the Holy Spirit. This was prophesied in the Old Testament.
 - a. Isaiah 11:2, "And the Spirit [God the Holy Spirit] of the Lord [God the Father] will rest on Him [Jesus Christ], The Spirit of wisdom and understanding, The Spirit of counsel and power, The Spirit of knowledge and occupation with the Lord [God the Father]."

- b. Isaiah 42:1, "Behold, My servant, whom I sustain; My chosen one in whom My soul delights. I will put My Spirit upon Him; He will bring forth justice to the nations." The fulfillment of this prophecy is declared in John 3:34, "For He [God the Holy Spirit] whom God [the Father] has sent speaks the doctrines from God; for He does not give the Spirit by measure." Matthew 12:28, "If I cast out demons by the Spirit of God [and I do], then the kingdom of God has come to you."
 - c. During the First Advent, our Lord's humanity was filled with the Spirit as a part of the doctrine of impeccability. Luke 4:14, "And Jesus returned to Galilee in the power of the Spirit." Our Lord prophesied in John 14:16-17, 26; 16:13-14 that the disciples would have the Holy Spirit to teach them when the Church Age began. In the context of Luke 4:17-21 our Lord read from Isaiah 61:1, "The Spirit of the Lord is upon me." Then He declared, "This Scripture is fulfilled in your presence today."
 - d. During His earthly ministry, our Lord offered the filling of the Holy Spirit to the disciples, knowing that they would need this power because of their key role at that time and in the future. None of them accepted the offer and asked for the Spirit. Luke 11:13, "If you then, being evil, know how to give good gifts to your children, how much more will your Father in heaven give the Holy Spirit to those who ask Him?" Ten days before the Church Age began, on the day of our Lord's ascension, our Lord gave the Holy Spirit to the disciples without their asking. This established a precedent for the Church Age. John 20:22, "And when He had said this, He breathed on them and said to them, `Receive the Holy Spirit.'"
2. At the moment of salvation through faith in Christ we have four principles involved in our relationship to the Holy Spirit.
- a. Every believer is indwelt by God the Holy Spirit and cannot lose that indwelling presence of the Spirit all the days of his life on this earth. Our body is a temple of the Holy Spirit, in order to provide the indwelling presence of God the Son. God the Father, God the Son, and God the Holy Spirit indwells every believer during the Church Age.
 - b. Every believer is simultaneously filled with the Holy Spirit at the moment of salvation and loses that filling the first time he sins.
 - c. However, the believer recovers the fellowship of the Spirit, the filling of the Spirit, through the rebound technique.
 - d. The filling of the Spirit is tantamount to residence inside your very own palace-the operational type divine dynasphere. Fellowship with the Holy Spirit is synonymous with the filling of the Spirit.
3. As the believer understands the ministry of God the Holy Spirit in two dispensations, his love for the Holy Spirit increases by quantum leaps. Our Lord constantly made choices for the function of the two power options in the function of His spiritual life. The two power options-the filling

of the Spirit and metabolized doctrine-played a major role in our Lord's earthly ministry.

- a. John 1:14, "The Word became flesh and He tabernacled among us and we beheld His glory, as of the uniquely born One from the Father, full of grace [grace orientation] and truth [metabolized doctrine]."
- b. Hebrews 9:14, "How much more then shall the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God?" The one offering that was greater than all the Levitical offerings was the offering of our Lord Jesus Christ on the Cross. Our Lord offered Himself and remained filled with the Spirit while bearing the judgment for our sins. The filling of the Spirit gave Him the power not to resent any sin that was imputed to Him for judgment.
- c. Our Lord on the Cross established a precedence or our life in the Church Age, as explained by Hebrews 12:2, "Be concentrating on Jesus, the founder and perfecter of our doctrine, who because of His exhibited happiness, He endured the cross, disregarding the shame, then He sat down at the right hand of the throne of God." You cannot separate loving Jesus Christ from loving God the Holy Spirit. We have a far greater power in the filling of the Holy Spirit, so that we do not have to react to injustice.

4. Our love for God the Holy Spirit begins when we metabolize the doctrine of the ministry of God the Holy Spirit at the point of our faith in Christ, when we begin to learn what God the Holy Spirit did for our Lord Jesus Christ, when we begin to learn how the first power option (the filling of the Spirit) that has been given to us is the same power option that sustained our Lord on the Cross. The ministry of the Holy Spirit for us at salvation adds to our love for Him. Your capacity to love God the Holy Spirit is directly related to your capacity to love God the Father and God the Son.

D. The Deity of the Holy Spirit.

1. The deity of the Holy Spirit is established in Trinity passages which reveal the coequality of the Spirit with God the Father and God the Son, 2Corinthians 13:14.
2. In the Old Testament, God the Holy Spirit is called Jehovah, Isaiah 6:8-9 cf Acts 28:25; Jeremiah 31:31-34 cf Hebrews 10:15.
3. Certain divine attributes are ascribed to the Holy Spirit which emphasize His deity.
 - a. Omniscience, 1Corinthians 2:10-11.
 - b. Sovereignty, 1Corinthians 12:11.
 - c. Omnipotence, Genesis 1:2.
 - d. Lordship, 2Corinthians 3:17.
 - e. Omnipresence, Psalm 139:7.

E. Scriptures Related to Spirituality.

1. Positive side.
 - a. Ephesians 5:18, "Stop being intoxicated with wine by which is

dissipation [a lifestyle of self-absorption to try and solve the problems of life], but keep on being filled with the Holy Spirit."

- (1) Dissipation refers to a disorderly lifestyle, an excessive lifestyle of dependence on the wrong things to solve the problems of life. Loss of control of oneself means loss of clear rationality with regard to the options of life, which is detrimental to your spiritual life. Hence, dissipation is loss of true self-orientation in life.
 - (2) This is an analogy by antithesis. The present passive imperative of the Greek verb *PLEROO* means to be filled, to be controlled. It means to fill up a deficiency. The filling of the Holy Spirit fills up our deficiency of power to execute the spiritual life.
 - (a) At the time of writing the present tense was a tendential present, which indicates an action that is mandated but is not actually taking place. For the rest of the Church Age believers it becomes a durative present tense, which is used for an action or state of being in the past continuing into the present; hence, present linear aktionsart.
 - (b) The passive voice indicates that the Church Age believer is acted upon by God the Holy Spirit inside the operational type divine dynasphere.
 - (c) The imperative mood is a command, a demand on the volition of the believer.
 - (3) The Greek preposition *EN* plus the instrumental of agency can be translated "keep on being controlled by means of the Spirit."
 - (4) The believer is filled with the Holy Spirit when two synonymous conditions occur: the Holy Spirit controls the soul of the believer and the believer resides in his very own palace-the divine dynasphere. Spirituality is the filling of the Spirit.
- b. 2Corinthians 3:17ff, "Now the Lord is the Spirit; and where the Spirit of the Lord is, there is [spiritual] freedom. But we all, with an unveiled face beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory [the humanity of Christ under the filling of the Spirit] to glory [the Spirit filled life of the believer who executes the protocol plan of God], as it were from the Lord, the Spirit."
- (1) The Holy Spirit is God. He is deity. He is the Lord.
 - (2) The Holy Spirit provides spiritual freedom from the control of the sin nature when we are filled with the Spirit.
 - (3) We have an unveiled face when we are filled with the Spirit and learning the mystery doctrine of the Church Age. The Bible is a mirror in which we see ourselves as God sees us

- through the objectivity provided by the filling of the Spirit.
- (4) The glory of the Lord is humanity of Christ in hypostatic union. We are being transformed into the same image as the humanity of Christ under the filling of the Spirit through seeing ourselves in the word of God through the ministry of God the Holy Spirit.
- c. Ephesians 3:16, "that He may give you, on the basis of the riches of His glory [your portfolio of invisible assets and the unique assets of the Church Age], to become strong by means of power through His Spirit in your inner being." This is the ministry of God the Holy Spirit metabolizing doctrine in your inner being, circulating that doctrine in the seven compartments of the stream of consciousness, and giving you the ability to make right decisions from a position of strength. We acquire strength through the teaching ministry of the Holy Spirit inside the divine dynasphere. This is what our Lord prophesied for the Church Age in John 14:26, 16:12-14. This was Paul's great teaching in 1Corinthians 2:9-16.
- d. Gal 5:16, "Keep on walking by means of the Spirit."
- (1) This does not mean spirituality by works, by legalism. The positive side clarifies the difference between the means and result in spirituality. In spirituality, the Holy Spirit is the grace provision, Acts 1:8. The means after salvation is rebound. The result is the filling of the Spirit and the function of the Christian way of life.
- (2) Spirituality and spiritual growth are related but they are not the same thing. They are two aspects of the Christian life. Spirituality is an absolute based on the filling of the Spirit. Spiritual growth is a relative concept based on the amount of doctrine circulating in our stream of consciousness. As we advance in spiritual growth, much of the time we are spiritual and sometimes we are carnal.
- (3) As an absolute, spirituality or the filling of the Spirit is the ministry of God the Holy Spirit to the believer's soul providing not only the teaching of the Word but providing metabolized doctrine circulating in the seven compartments of the stream of consciousness.
- e. Gal 5:1, 13-18, 22-25 is a dissertation on the importance of the filling of the Spirit as far as the execution of the spiritual life.
- (1) Gal 5:1, "It is for [spiritual] freedom that Christ has set us free; therefore keep standing fast and do not become entangled again in the yoke of slavery [carnality]."
- (2) Gal 5:13-18, "For you were called to freedom, brethren; do not use your freedom as an opportunity for the flesh [sin nature], but through virtue-love serve one another. For the entire Law has been summed up in one doctrine, in the statement, 'You shall love your neighbor as yourself.' But if

you bite and devour one another, take care lest you be consumed by one another. Therefore, I command you, keep walking by means of the Spirit, and you will not carry out the lust patterns of the sin nature. For while the flesh [sin nature] desires what is contrary to the Spirit, and the Spirit is totally opposed to the sin nature; for these two are constantly opposed to each other, so that you do not do the things you wish. But if you are led by the Spirit, you are not under the Law." The Christian way of life cannot be based on the Mosaic Law. The Mosaic Law was never designed to be a spiritual way of life. The best the Mosaic Law can do is make you very legalistic.

(3) Gal 5:22-25, "But the production of the Spirit is virtue-love, happiness, prosperity, patience, integrity, generosity, faithfulness, humility, self-discipline; against such there is no law. Now those who belong to Christ Jesus have crucified the flesh with its passions and desires. If we live by the Spirit, let us advance in our spiritual life by means of the Spirit."

2. Negative side.
 - a. Ephesians 4:30, "Stop grieving the Holy Spirit, the God by whom you have been sealed for the day of redemption." This is the retroactive progressive present active imperative of the Greek verb LUREO. Grieving the Spirit is carnality or life in cosmic one. This is a command to stop sinning and persisting in cosmic one without rebound. This command emphasizes the fact that spirituality and carnality are mutually exclusive. They are absolutes, 1John 1:6-7; 1John 2:10-11.
 - b. The command to not live in cosmic two is found in 1Thessalonians 5:19, "Do not quench the Spirit."
3. The positive and negative commands emphasize imitation as the issue in the spiritual life. We either imitate God or people, Ephesians 5:1.
 - a. Believers filled with the Holy Spirit imitate God, Gal 5:22-23.
 - b. Carnal believers imitate unbelievers, 1Corinthians 3:3; Gal 5:19-21; 1John 1:6.
- F. The filling of the Holy Spirit is related to spirituality, growth, and victory over the sovereignty of the old sin nature, 2Peter 1:2-5. The metabolization of doctrine after the filling of the Holy Spirit supplies your integrity, and your integrity supplies knowledge for growth and passing momentum tests.
- G. Since spirituality is the modus operandi of the royal priesthood, it is not subject to the Mosaic Law, Romans 8:2-4.
 1. Romans 10:4, "For Christ is the end of the law for righteousness to everyone who believes." The Law demands perfect righteousness; believing in Christ provides for us this requirement of the Mosaic Law.
 2. Gal 5:18, "If you are led by the Spirit you are not under the Law."
- H. The Results of the Filling of the Holy Spirit.

1. Christ is magnified in the inner life of the believer, 2Corinthians 3:3; Ephesians 3:16-17; Philippians 1:20-21.
 2. The filling of the Holy Spirit is the basis for the perception, metabolization, and application of Bible doctrine, John 14:26, 16:12-14; 1Corinthians 2:9-16; 1John 2:27.
 3. The believer is guided by God only while filled with the Holy Spirit, Romans 8:14-16.
 4. The true function of worship for the royal family, John 4:24; Philippians 3:3.
 5. Effectiveness in the believer's production; e.g., in witnessing, Acts 1:8; in prayer, Ephesians 6:18.
 6. The glorification of Christ in the human body, John 7:39 cf 16:14; 1Corinthians 6:19-20.
 7. Imitation of God, Ephesians 5:1; Gal 4:19 cf 5:22.
 8. Partnership with the divine essence, 2Peter 1:4. Our partnership with Christ as royal family only functions when we are filled with the Holy Spirit, Philippians 2:1-2.
- I. When is spirituality characterized by emotions or ecstasies?
1. In the Church Age, the believer represents the absent Christ, who is now at the right hand of the Father.
 2. Therefore, the purpose of the filling of the Holy Spirit during the Church Age is related to the fact that Christ is absent.
 3. Therefore, the character of the filling of the Holy Spirit during the Church Age is different than the character of the filling of the Holy Spirit during the Millennium when Christ is on the earth.
 4. Hence, the function of the filling of the Holy Spirit during the Church Age is designed to provide the ability to learn doctrine and to apply doctrine as the fulfillment of the Christian way of life.
 5. In this way, the Church Age believer fulfills his ambassadorship, representing Christ who is now at the right hand of the Father. We need special power to do this, and the divine power of the Holy Spirit is the basis on which we operate.
 6. Emotion is not our energy. We all have emotion as part of our capacity for life, but emotion is not the filling of the Holy Spirit or the fuel for the Christian way of life. The filling of the Holy Spirit is never emotional in the Church Age.
 7. There are two warnings against emotion and ecstasies to the royal family of God.
 - a. Romans 16:17-18, "Keep an eye out for those who are emotional and contrary to doctrine you've learned. They deceive the stupid by flattering speech."
 - b. 2Corinthians 6:11-12, "You are hindered from growth by your own emotions."
 8. Emotions are designed to respond to knowledge in the right lobe, but emotion is not a Church Age characteristic of the filling of the Holy Spirit. However, it is normal to emote over doctrine you learn.

9. Only in the Millennium when Christ is present on earth does emotion and ecstasies characterize the filling of the Holy Spirit. For in the Millennium, the filling of the Holy Spirit is designed to appreciate Christ, and therefore, emotions and ecstasies are legitimate, Joel 2:28-29.
 10. Believers in the Millennium are said to be indwelt with the Holy Spirit, Ezekiel 36:27, 37:14; Jeremiah 31:33.
 11. Believers in the Millennium are also filled with the Holy Spirit, Isaiah 29:19, 32:15, 44:3; Ezekiel 39:29; Zech 12:10.
- J. Pseudo-Spirituality.
1. The believer must be able to distinguish between personality and spirituality. Spirituality is not personality. Yet too often a sweet personality passes for being someone spiritual. Watch out for these types.
 2. Spirituality by personality imitation consists of imitating someone who is sweet. People who do this are stupid. They imitate such superficial things as mannerisms, dress, the absence of cosmetics, neglect of grooming; pious speech such as "amen," "praise God," or "God willing;" or mannerisms such as poor posture or expressions of sincerity.
 3. Spirituality by "yielding" is a concept that has arisen from the mistranslation of Romans 6:13. "Yielding" is meaningless. It assumes spirituality by dedicating your life, witnessing, or constant prayer. But production is the result of the filling of the Holy Spirit, never the means.
 4. Self-crucifixion is alleged to be spirituality. But there is no such thing as experiential self-crucifixion. This is a false interpretation of Romans 6:1-13. This is nothing but extreme asceticism.
 5. Spirituality by obeying taboos such as giving up cards, drinking, movies, dancing, smoking, mixed bathing, etc., has no substantiation in Scripture.
 - a. A taboo is something forbidden by tradition, social usage, or by some form of authority. A taboo is a prohibition set up by a religious group, but is not forbidden by the Word of God.
 - b. Hence, a taboo is a superimposition of legalism on the Word.
 - c. Taboos are the customs of legalists, such as "don't have fun on Sundays."
 - d. Anything an unbeliever can do is not the Christian way of life. To offend people because they are legalistic is to be just as wrong as the legalist. Evil is always offended by anything related to grace.
 - e. It is not our objective to superimpose our own idea of right and wrong on others. We have personal taboos, and others have their own. We are each to live our own life as unto the Lord without superimposing our personal standards on other believers. Live and let live.
 - f. When people are positive to doctrine, don't get in their way with taboos. The exception to this is the right of parents to superimpose standards on their children.
 - g. The results of legalistic bullying.
 - (1) If someone can bully you into setting up a system of taboos for spirituality, you will become a legalist also.

- (2) If you reject and react to taboos, often you take it out on doctrine and become a reversionist.
6. Spirituality by relativity says that a person is spiritual because his sins are more respectable than someone else's. In a typical comparison, a subtle type of sinfulness is compared to a shocking type of sinfulness, resulting in a false rationalization. Included in this rationalization is the delusion that there are degrees of spirituality.
 7. Spirituality by ecstasies is based on the fact the emotions are not under the authority of the mentality of the soul, which is called the emotional revolt of the soul. As a result, ecstasies and stimulation have no meaning, no foundation, no relationship to reality, and no relationship to spirituality; e.g., the tongues crowd, the holy-rollers. What is regarded as ecstasies is actually a stage of reversionism. This problem exists in believers accustomed to using their feelings for their criterion, and who do the same in their spiritual life.
 8. Spirituality by ritualism alleges that spirituality is the consistent observance of certain rituals like baptism and communion.
 9. Program spirituality says that becoming involved in church programs determines one's spiritual status. This includes such things as giving, attendance, participation in prayer meetings, bringing visitors, and teaching Sunday school. Program churches are designed to carry weak pastors. This system caters to approbation and power lust.
- K. Spirituality is the link between salvation and maturity adjustment to the justice of God.
1. Maturity adjustment to the justice of God is gained through postsalvation epistemological rehabilitation; i.e., the perception, metabolization, and application of Bible doctrine inside the divine dynasphere.
 2. This process depends upon the ministry of the Holy Spirit in making doctrine understandable to the believer.
 3. This means the filling of the Holy Spirit is absolutely necessary for the perception of Bible doctrine, John 14:26, 16:12-14; 1Corinthians 2:9-16; 1John 2:27.
 4. Without Bible doctrine resident in the soul, there is no maturity adjustment to the justice of God.
 5. Without the filling of the Holy Spirit for the teaching of Bible doctrine, there is no growth.
- L. Oil is used for the ministry of the Holy Spirit. 1John 2:20-21.
1. Oil is used as an analogy to the filling of the Holy Spirit. It lubricates. Friction wears out machines; oil eliminates friction.
 - a. By way of analogy, the filling of the Holy Spirit makes it possible for us to assemble with other believers in a local church, where no two are in the same stage of spiritual growth.
 - b. Certain people will be obnoxious to you. However, the filling of the Holy Spirit protects you from getting your eyes on people, and He gives you understanding and toleration of others.
 2. Oil in the ancient world was used for healing as a medicine.

- a. By way of analogy, the filling of the Holy Spirit produces an understanding of others and a tenderness toward others as you realize they have problems also. Consequently, a breach is healed before there is any further difficulty.
 - b. The filling of the Holy Spirit also heals your bitterness, anxieties, and fear as you grow with doctrine.
 3. Oil is used for light. This refers to the ministry of the Holy Spirit in illuminating the Word of God.
 4. Oil propels or accelerates, as in diesel fuel. Therefore, the filling of the Holy Spirit is necessary for advance to maturity.
 5. Oil invigorates; it provides energy for athletes (rub down). The filling of the Holy Spirit gives energy for the execution of the Christian way of life.
 6. Oil warms. The ministry of the Spirit provides the function of the Christian way of life. We are different people when we are controlled by the Spirit.
 7. Oil adorns; it is used for grooming. Likewise, the Holy Spirit produces in us a beauty, an animation, a thoughtfulness, and an energy which we would not otherwise have. The filling of the Holy Spirit produces in us everything worthwhile, thereby advancing us in the right direction with concentration, poise, and good manners.
- M. The Importance of the Power of the Spirit, 1Kings 19:1-18.
1. The filling of the Holy Spirit comes through rebound. After you rebound, Bible doctrine must be the number one priority in your life. Without that priority, you can lose your advance overnight.
 2. Zech 4:6, "'Not by might, nor by power, but by My Spirit,' says the Lord."

The Seven Things That the Holy Spirit Does for Us at the Moment of Salvation

1. The doctrine of efficacious grace starts out with the gospel being presented to those who are in spiritual brain death, and therefore God the Holy Spirit makes the gospel perspicuous because spiritual brain death cannot understand any part of spiritual phenomena. The gospel is spiritual phenomena. The Holy Spirit makes the gospel perspicuous under the concept of pneumatikoj which is spiritual phenomena. Now it goes down the pipeline to the nouj where the spiritually dead person understands that Christ is the issue, not sin, not hum an works, but Jesus Christ. That is the point of the divine call to believe which is nothing more or less than an invitation from the Father to believe in Christ, and an invitation that is given through our understanding of the issue. Then in spiritual death we can believe in Jesus Christ. Only faith in Jesus Christ can be taken by God the Holy Spirit and made effective for eternal salvation. This is called efficacious grace, a ministry of God the Holy Spirit at salvation which cannot occur if you add anything to faith.
 - a. The positive volition of the spiritually dead person is described in two non-meritorious functions:
 - i. The spiritually dead person can do one thing that is non-meritorious: he can listen to the gospel;
 - ii. The unbeliever believes in Christ.
 - b. Because the unbeliever has spiritual brain death, according to 1Corinthians 2:14, he does not understand what he hears. He uses his volition to listen because listening is non-meritorious. But the problem is that when you hear what is being said with regard to the gospel you cannot understand it apart from the ministry of God the Holy Spirit who makes it understandable. The Holy Spirit acting as the human spirit makes the gospel perspicuous and this is what we call common grace.
 - c. The faith of the spiritually dead person has no power to produce the intended effect - salvation - and therefore God the Holy Spirit has to take our faith and make it effective for salvation. Common grace understands the gospel, the divine invitation or call works on the human will, not common grace. Efficacious grace is the ministry of the Holy Spirit in taking faith in Christ of the spiritually dead person and making it effective for salvation. Efficacious grace works on the faith of the spiritually dead person, not his will. The decision to believe has already been made and the Holy Spirit makes that faith effective.
 - d. The sealing ministry of the Holy Spirit is related to common and efficacious grace. When we believe we are spiritually dead. The Holy Spirit makes our faith effective and that is sealing salvation. The sealing ministry of the Holy Spirit is actually a signature guarantee that includes four principles: the guarantee of the ministry of the Spirit in efficacious grace; the guarantee of eternal life; the guarantee of eternal security; the guarantee that in eternity past God the Father provided for each one of us our very own portfolio of invisible assets. The sealing ministry of the Holy Spirit covers eternity past, time, and the eternal future in these four guarantees.

2. Regeneration - Titus 3:5; 1Peter 1:23. Defined as the ministry of the Holy Spirit at salvation in creating a human spirit which causes the believer to become instantly trichotomous.
 - a. The origin of the body is conception - biological life. There is the old sin nature in the biological life but it is not active in the womb because there is no human being, there is no volition, there is not temptation in the womb. But when biological life emerges from the womb (and simultaneously the OSN) God creates soul life and imputes it to biological life, and now you have a human being. In physical life we become dichotomous: a body, biological life, and soul life created by God imputed to it - a human being and a spiritually dead one.
 - b. So we need salvation, the wages of sin is death but the gift of God is eternal life. How? Because at the moment we believed in Christ God the Holy Spirit created the human spirit. This is the second birth, this is what it means to be born again. God the Father imputed eternal life to the human spirit. We had soul life prior to salvation, now we have soul life and eternal life.
3. The baptism of the Holy Spirit. God the Holy Spirit takes each one of us at the moment of faith in Christ and enters us into union with the person of Christ. We are in that circle and we can never get out. That is positional sanctification. The baptism of the Spirit is the basis for the new spiritual species and the royal family of God. (The baptism of the Spirit is the only case in all of history where everyone is on an equal basis. There is absolute equality because every believer receives the same baptism of the Spirit at salvation). The baptism of the Spirit distinguishes the Church Age believer from all other dispensations. It never occurred before and it will never occur again after the Rapture.
4. The Holy Spirit indwells every believer at the moment of salvation. This is something that never happened before. Neither the Father nor the Son nor the Spirit indwelt Old Testament saints. When the Rapture occurs and the Tribulation and Millennium there will be no indwelling by any member of the Godhead. Scripture for indwelling: 1Corinthians 3:16; 6:19,20; 2Corinthians 6:16. These passages are important because they also explain the purpose of the Holy Spirit. The Holy Spirit indwells our bodies. Why? To provide a temple. In every cell of the body, with one exception, the old sin nature resides. The Holy Spirit provides a temple for the indwelling of God the Father and the person of our Lord Jesus Christ.
5. The filling of the Holy Spirit. It occurs at the moment of salvation but it is experiential.
6. The sovereign distribution of a spiritual gift. God the Son, who was involved in the initial distribution of spiritual gifts in the beginning of the Church Age, Ephesians 4:7,8, has now turned that over to the Holy Spirit. So at the moment of salvation, 1Corinthians 12:11, God the Holy Spirit gives to each one of us a spiritual gift.
7. The sealing ministry of the Spirit - a signature guarantee.
 - a. (Sealing in the ancient world was a signature guarantee) It is a signature guarantee of four things: a. Efficacious grace - the Holy Spirit takes the

faith of the spiritually dead person and makes it effective for salvation; b. The guarantee of eternal life; c. The guarantee of eternal security; d. The guarantee of your very own portfolio of invisible assets which God the Father prepared for each one of us in eternity past.

- b. The sealing ministry of the Holy Spirit covers eternity past, our life in time, and our eternal future. That is the subject of Ephesians 4:30.

Sins Against the Holy Spirit

1. Inasmuch as the Holy Spirit has a certain specific relationship with members of the human race obviously there are certain ways in which the third Person of the Trinity can be offended. Remember that the Holy Spirit is God and it is easy for anyone with an old sin nature to specifically offend the third Person of the Trinity. Since the human race is divided into two categories, according to John 3:36, the sins against the Holy Spirit are also divided into two categories. The two categories of John 3:36 are believers and unbelievers. The cross is a divider, an attitude towards the cross divides the human race. Therefore it is quite logical for the scriptures to develop sins against the Holy Spirit which are committed only by unbelievers, and then sins against the Holy Spirit which can only be committed by believers.
2. There are two basic sins which only the unbeliever can commit against the Holy Spirit. The first of these is called blasphemy against the Spirit and it is found in Matthew 12:14-32. The second is called resistance of the Holy Spirit — Acts 7:51. These cannot be committed by a believer, they can only be committed by an unbeliever. Then we have a second category: sins which only the believer can commit against the Holy Spirit. There are three of them: lying to the Spirit — Acts 5:3; quenching the Holy Spirit — 1 Thessalonians 5:19; grieving the Holy Spirit — Ephesians 4:30.
3. Blasphemy against the Holy Spirit — Matthew 12:14-32. This is also called the unpardonable sin. It is to ascribe to Jesus Christ the works of Satan during the time when Jesus Christ was on the earth. Actually, there was a span of only about three years when this sin could be committed. During three years when our Lord was presenting Himself as Messiah to Israel and having a specific ministry it was possible for anyone who was an unbeliever who came into contact with Jesus Christ, who saw His miracles, who heard His messages, and who said that He is doing all of this in the power of Beelzebub to commit this sin. When this is a system of rejection the Holy Spirit was involved. This type of rejection of Christ, again, could only be committed during the earthly ministry of Jesus Christ, it can't be committed today. It couldn't be committed after the resurrection and it couldn't be committed before Jesus Christ began His public ministry by turning water into wine at the wedding feast at Cana. Actually, it is a sin of rejecting Jesus Christ as saviour and it was committed only by Jewish unbelievers who were reversionistic, who rejected the signs of Messiahship because of their unbelieving souls. It is called the unpardonable sin, and it is ascribing to Jesus Christ power from Satan to perform miracles, power from Satan to give great messages. It is tantamount, then, to rejecting Christ as personal saviour. It is no longer an issue today except that in Matthew 12 it demonstrates that when anyone refuses to believe in Jesus Christ in principle that person has committed a sin against the Holy Spirit.
4. The resistance of the Holy Spirit is any person during the course of human history, from the fall of Adam to the end of the Millennium, rejecting Jesus Christ as saviour. There are a number of passages dealing with it — Acts 7:51. The reason is found also in a number of passages, for example in 1 Corinthians 2:14, "the soulish man receives not the things of the Spirit of God." One of the

functions of God the Holy Spirit in human history is to act as a human spirit when the gospel is presented and to make the gospel clear. resistance of the Holy Spirit is the unbeliever who finally understands the gospel and says no. The unbeliever, again, does not have a human spirit nor any means of understanding spiritual truth and therefore God the Holy Spirit takes whatever gospel is given and makes it perspicuous to the unbeliever. This was first taught in Genesis 6:3 — “And Jehovah [God the Father] said, My Spirit [the Holy Spirit] shall not convince inside of man forever.” In this passage it says that the Holy Spirit would keep striving until the flood. Once the flood came all unbelievers were going to die and they wouldn’t have any more chance. The big thing about that verse is not the fact that they still have 120 years before the flood, it is that God the Holy Spirit as long as you are alive will keep working on the unbeliever. Once he has heard the gospel the Holy Spirit will bring that into focus as long as he lives. Therefore, as long as a person is alive he can be saved. The presentation of the gospel must be true and accurate, that is all. God the Holy Spirit does the rest. The ministry of God the Holy Spirit is so described in John 16:7-11 — no royal family, no special ministry of the Spirit.

- a. Verse 8 — “ ... He will convince you concerning sin, concerning righteousness, and concerning judgement.” These three are described so that we are not led astray.
- b. Verse 9 — “Concerning sin because they do not believe in me.” The only sin that the Holy Spirit deals with is the sin of rejection of Christ, for that is the issue in the gospel. This is not the multitude of personal sins, that is not the issue. The issue is believing or not believing in Christ.
- c. Verse 10 — “Concerning righteousness, because I go to the Father, and you no longer see me.” In other words, once Jesus Christ is ascended He is accepted at the right hand of the Father. He has a perfect righteousness and when you believe in Christ you receive that righteousness and you are acceptable to God the Father. You can get into heaven in spite of what a mess you may be on the earth! So concerning righteousness deals with imputation and justification.
- d. Verse 11 — “Concerning judgement, because the ruler of this world [Satan] has been judged.” He was judged at the cross. And therefore because of these things God the Holy Spirit has the wonderful and glorious ministry of taking gospel information and making it a reality in your soul.
- e. The sin of resisting the Holy Spirit, then, is found in certain passages where rejecting the gospel is resisting the ministry of the Holy Spirit. Notice that it isn’t resisting the one who is witnessing, it is resisting the Holy Spirit. 1Corinthians 1:18 — “For the preaching of the cross is to those who are perishing foolishness; but to us who are saved it is the power of God.” Also 2Corinthians 4:3,4. Note that this sin of resisting the Holy Spirit can only be committed by the unbeliever and it is tantamount to rejecting Christ as saviour. Therefore it is imperative to remember that whether it is called blasphemy against the Holy Spirit or resisting the Holy Spirit this is simply rejection of Christ as saviour.

5. Sins against the Holy Spirit committed only by believers. Lying to the Holy Spirit is committed by the believer in reversionism. Remember that Annanias and Sapphira were believers, jealous believers. They were jealous of Barnabas who had sold his property in Cyprus and had given all of the money to the church. He didn't have to but he wanted to. In this case it was a bona fide gift from a believer with enough maturity to know what he was doing. Annanias and Sapphira up to this time were the biggest givers in the Jerusalem church and they were quite proud of it, they were arrogant. There had never been any pressure because they were the biggest givers. Now along comes Barnabas and drops a lot of money into the church and they suddenly have pressure on them which made them very jealous. Because they were jealous of Barnabas under this pressure they were not going to be outdone. They had a big piece of property and under the principle of reversionistic one-upmanship they sold this property and figured how much it would take to make it look a little bit better than Barnabas. So they put just a little bit more than Barnabas had in the coffers. The problem was they said they were giving all of the profits when they were not. It was a lie that they were telling, but it was more than a lie. A lie is a verbal sin. The problem here was that it was also a part of a mental attitude cluster — pride and jealousy. Pride is buried for the moment, jealousy emerges. Therefore they have committed this whole packet of sins which is called lying to the Holy Spirit. Peter asked: "Why hath Satan filled your right lobe?" The filling of the right lobe by Satan is the same as demon influence and it is the last three stages of reversionism. It wasn't really the telling of the lie itself, it was the attempt to deceive everyone and to take credit to themselves under this system.
6. Grieving the Holy Spirit is a reference to the sins of the reversionistic believer. We must learn to distinguish between the believer out of fellowship while he is advancing to supergrace. He is still positive and he is said to be carnal. But he rebounds and gets back into fellowship very quickly, keeping short accounts, and he never neglects doctrine. That is carnality and is not the same as what we have in grieving the Spirit. When a negative believer gets out of fellowship he stays put of fellowship, it is a part of reversionism — rejection of rebound, along with other doctrines. This is the area of grieving the Holy Spirit. These two are not the same. Grieving the Holy Spirit must be distinguished from carnality, it is the persistent sinfulness of the reversionistic believer, as in Ephesians 4:30,31.
7. Quenching the Holy Spirit — 1 Thessalonians 5:19. This is a sin against the Holy Spirit emphasizing the reversionistic believer under the influence of evil and producing human good. It must be remembered that the function of evil in reversionism produces both sinfulness as well as human good. Grieving the Spirit emphasizes the sinfulness of the reversionist whereas quenching the Spirit emphasizes the human good produced by the reversionist.
 - a. Verse 14 — "I order you to keep this commandment unsullied, irreproachable, until the appearance of our Lord Jesus Christ." The appearance of our Lord Jesus Christ is the Rapture of the church, not the second advent.

Sins Against the Holy Spirit (1975)

Spiritual Dynamics 93-94 11/29/92; Ephesians 1034 4/4/89; 7/25/75; 8/4/75

A. Definition.

1. Inasmuch as God the Holy Spirit has certain specific relationships with members of the human race, there are certain ways in which man sins against the Holy Spirit specifically.
2. Since the human race is divided into two categories based upon attitude toward Jesus Christ, the sins against the Holy Spirit are divided the same way. The unbeliever can commit sins against the Holy Spirit and so can the
3. The two sins committed by the unbeliever against the Holy Spirit are committed in the status of spiritual death.
 - a. Blasphemy against the Holy Spirit, Matthew 12:14-32. Believers cannot blasphemy the Holy Spirit.
 - b. Resistance of the Holy Spirit, Acts 7:51
4. The three sins of the believer against the Holy Spirit.
 - a. Lying to the Holy Spirit, Acts 5:3.
 - b. Quenching the Holy Spirit, 1Thessalonians 5:19.
 - c. Grieving the Holy Spirit, Ephesians 4:30.

B. Blasphemy Against the Holy Spirit, Matthew 12:14-32.

1. Matt 12:24, "But when the Pharisees heard it, they said, 'This man casts out demons only by Beelzebul the prince of the demons.' And knowing their thoughts He said to them, 'Any kingdom divided against itself will be ruined; and any city or house divided against itself will not stand. Consequently, if Satan casts out Satan, he is divided against himself; how then shall his kingdom stand? Furthermore, if by Beelzebul I cast out demons, by whom do your sons cast them out? Consequently, they will be your judges. But if I cast out demons by the Spirit of God, then the kingdom of God has come upon you. ...Therefore I say to you, any sin and blasphemy shall be forgiven men, but blasphemy against the Spirit shall not be forgiven. And whoever shall speak a word against the Son of Man, it shall be forgiven him; but whoever shall speak against the Holy Spirit, it shall not be forgiven him, either in this age, or in the {age} to come.'"
2. This sin could only be committed during the dispensation of the Hypostatic Union and Incarnation. Blasphemy against the Holy Spirit was rejection of the signs, miracles, and Person of the Messiah.
3. Because of the great jealousy of these Jewish religious leaders of the power of the Holy Spirit in the life of the Lord Jesus Christ, they said that Christ was performing these miracles in the power of Satan and rejected Christ as Messiah. This was rejection of salvation and blasphemy against the Holy Spirit. They were saying that Christ's healing was an evil act because it was done under the power of Satan.
4. Every sin and every blasphemy is forgiven men, because all were judged on the cross, except blasphemy against the Holy Spirit, which is tantamount to rejection of Christ. This was the blasphemy of rejecting the

Holy Spirit's testimony to these unbelievers that our Lord Jesus Christ was the Savior of the world. They rejected the overwhelming evidence from God the Holy Spirit that Jesus was the Christ.

5. Blasphemy against the Holy Spirit can only be committed by the unbeliever, who rejects the Spirit's ministry of common grace and the divine call to believe in Christ.
- C. Resistance of the Holy Spirit, Acts 7:51.
1. Acts 7:51, "You men who are stiff-necked and uncircumcised in your right lobes and ears [they heard and rejected common grace], you are always resisting the Holy Spirit; you are doing what your ancestors did."
 2. Resistance of the Holy Spirit is rejection of Jesus Christ by the unbeliever during the course of human history. "Stiff-necked" means scar tissue of the soul; "uncircumcised of heart" means blackout of the soul.
 3. The Holy Spirit acts as a human spirit in order to make the Gospel real to the unbeliever, 1 Cor 2:14. The unbeliever resists by rejecting Gospel information. Preaching sin is not preaching the Gospel. You cannot be saved by giving up sin.
 4. Genesis 6:3 teaches that the Holy Spirit makes the Gospel real to all. John 16:7-11 describes the Holy Spirit's ministry in convincing the unbeliever of the truth that Jesus Christ is the only Savior of the world, "concerning sin because they do not believe in Me." Compare 1 Cor 1:18 and 2 Cor 4:3-4. Once the unbeliever has the Gospel, the Holy Spirit keeps bringing it into focus as long as he lives. The unpardonable sin is rejection of the Holy Spirit's ministry of convincing the unbeliever of the truth about our Lord Jesus Christ.
 5. The one unpardonable sin is called blasphemy against the Holy Spirit, which occurred in the dispensation of the hypostatic union by the unbeliever, and resistance of the Holy Spirit, which occurs during the Church Age by the unbeliever.
 6. Resistance of the Holy Spirit includes three stages of negative volition.
 - a. Negative volition at the point of Gospel hearing.
 - b. Negative volition at the point of the divine call.
 - c. Negative volition at the point of salvation opportunity through faith in Christ. In other words, no efficacious grace.
- D. Lying to the Holy Spirit, Acts 5:3ff.
1. Lying to the Holy Spirit is the sin of self-fragmentation or implosion (see the Doctrine of Fragmentation.) Lying against the Holy Spirit is inordinate ambition and inordinate competition in the spiritual realm. It is jealousy, bitterness, vindictiveness, implacability, hatred, self-pity, revenge motivation from malice and revenge modus operandi toward other believers. The Biblical illustration is inordinate competition in Acts 5:3, "But Peter said, 'Ananias, why has Satan filled your heart to lie to the Holy Spirit, and to keep back some of the price of the land? While it remained unsold, did it not remain your own? And after it was sold, was it not under your control? Why is it that you have conceived this deed in your heart? You have not lied to men, but to God.'" And as he heard these words,

Ananias fell down and breathed his last; and great fear came upon all who heard of it.”

- a. Ananias and Sapphira were in the real estate business and owned extensive property in Jerusalem. They were very successful in business and had become believers. They discovered that a man named Barnabas, one of their rivals in business had actually given all of his property to the ministry of Peter, who in turn gave it to the starving in Jerusalem. Later, Barnabus would go with Paul as a missionary
 - b. This was not Satan possession or demon possession but satanic influence. This is total self-absorption.
 - c. There was nothing wrong with keeping back part of the price of the land, but in competition with Barnabas, Ananias came and lied about what he gave. They were jealous of Barnabas, which motivated the lie. They were also legalists and self-righteous; therefore, they were in moral degeneracy.
 - d. They were dishonest in their spiritual life. They were in competition and trying to make an impression from the arrogance complex of the sin nature. They were living under approbation lust. Arrogance becomes the basis of rejecting the ministry of God the Holy Spirit in the life. Believers do this today by Christian activism, crusader arrogance, doing great things for God in the power of the flesh (human ability). Christian activism is born-again believers being used by satanic thought to whitewash the Devil's world.
2. This sin is committed by the believer living in reversionism. People who lie are unstable and destructive to their own soul. Pressure on pride causes jealousy, which motivates lying. Reversionism causes evil in the soul, which leads to lying to the Holy Spirit and others.
- E. Grieving the Holy Spirit, Ephesians 4:30.
1. Ephesians 4:30, “Furthermore, stop grieving the Holy Spirit, the God, by whom you have been sealed.”
 2. Grieving the Holy Spirit is the status of postsalvation sinning. It is failure to rebound. It is self-fragmentation from soul sins (the arrogance complex of sins, the lust pattern, the emotional complex of sins) and polarized fragmentation (polarization toward legalism or antinomianism).
 3. Grieving the Holy Spirit refers to the eight stages of reversionism, or the early stages of Christian degeneracy:
 - a. Reaction and distraction.
 - b. The frantic search for happiness.
 - c. Operation boomerang.
 - d. Emotional revolt of the soul.
 - e. Locked-in negative volition.
 - f. Blackout of the soul.
 - g. Scar tissue of the soul
 - h. Reverse process reversionism, where there is no interest in Bible doctrine. Your scale of values reverses to those things which

distract you from ever executing the protocol plan of God.

- (1) Up to the fifth stage of reversionism, the believer grieves the Holy Spirit. But once he is in blackout of the soul, he is quenching the Holy Spirit. When a believer is positive to doctrine and then sins, he gets out of fellowship and this grieves the Holy Spirit.
 - (2) The reversionist also sins but does not recover through the use of rebound because he has rejected rebound as the technique for recovery.
4. Grieving the Holy Spirit is really the more persistent sinfulness of the reversionist in Satan's cosmic one, who is arrogant in his sinfulness.
 5. No matter how low you go into sin, you always have choices—the choice to rebound and then to learn doctrine.

F. Quenching the Holy Spirit, 1Thessalonians 5:19.

1. 1Thessalonians 5:19, "Stop quenching the Spirit." This is a command to stop doing something that these believers have begun in the past and continues into the present. This suggests that the believer involved has ignored or rejected the rebound technique over a long period of time. This is stifling the Holy Spirit.
2. Quenching the Holy Spirit occurs under the following four battles in the soul.
 - a. When you have stress in your soul, you are quenching the Holy Spirit. You have little or no problem solving devices on the defensive line of the soul.
 - b. When the old sin nature controls your soul, you are quenching the Holy Spirit.
 - c. When you have false doctrine in the soul, you are quenching the Holy Spirit. The issue is metabolized doctrine in the stream of consciousness versus false doctrine controlling the soul. As a result of losing the first two battles (stress in the soul and sin nature control of the soul) a vacuum opens in the soul and sucks in all kinds of false doctrine, Ephesians 4:17. The vacuum of the mind not only attracts every system of false doctrine but results in seeking solutions related to arrogant self-absorption.
 - d. When you function under maladaptive defensive mechanisms instead of the problem solving devices of the protocol plan of God, you are quenching the Holy Spirit. Maladaptive defensive mechanisms include the following.
 - (1) Repression—a mental mechanism in which a person transfers to his subconscious those things which constitute a threat to the arrogant image of self.
 - (2) Projection—a defense mechanism in which the believer projects his or her own flaws on the rejector.
 - (3) Denial—is a mental or emotional mechanism in which a person fails to acknowledge some aspect of external reality which would be apparent to another.

- (4) Dissociation—is a mechanism in which a believer sustains a temporary alteration in the integrated functions of his or her soul; therefore, the split off of personality.
 - (5) Intellectualization—is used to describe a person who engages in excessive abstract thinking to avoid reality or experiencing disturbing feelings about self.
 - (6) Autistic fantasy—a mechanism in which a person substitutes excessive day dreaming for the pursuit of human relationship rather than using the problem solving devices.
 - (7) False memory syndrome—a defense mechanism in which one seeks to justify self by imagined victimization, then blaming and falsely accusing others for your own sinful behavior; the creation of imagined memories which are not factual.
3. When a believer loses the first three battles, it is inevitable that he will lose the fourth battle of the soul and probably complete loss of his or her spiritual life at this stage. This believer retreats into total self-absorption, total locked-in arrogance, spending their lives fighting on the side of Satan himself. This believer becomes hopelessly involved in Satan's cosmic systems.
- a. Quenching the Spirit is entrance into the last three stages of reversionism or Christian degeneracy: blackout of the soul, scar tissue of the soul, and reverse process reversionism.
 - b. Quenching the Spirit is perpetual living inside cosmic two. This believer is under the influence of evil and produces only human good. The result of quenching the Spirit is either locked-in moral or immoral
4. While the believer is losing these battles of the soul, two categories of garbage are accumulating in his soul: garbage in the subconscious composed of maladaptive defense mechanisms and garbage in the stream of consciousness related to what is called idealization, role model arrogance, unrealistic expectation, autistic fantasy, and projection. These are the believers who live in childhood thinking; they expect someone to fulfill and gratify their wishes; they feel entitled to do anything they want to do; they feel exempt from the rules of God; they expect others to solve their problems; they react to unfair treatment with the victimization syndrome—they never use the problem solving devices; they blame others through denial and projection.

R. B. Thieme, Jr. Bible Ministries 5139 West Alabama, Houston, Texas 77056 (713) 621-3740

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In the Romans study, this doctrine was centered around the` [X]+[Y]+[Z] = plan of God; This was placed with Romans 8; and this doctrine will be covered again in the 400s of Romans.

Doctrine of Hope

A. Definition and Description.

1. The Greek word *elpís* (ἐλπίς) [pronounced *el-PIS*] originated with Socrates in the fifth century B.C. He founded a university called "The Academy." One of Socrates best students was Plato (429-347 B.C.), who further developed the concept of hope in the Greek.
 - a. Socrates and Plato tried to develop a technical vocabulary to define the essence and definition of virtue. Hope was one the words he used for virtue. They had give technical meanings to words. He established a principle that it was better to know one's ignorance than to be wrong.
 - b. There was a great controversy in Plato's academy between the hedonists and anti-hedonists. The hedonists said the real thing in life was the stimulation of your emotions. The intellectual group of students said it was the stimulation of your thinking. In response to this controversy Plato wrote the Philebos. In the Philebos Plato said that Socrates taught that the best life always emphasizes thought over emotion as the criterion of life, and that the greatest thing that can happen is to be able to think and then to be able to express your thinking to others.
 - c. Plato concluded that the best of life emphasizes thought over emotion as a criterion for life. To Plato the supreme virtue was knowledge which produces virtue in the soul. Plato said that no one can be virtuous without knowledge and human existence is determined not merely by intellectual perception (which he called *aísthēsis* (αἴσθησις) [pronounced *AH-ee-sthay-sis*] and is equivalent to *epignōsis* (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*]), but by the ability to recall intellectual perception when you need it. This he called *MNEME* or the recall of doctrine when you need it. Plato added two words in his study of definitions. The first word was the Greek word *elpís* (ἐλπίς) [pronounced *el-PIS*], which should be translated hope. The second word was the Greek word *prosdokía* (προσδοκία) [pronounced *prohs-dohk-EE-ah*], which means, "expectation, confidence."
 - d. In the Philebos Plato equates recall of the past with hope or expectation of the future. He does it with the same technique that is used in the word of God. You have to have a philosophy that looks forward to something better in eternity.
2. We have a eschatology that looks forward to dying and death, because we know that God has provided dying grace for those who go through the door of hope. You must have a personal sense of destiny about the future. You have learned that God decides the time, the manner, and the

place of your death, and at the moment of your death you remain in a place of no more sorrow, no more tears, no more pain, and you will stay in the presence of God forever. In your thinking you go forward to the fantastic future that you have and bring it back into time with great strength and power to overcome your present problems. That is the mechanic of hope as a problem solving device.

- a. Man's own being determines what he hopes and how he hopes.
 - b. Expectation and hopes are man's own projection into the future. If you have good expectation, it is because you know your future as a believer, and that projection gives you a fantastic edge on problem solving.
 - c. It is the nature of man to have good or bad expectations of the future. Therefore it is the nature of man to have either good or bad hope. Hope projects its own view of the future with confidence.
 - d. Hence, you have confident expectation as the biblical definition of the first category of hope. When you go through the door of hope it becomes absolute expectation.
 - e. The first door of hope is confident expectation about your eternal life. The second door of hope is confident expectation about your destiny, that is, your personal sense of destiny. This is one of the greatest problem solving devices of the spiritual life.
 - f. Walter Bauer defines the Greek word *elpís* (ἐλπίς) [pronounced *e/-PIS*] (page 252) as "hope, expectation, prospect." Merrill Unger defines hope in his Bible Dictionary (page 498) that "God is the source of all expectation of the future." Kittel, Volume II, page 519, says that "that man either does or can hope is a comfort for him in a difficult present."
 - g. When you have any kind of sorrow, you project into the future all the fantastic things you have. This takes you into a realm of thinking in your consciousness that brings you back into the present with confidence and strength.
3. Hope must be defined in two categories: confident expectation and absolute expectation with regard to the future. The difference between confident expectation and absolute expectation is your spiritual status. If you have walked through the door of hope (a personal sense of destiny) with God's agenda, then you have converted confident expectation into absolute expectation.
- a. Hope is confident expectation parlayed into absolute expectation about the future, when you begin to use the problem solving devices.
 - b. Hope as confident expectation is perception and metabolization of Bible doctrine through the filling of the Holy Spirit (life in the orientation envelope-grace orientation and doctrinal orientation).
 - c. Hope as absolute expectation is entering the door of hope on God's agenda and fulfilling the adult spiritual life through the advanced problem solving devices.

- d. There are three doors of hope.
 - (1) The Old Testament door of hope.
 - (2) The Church Age door of hope. Both of these doors of hope are the dividing line between spiritual childhood and spiritual adulthood. Both of these doors of hope depend on the volition of the believer in his attitude toward Bible doctrine. You cannot enter the door of hope without going through on God's agenda.
 - (3) The third door of hope is your personal eschatology, your entrance into the eternal state.
4. The source of hope is perception of doctrine. Hope is not ignorance, uncertainty, or oscillation. Hope becomes the key to the function of the plan of God. Hope never means guesswork; it is never any sort of insecurity.
5. Without understanding hope, your doctrinal motivation and momentum is completely destroyed. The unbeliever has no hope. It is the monopoly of the believer. Ephesians 2:12, "having no hope and without God in the world."
6. Hope is the monopoly of the believer who is positive to Bible doctrine. 1Thessalonians 4:13, "that you may not grieve with the rest who have no hope."
7. All definitions of hope in the Bible include the word expectation, because hope is always projected into the future. Expectation means looking forward, bringing the future into your life under the principle of living in the light of eternity. Hope is confidence in the immediate and/or distant future.
 - a. In the Hebrew, MIDBAT means confident expectation; BATACH means faith or hope in the Lord, slamming your problems on the Lord; KESEL means confidence, hope, having hope from the content of your thinking.
 - b. In the Greek, Elpís (ἐλπίς) [pronounced *el-PIS*] and ELPIZO means to hope, to have confident expectation.
8. Hope is absolute security about the future; therefore, it acts as a motivator.
9. Hope at salvation is found in Titus 1:1a-2, "...and epignôsis (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*] knowledge of truth compatible with the spiritual life because of hope of eternal life, which God, who cannot lie, promised before times eternal."
 - a. Anyone who believes in Christ shall never perish but have eternal life. Eternal life is imputed to the human spirit and you cannot lose that eternal life. Hope is the assurance that at the moment of salvation you have eternal life. This is permanent and absolute. The basis for hope is the fact you have eternal life.
 - b. The absolute solutions belong to God and the understanding of these absolutes depends on hope in your soul. Hope is confidence of eternal life. We believe in Christ with confident expectation, and as a result of learning doctrine we have absolute expectation.

- Confident expectation includes the assurance of eternal security, the cognition of dying grace, and the reality of resurrection.
- c. Expectation means living in the light of the future. Expectation related to hope means confidence about the future. Expectation is the dynamic mental attitude when believers enter the door of hope with God's agenda. Hence, expectation is a personal sense of destiny, the first tactical objective of the spiritual life.
 - d. The reality of the glorious future of the Church Age believer is based on inculcation and metabolization of Bible doctrine. There is no understanding of our glorious future apart from Bible doctrine. Cognition and application of this glorious future while on earth is optional, based on your personal attitude toward Bible doctrine. The option includes mastery of the mechanics of the spiritual life. You become aware that you have a personal eschatology which includes your dying grace, death, resurrection, and eternal life.
 - e. Hope as a problem solving device functions in present stress and adversity through recall of Bible doctrine pertinent to your future, so that the recall of your future comfort, tranquility, perspective, and solution to the present problem.
10. In the word of God there is no neutral concept of expectation. Your expectation is either good or bad. If it is nothing, you are in serious trouble as a believer. Good expectation originates from metabolized doctrine circulating in the stream of consciousness. Bad expectation is the result of the four horsemen of apostasy: emotional revolt of the soul, locked in negative volition, blackout of the soul, and scar tissue of the soul taking over control of the soul. There is nothing more awful in suffering in life than to look at your life at the point of dying and have nothing but regrets.
- a. Going forward means looking forward. You do not go forward looking backward.
 - b. If you are going forward, you go forward on God's agenda. If you are looking backward, you look backward on your own agenda-the arrogance skills of self-justification, lying to yourself in self-deception, and self-absorption. This becomes the base of operation for your miserable life.
 - c. Postsalvation hope is parlaying confident expectation of eternal life and blessings into absolute expectation of eternal life and blessings. Confident expectation is developed in the orientation envelop of grace orientation and doctrinal orientation. This brings us to the door of hope-a personal sense of destiny or spiritual self-esteem, the first tactical objective of the spiritual life. We must walk through this door of hope with God's agenda for our life in order to enter the integrity envelop of personal love for God and impersonal love for all mankind. God's agenda includes faith, hope, joy, and peace.
 - d. God's agenda is defined in part in Romans 5:1-2,5, "Therefore having been justified by faith, we have peace (reconciliation) with

God through our Lord Jesus Christ, through Whom also we have obtained our introduction by faith into this grace in which we stand [the orientation envelop] in the hope of the glory of God [moving from the orientation envelop through the open door of a personal sense of destiny on God's agenda and arriving at personal love for God the Father]. and hope does not disappoint us because the love of God has been poured out in our hearts through the agency of the Holy Spirit who has been given to us." Romans 15:13, "Now may the God of absolute confidence fill you with all happiness and peace (prosperity, tranquility, harmony) in believing (faith-perception) that you may abound in confidence by the power of the Holy Spirit."

- e. This door of hope is the first tactical objective of the spiritual life. It is the dividing line between spiritual childhood and spiritual adulthood. It is the first stage of the adult spiritual life. Behind this door is God giving to us exceedingly abundantly beyond all we could ask or be imagining. Beyond this door are five categories of the adult spiritual life, i.e., five categories of the greatest treasure that has ever existed in the history of the human race.
 - (1) The stages of the adult spiritual life is the first category: spiritual self-esteem, spiritual autonomy, spiritual maturity.
 - (2) The second category is metabolized doctrine circulating in the stream of consciousness under the filling of the Holy Spirit. There are three stages of the second category: cognitive self- confidence, cognitive independence, and cognitive invincibility.
 - (3) The third category is virtue-love, the inventory of God's treasure house in problem solving devices: personal love for God, impersonal love for all mankind, and occupation with Christ.
 - (4) The fourth category is momentum testing-suffering for blessing: providential preventive suffering, momentum testing (people, thought, system, adversity testing), and evidence testing.
 - (5) The fifth category is the promotion status quo. When you go through the door of hope, you are in the status quo of being promoted by God: spiritual autonomy, spiritual maturity, maximum glorification of God.

B. God is the author or originator of hope.

- 1. Colossians 1:27 (Church Age believers) to whom God willed to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ indwelling you, the absolute confidence of glory. The fact that Jesus Christ indwells you is the basis and origin of hope two and hope three.
- 2. God is the author of our first hope. Titus 1:2, in the hope of eternal life which God, who cannot lie, promised before times eternal.

3. God made a promise and is the origin of His own plan. Hope one is confidence that when you believe in Christ you have eternal life. Once you believe, you have the reality, shed hope one, and receive a new hope, hope two.
 4. Doctrine always stands between the potential of having something and the hope or confidence that you will have it. Once you learn the doctrine, you have the hope.
 - a. For example, once you learn the pertinent doctrine, eternal life is no longer a hope but a reality.
 - b. Now you have a new hope, that of receiving blessings at the point of spiritual maturity. This hope is only a potential until you learn enough doctrine to make the hope real to you. Once you have learned enough doctrine, then the potential of blessings from God becomes a confident hope that He will bless you at the point of spiritual maturity.
 - c. When you reach spiritual maturity and are blessed, then this hope becomes a reality, and once again you must have a new hope. The new hope is hope three, the confidence of eternal rewards and blessings at the Judgment Seat of Christ.
 5. The mature believer dies with absolute confidence of receiving reward in eternity.
- C. Hope anticipates the function of the integrity of God on our behalf.
1. 1Thessalonians 1:3, "constantly bearing in mind your work of doctrine, and labor of love, and courage under pressure from hope in our Lord Jesus Christ in the presence of God the Father."
 2. Hope is cultivated through the intake of doctrine. Bible doctrine in the soul gives you confidence in the future and enjoyment of what God provides for you now.
 3. Job 4:6 **Is not your respect for God your confidence? And is not your hope the integrity of your ways?** We have failure, but are related to the integrity of God. Your integrity comes from this hope, which comes from your respect for God.
 4. Hope motivates function in the royal family honor code. Psalm 71:5 **For you are my hope, O Lord God, my confidence from my youth.** David had doctrine parlayed into a structured system of confidence called hope.
 5. Jer 17:7 **Happinesses to the man who puts his trust in the Lord and whose hope is in the Lord.** Faith-rest in the mature believer is a structured system of confidence called hope. 6. Romans 4:18, "who beyond the hope of sexual prosperity believed in hope, in order that he might become the father of many nations." Abraham's hope was a perfect example of hope as absolute confidence in a future expectation.
 6. Three stages in the Christian life; three stages of confidence. Every idiot who has ever stood up to give a testimony says, God has a plan for my life. And everyone giving the testimony, and they all have a different view of what that plan is. None of that rot is the plan of God.
 7. Sarah was past the menopause and Abraham was no longer capable of

having sexual relations. At age 100, he was dead. No hope of copulation. **Who beyond hope believed in hope (the integrity of God) in order that he might become the father of many nations...so shall your seed exist.**

- D. While God is the author of hope, doctrine is the source of that hope.
1. Romans 15:4, "For as many doctrines as have been written before, for our instruction they were written, in order that through perseverance and encouragement from the Scriptures we might have hope."
 2. Hebrews 11:1, "In fact, doctrine is the reality from which we receive hope, the proof of matters not being seen." The reality of blessing for time and eternity is found in hope, which is confidence in the soul from metabolized doctrine.
- E. The Working Equation of the Plan of God: $X + Y + Z$.
1. $X [I/HL + I/AOS = P1 + D = H1] + (I/ETERNAL LIFE)$
 - a. This is God's plan for all unbelievers. X radical contains God's will for the unbeliever.
 - b. Human life begins at birth; biological life in the womb is not human life.
 - c. The imputation of human life plus the imputation of Adam's original sin to the old sin nature, both occurring simultaneously at birth equals the first potential: that being condemned we have the potential of salvation.
 - d. This means we are born in a totally helpless condition. We are under total depravity, totally helpless to have a relationship with God, and totally helpless to do anything about it. However, whenever we are in a hopeless situation, that is always a potential for divine solution.
 - e. This potential plus the pertinent doctrine, i.e., the gospel, equals the first hope: absolute confidence that once we believe in Christ, we will have eternal life.
 - f. The plus outside of the bracket represents the moment you believe in Jesus Christ, having faith and faith alone, adding nothing. That is the moment when God the Father imputes eternal life to the human spirit, which is created by God the Holy Spirit, called regeneration.
 - g. Matthew 12:21 John 5:16
 - h. In salvation, we do not have to change our personalities. We do not have to change our pastimes or activities. We do not help God with salvation.
 - i. We are not saved by being good or by being better than others.
 2. $Y [J1 + J2 = P2 + D = H2] + (I/BT)$
 - a. This is God's plan for all immature believers. Y radical is God's plan for the believer to receive blessings in time which glorify God.
 - b. Judicial imputation number one is the imputation of all the personal sins of the human race to Christ on the cross and His substitutionary spiritual death.
 - c. Judicial imputation number two is the imputation of God's perfect

divine righteousness to the believer at salvation. This is the basis for justification, for logistical grace support, and for becoming the recipients of God's personal love.

- d. The sum of these two judicial imputations equals the second potential: to execute God's protocol plan for the Church Age and become an invisible hero.
 - e. This potential plus the pertinent doctrine, the mystery doctrine of the Church Age, equals the second hope: absolute confidence that at the moment I advance to spiritual maturity, I am manufactured into an invisible hero and I become a member of the pivot. Then I will receive escrow blessings beyond my wildest imaginations from the justice of God, which glorify God.
 - f. After birth, there are no more judicial imputations.
 - g. The plus outside of the bracket is the point of the execution of the protocol plan of God, when you reach spiritual maturity, become an invisible hero, a winner, and the recipient of your escrow blessings.
3. $Z [I/EL + I/BT = P3 + D = H3] = \text{Plan of God.}$
- a. Z radical contains God's plan for the mature believer. It combines the two pluses in the above two brackets.
 - b. The imputation of eternal life (the plus at the end of X radical) plus the imputation of escrow blessings in time (the third at the end of Y radical) equals the third potential: to receive escrow blessings for eternity at the Judgment Seat of Christ.
 - c. It is here that the believer gets his efficiency rating.
 - d. This potential plus the pertinent doctrine, eschatological doctrine and specifically that which teaches about the Rapture, the Judgment Seat of Christ, and the distribution of escrow blessings for the eternal state, adds up to the third hope: the absolute confidence of the invisible hero that he will receive the most fantastic eternal rewards and blessings above and beyond the resurrection body at the Judgment Seat of Christ.
 - e. All three radicals, $X + Y + Z$, equal the protocol plan of God for the human race. These hopes are the anchors for momentum in the Christian life. These hopes, when acquired, give great confidence toward the present and the future.
- F. Imputation is the basis for each of these hopes.
1. Hope is confident anticipation of reality before that reality occurs.
 2. Once the reality occurs, the hope is replaced by that reality. Romans 8:24, "Now when a hope is seen, it is no longer a hope. So who hopes for what he sees?"
 3. The hope of blessings for time is replaced by the reality of blessings in time received at the point of spiritual maturity.
 4. The hope of blessings for eternity is replaced by the reality of receiving rewards and blessings at the Judgment Seat of Christ.
 5. In each stage of the plan of God, there are two imputations which provide both the potential and the hope. The difference between the potential and

- the hope is perception of doctrine.
6. Doctrine in the soul through the function of GAP makes the difference between the potential and the hope. The potential doesn't advance you. The reversionist has the potential of blessing, yet he does not have the hope of being blessed.
 7. In X radical, the two imputations result in condemnation, providing the first potential and making possible the first hope. You must hear the gospel to make the first potential become a hope.
 8. In Y radical, the two judicial imputations provide both the potential and the hope for blessing in time.
 9. In Z radical, the two imputations provide both the potential and the hope for blessing and reward at the Judgment Seat of Christ.
 10. The 3rd potential and the 3rd hope is confident expectation at the Judgment Seat of Christ.
 11. Each new reality replaces the existing hope; and a new hope is placed in the future.
- G. When hope is replaced by reality, the believer advances in the plan of God.
1. Whenever a hope is replaced by the reality, the believer advances in the plan of God so that another set of imputations can set up another thrust in the plan of God.
 2. The reality of salvation through faith in Christ replaces the hope of salvation, so that new imputations become pertinent in the gathering momentum of the plan of God.
 3. The reality of spiritual maturity through maximum doctrine resident in the soul replaces the hope of the sixth imputation (blessings in time) with the reality of that imputation. Two more imputations then become pertinent to form the third hope.
 4. The replacement of the third hope with reality awaits the resurrection of the Church. By putting these concepts together in logical order, you can conclude the reality of resurrection, future blessing, and eternity. Blessings and rewards for all eternity then become a reality without the use of illustration.
- H. Hope, the Momentum Factor.
1. Hope is the momentum factor in the plan of God. This is because hope gives you confidence about a future thing. Doctrine gives you confidence about near and distant future things.
 2. Hope is a confidence that keeps driving. Therefore, it is a dynamic of life.
 3. Hope is unique to the believer only. Unbelievers have no hope.
 4. Romans 15:13, "Now may the God of hope fill you with all happiness and prosperity by believing, that you may superabound in hope [3] by the power of the Holy Spirit."
- I. The First Hope: Eternal Life.
1. Condemnation must precede salvation. Therefore, the first potential, salvation, is converted into the hope of salvation by learning and understanding the gospel.
 2. The Holy Spirit teaches the gospel and makes it a reality in the soul of the

- person who hears the presentation of the gospel.
3. Hope one is knowing that by believing in Christ you have eternal life. Romans 8:24 states the principle: "For with reference to that hope we have been saved." When a person expresses positive volition at God consciousness, God provides the gospel. Gospel hearing converts the potential into the hope of salvation. And that hope is knowing that when you believe in Christ, you have eternal life.
 4. Therefore when you believe, that is the first momentum in the plan of God. Common grace becomes efficacious grace when you believe, just as the reality of salvation replaces the hope of salvation.
 5. Job 5:16, "the hopeless have hope." Unbelievers are helpless to save themselves, but gospel hearing merits hope.
 6. In Hebrews 7:19, the first hope is called "a better hope."
 7. Hope one is related to the divine decrees in Titus 1:2, "in hope of eternal life."
 8. Efficacious grace converts the reality of hope into the reality of salvation at the moment you believe. Titus 3:7, "made heirs according to the hope of eternal life."
 9. In seminary, there were only two people who understood common and efficacious grace, Bob and his professor.
 10. There is no confusion in the Christian way of life. Arrogant people will approach Bob and ask him to relieve them of their confusion right there.
- J. The Second Hope: Blessings in Time.
1. The second potential is the potential of the imputation of blessings in time, resulting in the glorification of God in time.
 2. This is blessing which you never need to worry about losing. This is the potential for the greatest relationship with the Lord and total capacity for life.
 3. Once we persevere in doctrine and grow to the point of personal love for God and spiritual self-esteem, then we have confidence of attaining spiritual maturity.
 4. Y radical is where the believer advances in the Christian life from salvation to spiritual maturity. Because of the two judicial imputations, spiritual maturity is a potential for every believer.
 5. Hope two is based on the imputation of divine righteousness. When God's perfect righteousness was imputed to us, this became a standing order for us to advance to spiritual maturity.
 6. Blessing is anticipated through hope. You also have security with your blessing. Once you receive it, you cannot lose it. This gives you the freedom to devote your attention to the Lord, the source of your blessing, and to other things you find meaningful.
 7. Lamentations 3:20-25 [Surely my soul remembers and is humbled within me. This I recall to mind, therefore I have hope. The Lord's gracious functions never cease, for His compassions never fail; they are new every morning; great is Your faithfulness. 'The Lord is my portion,' says my soul, 'therefore, I have hope in Him.' The Lord is good to those who wait for](#)

Him, to the one who seeks Him.

8. 2Corinthians 10:15 ...not boasting beyond our measure in other men's labors, but with the hope that as your doctrine increases, we shall be within our sphere enlarged even more by you.
9. Galatians 5:5 For we through the Spirit from doctrine are waiting for the hope [2] of righteousness Imputed divine righteousness demands fulfillment through the imputation of divine blessing at spiritual maturity and thereafter. The grace of God is exploited to the maximum at spiritual maturity.
10. Divine justice can only bless divine righteousness. Since you have a double portion of divine righteousness, you will have a double portion of blessing as a Church Age believer. Divine righteousness is the principle of divine integrity; divine justice is the function of divine integrity. So righteousness guards the justice of God, and justice guards the other divine attributes. What righteousness demands, justice executes.
11. God never removes blessing unless you lose the capacity through ignoring doctrine. Otherwise, the blessing God gives is secure. You are miserable with everything without capacity for life from doctrine. If you lose capacity you may lose the blessing. So God never gives unless you have capacity. God doesn't give haphazardly or impulsively.
12. If you receive or give blessing by association, it will bring misery if there is no capacity. Blessing brings happiness and security.
13. The second hope is the next best thing to having the blessing.
14. The second hope is motivation to press on to that divine blessing waiting for you since eternity past, so that Jesus Christ can be glorified.
15. Romans 5:1, "Therefore, having been justified by faith, let us have prosperity." That is a command!
16. 1Peter 3:15, "But set apart Christ as Lord of your right lobe, always being ready to give a reason to everyone who asks you to give an account for the hope that is in you."
17. Matt 6:33 refers to the second hope, as does Romans 5:17, "they who receive in life this surplus from grace [the fulfillment of hope two]."

K. The Third Hope: Eternal Reward.

1. The third potential is that of great blessing and reward at the Judgment Seat of Christ. Hope three is absolute confidence of receiving blessing and reward at the Judgment Seat of Christ because you already have the reality of the blessings of hope two, plus the necessary doctrine to produce hope three.
2. Hope three is always related to undeserved suffering, so that you are always blessed in undeserved suffering.
3. Hope three is the greatest structural and dynamic thinking which can exist in the soul of the believer. For example, in Hebrews 11, Abraham died in a tent, but he knew he had a home in heaven.
4. The believer who is cut off by the Rapture before attaining spiritual maturity will still receive eternal blessing because the omniscience of God knows what would have happened had the Rapture not taken place. No

- one ever loses blessing with the justice of God.
5. Hope three is part of the second a fortiori of Romans 5:12-17.
 6. Resurrection is part of the confident anticipation of hope three, since blessing is imputed to the resurrection body.
 7. Acts 23:6, "I am on trial for the hope, even the resurrection from the dead." Acts 24:15, 26:6.
 8. The third hope is the source of great happiness to the mature believer, since it makes eternity a reality, Romans 12:12.
 9. Hope two and 3 are both found in Ephesians 1:18-19.
 10. There is no equality in heaven just as there is no equality on earth.
 11. Hope three is reserved in heaven for the mature believer. Colossians 1:5 **because of the hope laid up for you in heaven, of which you previously heard in the word of truth.**
 12. The mature believer anticipates this hope, Titus 2:13. The third hope is never an issue to the immature believer. No one really understands the third hope as a system of doctrine in the soul until he reaches spiritual maturity. Looking for that blessed hope.
 13. The mature believer constantly possesses this hope, Hebrews 6:18-20 **In order that by two immutable things [God's oath and God's promise] in which it is impossible for God to lie, we may have strong encouragement (or hope) we have fled for refuge in doctrine for the purpose of attaining the hope set before us; which hope (the third hope), we have an anchor of the soul and this anchor is both secure and dependable and one which enters into the room behind the curtain, where Jesus, the advance guard, has entered on behalf of us, having become a high priest forever, assigned to the order of Melchizedek.** The two immutable things are God's promise and God's person. We are like a ship on a strong sea; and, therefore, we use an anchor. Our anchor is in the 3rd heaven.
 14. Jesus Christ is the advance guard because He has received a resurrection body. We will receive the spoils of His victory, 1Peter 1:3,13,21. **Blessed by the God, even the Lord Jesus Christ, Who, according to His great mercy, has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead. Therefore, gird your minds for action, being constantly stabilized and oriented. Fix your hope on the grace being brought to you at the appearing of Jesus Christ. Who through Him, are believers in God, Who raised Him from the dead, so that your faith and your confidence are in God.**
 15. Thessalonians For who is our hope or joy or crown
 16. The third hope in the soul of the believer purifies his motivation and perpetuates his spiritual momentum, 1John 3:2-3. **Beloved, now we are the sons of God and it has not yet appeared with we will be; however, we know that if He should appear, we should be exactly like Him because we should see Him as He is. And everyone who has this hope in himself purifies himself, just as He, Christ, is pure.** The glory of Jesus Christ is far greater than anything else we could possibly value in time.
- L. Undeserved suffering provides impetus and stimulation for hope three, thus

increasing momentum.

1. Undeserved suffering gives us concentration on hope three. Adversity is often designed for blessing. To the believer, adversity is often a blessing in disguise. Romans 5:2-5.
 2. The third hope is defined in terms of confident anticipation, and is related to undeserved suffering in Romans 8:23-25.
 3. Undeserved suffering stimulates hope three, Romans 8:35-37.
- M. Hope Three is the highest motivation in life. Romans 12:12, "With reference to hope [3], be rejoicing; with reference to undeserved suffering, stand fast." This is the highest point in the life of any believer, because he is able to face the worst of reality with the greatest of blessing, confidence, and dynamic thinking.
- N. Hope as a Problem Solving Device in the Great Power Experiment of the Church Age.
1. Romans 15:13, "Now may the God of hope [confidence] fill you with all happiness [+H] and prosperity in believing, that you may abound in confidence by the power of the Holy Spirit."
 2. Ephesians 1:18-19 combines the great power experiment of the Church Age with confidence. "That the eyes of your right lobe may be enlightened [post-salvation epistemological rehabilitation] so that you may know what is the hope of His calling [confidence of our election], what are the riches of His glory [divine capitalization by our portfolio of invisible assets] of His inheritance for the saints, what is the surpassing greatness of His power to us who have believed for the working of His superior power."
 - a. The execution of the protocol plan of God results in the glorification of God through the distribution of our escrow blessings. The first thing God ever did for us is the means of glorifying Him. The first thing He did in eternity past was to deposit into escrow greater blessings for you.
 - b. Because the Church Age is the extension of the great power experiment of the hypostatic union, the divine omnipotence of the Father, Son, and Spirit are available to each of us.
 - (1) We have the omnipotence of God the Father through our portfolio of invisible assets. His power comes into function in our lives as we learn and utilize these assets.
 - (2) We have the omnipotence of Jesus Christ through the preservation of history, giving us a day at a time. His power comes into operation in our lives by keeping us alive.
 - (3) We have the omnipotence of God the Holy Spirit as we reside inside the divine dynasphere.
 - c. The working of His superior power is seen when we become what we were designed to be: invisible heroes, Colossians 1:10-12.
 3. Romans 5:2-3, "Through whom also we have obtained that access by means of faith into this grace in which we stand; and so let us demonstrate the happiness of God in the hope [confidence] of the glory of God. And not only this, but also let us demonstrate God's perfect happiness in adversities, knowing that such adversity brings about

courage. And courage [perseverance] under pressure brings about proven character [spiritual adulthood], and proven character brings about hope [confidence]; and confidence never disappoints, because the love for God [spiritual self-esteem] has been poured out in our right lobes by the Holy Spirit who was given to us."

- a. Once you have the full use of +H in spiritual adulthood, understanding it in full and using it, then you direct it in confidence toward the glory of God.
 - b. As the great power experiment of the Church Age, this dispensation is our opportunity to demonstrate the known truth of Bible doctrine.
 - c. You cannot have capacity for life without courage. Fear is the mental attitude of worry, anxiety, and compromise. The more things you fear, the greater expands your fear until it destroys your mental attitude.
 - d. So as a result of this confidence, you have a mental attitude that cannot be broken by anything in life. Instead, it is the most magnificent attitude toward life.
4. Therefore hope or confidence is a problem solving device. It is constantly related to +H as a problem solving device. Therefore, Romans 12:12: "With reference to confidence, be rejoicing [+H]; with reference to adversity, be persevering, persist in prayer." Again Romans 15:13.
 5. Bible doctrine is the source of hope or confidence. Romans 15:4, "For as many doctrines have been written before for our instruction, they were written in order that through perseverance and encouragement from the Scriptures, we might have confidence."
 6. Hope or confidence begins to function at spiritual self-esteem. 1Peter 3:15, "But set apart Jesus Christ as Lord in your right lobes, always ready to give a reason to everyone who asks you, to give an account for the confidence that is in you." You must have that confidence before you can give an account. This is a part of the dynamics of witnessing for Jesus Christ.
 7. Philippians 1:20–21 **I have absolute hope (or confidence) that in nothing shall I be disgraced. As always, Christ shall be exalted in my person, whether by life or by death. For me, then, living is Christ and dying is great profit.** It is great profit when you die, because you have all of these blessings in life; and in eternity, you are blessed with far greater things.
 8. The great power experiment of the Church Age has a better confidence or hope than the dispensation of Israel which functioned under the Mosaic Law. Every Church Age believer is given the necessary portfolio in order to become an invisible hero and have historical impact. Hebrews 7:18-19 **For on the one hand, there is a setting aside of the former commandment [Mosaic Law] because of its weakness and uselessness (the Law made nothing perfect), but on the other hand, there is the bringing in of a better confidence through which we draw near to [have fellowship with] God.**
 9. While in the Old Testament there was a form of hope, the termination of

the great power experiment of the Church Age is also related to hope. 1John 3:2-3, "Beloved [royal family of God], we are now students of God, and what we will be has not yet been revealed. However, we know that when He should appear, we shall be like Him [in resurrection bodies], because we shall see Him as He is. And everyone who keeps on having this confidence in Him purifies himself even as He is pure." There is the great purity of absolute confidence.

10. Titus 2:13, "looking for the blessed hope [confidence], even the appearing of the glory of our great God and Savior, Jesus Christ."
 11. The Rapture is now a confidence for us; in the future it will be a reality. Our enjoyment of our future is based upon the confidence we possess in the present. But that confidence comes from Bible doctrine. That confidence comes from fulfilling Moses' writing of Psalm 90:12, "So teach us to organize our days that we might attain a right lobe of wisdom."
- O. The Function of Hope in Historical Disaster.
1. The hope of a nation in crisis is related to the pivot of mature believers. The pivot is the hope of the nation in every historical disaster, Ezra 10:2.
 2. If the pivot is too small and the spinoff of reversionists too great, then Ezekiel 37:11 applies: "Our hope has perished; we are completely cut off."
 3. Therefore, the hope of the reversionist is useless and powerless. Job 8:13-14 **So are the paths of all who forget God. Therefore the hope of the godless will perish, whose confidence is fragile and whose trust is a spider's web.** Job 11:20 **But the eyes of the reversionist will fail and their hope is in the expiring of their soul.**
 4. Some people never orient to life. Their problem is always the same; they cannot accept authority. Authority is the basis of all true freedom. People think they reach some point where they are the smartest around. A woman who cannot accept the authority of her husband will be miserable much of her life. She rejects his authority; and she will reject all other authorities in life. The man who rejects the authority of his boss; and becomes disoriented to life. We are a nation which has no understanding or appreciation of authority.
 5. Violence in society leads to greater violence. We do not even allow criminals to take out other criminals.
 6. Jeremiah could not enjoy his rw, his wealth, etc., because the nation was under historical disaster. Historical disaster is always a reminder to the reversionist that he has rejected doctrine, and therefore has rejected the only true confidence in life. Social life was shut down. Lamentations 3:17-18 **My soul has been rejected from prosperity; I have forgotten the good. So I saw, my strength has perished and so has my hope from the Lord.** It is a tragedy for the believer to live on the earth without carrying around in his soul that fantastic third hope.
 7. The unbeliever has no hope because he has no relationship with the integrity of God. 1Thessalonians 4:13 **But we do not want you to be ignorant, brothers, about those who are asleep, in order that you may not**

grieve like the rest who have no hope.

- P. Principles of Hope for the Client Nation.
1. You cannot buy hope. Hope is not for sale. You cannot peddle hope as a politician. No politician has a right to give you hope. Hope comes from God, not from politicians.
 2. You cannot legislate hope. You cannot pass laws to give people hope. That is a misuse of law. Therefore, no government can give you hope.
 3. Hope is the monopoly of the word of God. Hope is a system of absolute confidence. The only hope for deliverance in historical crisis depends on the invisible heroes or pivot of mature believers.
 4. Hope in the nation depends on attitude toward Bible doctrine. As goes the Church Age believer, so goes the client nation to God.
 5. Only those believers who execute the protocol plan of God and become invisible heroes can be a source of deliverance of the client nation from the five cycles of divine discipline.
 6. Therefore, the only hope for the client nation is related to the three categories of hope in the protocol plan of God. (See point 5.)
 - a. Hope one is absolute confidence that when you believe in Christ you have eternal life.
 - b. Hope two is absolute confidence that when you reach maturity you will receive your escrow blessings for time.
 - c. Hope three is absolute confidence that at the Judgment Seat of Christ you will receive your escrow blessings for eternity.
 7. Therefore, hope is a technical monopoly belonging only to the royal family of God.
 8. The pivot of invisible heroes always support freedom institutions, e.g., military establishment, law enforcement, marriage and family life, government, evangelism, Bible teaching from prepared pastors, and missionary activity. Whether these institutions succeed or not depend upon the invisible impact of invisible heroes.
 9. False hope permeates the nation where Christian degeneracy predominates.
- Q. Jeremiah's Absolute Hope.
1. The generals and princes of the Land hated Jeremiah because he had been warning the people about the coming of the fifth cycle of discipline. The generals and princes thought they could off set the fifth cycle of discipline by going down to Egypt for help. Zedekiah, the king of Israel, liked Jeremiah but was afraid of his generals and princes. The people generally rejected his ministry, just as they had done with Moses. Jeremiah was put in prison to try and shut him up. When that did not work, they put him in the sewage system of Jerusalem. Jeremiah had hoped that the people would respond to his message. But people came to hear him only so they could hate him more.
 2. Hope is confident expectation parlayed into absolute expectation. You will never have any true happiness in life unless you hit the door of hope on God's agenda. The door of hope is your personal sense of destiny, your

spiritual self-esteem. When you go through that door of hope on God's agenda, you have absolute confidence about the future. Hope is the personal eschatology you have when you deploy a personal sense of destiny on the FLOT line of your soul. Hope takes you to your personal eschatology as a problem solving device so you can meet present problems with tranquility.

3. Jeremiah's absolute hope is found in Lam 3:20-26, "Surely my soul remembers and is humbled within me. This I recall to mind, therefore I have hope. The unfailing mercies of the Lord never cease, for His compassions never fail; they are new every morning; great is Your faithfulness. My soul says, 'The Lord is my portion, therefore I have absolute confidence in Him.' The Lord is good to those who endure in the absolute confidence of hope for Him, to the soul who seeks Him. Good it is to wait and to be silent for the deliverance of the Lord."
 - a. You do not learn doctrine through arrogance, but only through humility. God the Holy Spirit only controls the life of the humble believer.
 - b. Jeremiah remembers because God ordered him to remember in verse 19.
 - c. The believer who puts both his personal injustices and national disaster in the hands of the supreme court of heaven will not be distracted from walking through the door of hope under God's agenda.
 - d. The testimony of some of Jeremiah's Bible class students is given in the following passages.
 - (1) Psalm 119:116, "Sustain me according to your word that I may live and do not let me be ashamed of my hope."
 - (2) Psalm 119:49-50, "Remember the word to your servant in which You caused me to hope. This is my comfort in stress that Your promise keeps me alive."
 - (3) Psalm 119:81, "My soul faints for Your deliverance. I hope in Your word."
 - (4) Psalm 119:13-14, "I hate double minded men. But I love Your word. You are my hiding place and my shield. I hope in Your word." (5) Psalm 119:147, "I anticipate the dawn and cry for help. I hope in Your doctrine."
 - e. Jer 31:17, "And there is hope for your future. And your children will return to your own county."

R. The Other Side of the Door of Hope.

1. On the other side of the door of hope is the most fantastic spiritual life.
 - a. This spiritual life includes personal love for God the Father, God the Son, and God the Holy Spirit.
 - (1) This kind of love demands a tremendous virtue. On the other side of the door is the spiritual virtue of the adult believer. On the other side of the door is the tremendous capacity needed to truly love God. This capacity is part of the agenda

- by which we go through the door of hope.
- (2) Invisible God can only be truly loved by a capacity for love which is in the soul. That capacity comes when you have passed through the door of hope and entered into the unique advanced spiritual life.
 - (3) The love of the believer for God is the highest love that can exist and is quite different for the man and the woman. Spiritual virtue of the adult believer has the highest love for God. This love is without emotion.
- b. This spiritual life on the other side of the door of hope also includes impersonal love for all mankind, sharing the happiness of God, and occupation with Christ.
- 2. This believer is a winner believer. He understands what Jesus Christ did in His hypostatic union with His spiritual life. He has executed the unique spiritual life of the Church Age. He has maximum spiritual virtue. He understands that the same spiritual life our Lord had in His hypostatic union has been given to him. He has spiritual self- esteem, cognitive self-confidence, the advanced problem solving devices. He has a happiness that does not depend on the circumstances of life and is, therefore, ready for momentum testing.
- S. Hope is the solution to historical disaster. Ezra and Jeremiah; the valley of the dry bones.
 - T. The hope of the reversionist is useless and powerless.

The Doctrine of the Hypostatic Union by R. B. Thieme, Jr. (notebook 1)

1. By way of definition, in the person of Jesus Christ are two natures inseparably united, without mixture or loss of separate identity, without loss or transfer of properties or attributes, the union being personal and eternal.
2. The two natures involve the deity of Christ. He is coequal with the Father and with the Holy Spirit, both of whom have identical characteristics. When the Bible says God is one it is always referring to essence. Jesus Christ is also different from the other members of the Trinity in that he is a man having a body, a soul, and a human spirit. So He has two natures, God and Man in one person forever. John 1:1-14; Romans 1:2-5; (5; Philippians 2:5-11; 1 Timothy 3:16; Hebrews 2:14.
3. The incarnate person of Christ includes His deity. Jesus Christ is God, coequal and co-eternal with the Father and with the Holy Spirit. His incarnation does not diminish His deity and therefore He is undiminished deity even though He is in hypostatic union. There is no change in the deity of Christ.
4. The incarnate person of Christ is true humanity. He is a bona fide member of the human race with a body, a soul, and a human spirit, minus the old sin nature. Because of the virgin birth Jesus Christ came into the world without a sin nature and without the imputation of Adam's sin. He was without both of those and so He was born in the same status as Adam came into the world — without sin.
5. The two natures are united without transfer of attributes. The attributes adhere to their corresponding natures. That means that the divine attributes are always the divine attributes and the human attributes are always the human attributes and there is no "leak" back and forth. The essence of deity cannot be changed — doctrine of immutability; the infinite cannot be transferred to the finite. If you rob God of one attribute of His essence then you destroy His deity. To rob Jesus Christ of His humanity or one single attribute of His humanity would destroy humanity. But it must be remembered that from the virgin birth Jesus Christ has been and always will be truly God and truly man in one person forever.
6. No attribute of essence or deity was changed by the incarnation. In fulfilling the purpose of the first advent certain attributes of deity were not used. But this does not imply that they were either surrendered or destroyed. They were merely held in check in keeping with the plan of the Father for the first advent. The plan of the Father for the first advent was to provide a strategic victory which would once and for all break the back of Satan. This strategic victory calls for the humiliation of Christ, bearing our sins on the cross. The problem of the old sin nature has to be solved in the cosmos. All of the sins of the old sin nature are poured out and judged and all human good is rejected at the cross. Then, because Jesus Christ is a priest and because the offering of Himself was only the first function of His priesthood He must remain alive. In death He is eliminated as a priest, but three days later His resurrection, ascension and session puts Him in the driver's seat to make intercession for us, as per Hebrews 7:25. Therefore the priesthood of Christ is perpetuated by resurrection, therefore He had to be resurrected. Then, furthermore, the priesthood of Christ was perpetuated by His ascension. Whereas the high priest in Israel could only enter the holy of holies once a year our high priest has entered the reality. The holy of holies is merely a type of

heaven. Our high priest has actually entered heaven and now represents us at the right hand of the Father making intercession for us. The true doctrine of Kenosis: Jesus Christ, during His time on this earth, voluntarily restricted the independent use of certain divine attributes in keeping with the plan of the Father during the first advent. This did not in any way eliminate them from His essence.

7. Therefore the union of divine essence and human nature in the incarnation of Christ is hypostatic and personal. "Hypostatic" refers to the whole person of Christ as distinguished from His two natures, divine and human. "Personal" refers to the emergence of a unique person. The hypostatic union is personal in the sense that Jesus Christ is truly God and truly man, of course superior to all mankind.
8. There is a false interpretation which occasionally breaks out during the course of church history. Many of the great controversies in church history have occurred over this very fact. The false interpretation is that deity possessed humanity, or that the deity of Christ indwelt His humanity, or that the union was simply harmony or sympathy. These are the major heresies in the field. But, once again, the hypostatic union is personal, the divine and human natures have been combined into one person, once essence, forever.
9. Therefore Jesus Christ, the God-Man has one hypostasis or one essence forever. The attributes of the divine and human nature belong to the person of Christ. The characteristics of one nature are never attributed to the other and this means that during the first advent Jesus Christ would be simultaneously omnipotent and weak, omniscient and ignorant. However, the ignorance of His humanity was quickly overcome by the daily function of GAP — Luke 2:40,52; John 1:14.
10. The necessity for the humanity of Christ. There are four reasons why Christ had to become a member of the human race.
 - a. The first reason is because as God he can't save us. Deity can plan it but deity can't execute the plan. It takes humanity to execute the plan. Every characteristic of deity is immutable and unchangeable. What happened to the deity of Christ on the cross? It remained in the hypostasis but it remained without change. Philippians 2:7,8; Hebrews 2:14,15.
 - b. To be a mediator. A mediator must be equal with both parties in the mediation. A mediator is defined for us in Job. He pulls two parties together by being equal with both parties — Job 9:2, 32-33; 1 Timothy 2:5,6.
 - c. Priesthood — emphasises in Hebrews 7:4,5,14,28; 10:5,10-14. A priest is a man, he must be a member of the human race.
 - d. God cannot lie. Veracity is one of the characteristics of His essence. When God makes a promise He must keep the promise. In this case God promised David that no matter whether he failed or succeeded he would have a son in his line who would rule forever, and that David's dynasty would be the one dynasty in all of history that would be perpetuated into eternity. 2 Samuel 7:8-16; Psalm 89:20-37. There is no way that this could be fulfilled except one, and that is for Jesus Christ to come in the line of

David.

11. Everything verbally communicated by Christ during the incarnation came from one of three sources: His deity — John 8:58; His humanity — John 19:28; His hypostatic union — His calls for salvation, like Matthew 11:28.
12. Categories of attributes as related to the person of Jesus Christ.
 - a. Attributes true of His whole person, the God-Man, include redeemer or saviour. Both divine and human natures are essential to the function of Christ as saviour.
 - b. Attributes true only of His deity but the whole person [God-Man] is the subject. John 8:58.
 - c. Attributes true only of His humanity but the whole person is the subject — John 19:28.
 - d. The person of Christ is described according to the divine nature but predicate of the human nature — Revelation 1:12-18. In other words, Christ is described as the one who was dead but now is alive. The deity of Christ is in evidence but death is only possible to the humanity of Christ.
 - e. The person is described according to the human nature but the predicate of the divine nature — John 6:62. The Son of man belongs to the human nature. The Son of man ascending up where He was before applies only to the divine nature.
 - f. The person of Christ described according to His divine nature but predicate of both natures — John 5:25-27. Here we have Christ as the Son of God who spoke to those who were spiritually dead and those who heard, having positive volition, lived. But in the future Christ will execute judgement as the Son of man — His human nature. So the person of Christ is described according to His divine nature but the predicate of both natures.
 - g. The person of Christ is described according to His human nature but the predicate of both natures — Matthew 27:46. Here Christ was speaking from the viewpoint of His human nature but the pronoun “me” has reference to both natures.

Doctrine of the Hypostatic Union by R. B. Thieme, Jr.

A. Definition.

1. In the person of the incarnate Christ are two natures, divine and human, inseparably united without mixture or loss of separate identity, without loss or transfer of properties or attributes, the union being personal and eternal.
2. The dispensation of the hypostatic union began at the moment of the virgin birth, also classified as the first Advent of Christ.
3. From the time of the virgin birth and forever, our Lord Jesus Christ has been and always will be undiminished deity and true humanity in one person forever.
4. The doctrine of the hypostatic union was confirmed by the Council of Chalcedon in 451 A.D.
 - a. The two natures of Christ maintain their complete identity though being joined in personal union forever. The attributes of His human and divine nature belong to their corresponding natures though the attributes of either nature belong to the one person of Christ. Each nature has its own attributes that adhere to that nature.
 - b. There is no mixture of the two natures to form a third substance or hypostasis. The human nature always remains the human nature and the divine nature always remains the divine nature. The divine nature always remains the divine nature. The human nature always remains the human nature.
 - c. It is orthodox to refer to Christ as a theanthropic (the God- man) person. The two natures are united without transfer of attributes. It is impossible to transfer an attribute of one nature to the other nature without destroying that nature.
 - d. The essence is composed of the sum total of its attributes. A change of attributes involves a change of essence. Therefore, there is no change in the essence of deity or the essence of humanity.
5. The focus of the doctrine concerns the union of two natures, divine and human in one hypostatic union, one person.
6. The word "nature" comes from the Greek word OUSIA, the present participle of EIMI, which means "that which is one's own." It means essence and it means being. It is the persona of the unique person of the universe. OUSIA means "being, existing," but comes to mean "nature."
 - a. Beginning with the incarnation of Jesus Christ, a human nature was inseparably united forever with the divine nature of Jesus Christ. Yet the two natures remain distinct, whole, unchanged, without mixture or confusion, so that Jesus Christ is true humanity and undiminished deity in one person forever. Since the incarnation, Jesus Christ is true humanity and undiminished deity in one unique person forever. Since the first Advent, it is no longer the divine nature alone which is expressed in His person, but the human nature as well.

- b. The Lord Jesus Christ is unique in the universe. He is God with all the attributes of God. All the attributes of deity adhere to His deity and never cross over and become humanity. All the attributes of humanity adhere to the humanity of Christ and never become deity. The attributes of the divine nature could not be transferred to the human nature of Jesus Christ to help Him to resist temptation or to meet the great problems of life. The human nature of Christ in hypostatic union had to depend entirely upon the plan of God the Father and the power of the Holy Spirit.
 - c. Jesus Christ had to become perfect humanity to be our savior, to be our high priest, to be the mediator between God and man, and to fulfill the promise of the Davidic covenant that David's son would rule
- 7. The Approach.
 - a. The two natures of Christ in hypostatic union remain distinct, whole, and unchanged without mixture or confusion, so that one unique person, our Lord Jesus Christ, remains forever truly God and truly man. Whatever the Bible says about either the divine or human nature of Christ must be attributed to the entire person. Whatever is true of either nature is true of the entire person of Christ in hypostatic union. Jesus Christ is not two persons, but one person with two natures.
 - b. Jesus Christ is the God-man, undiminished deity and true humanity in one person forever.
 - c. Jesus Christ is not two persons. That is the Nestorian heresy. To deny that Christ is one person is to deny the incarnation, the first Advent, the dispensation of the hypostatic union, and our so great salvation.
- B. Biblical Documentation of the Hypostatic Union. John 1:1-2, "In a beginning which was not a beginning there always existed the Word [deity of Christ], and the Word was face-to-face with God, and the Word was God. He was in the beginning with God." John 1:14, "And the Word [the deity of Christ] became flesh [true humanity] and tabernacled among us, and we saw His glory, glory as of the unique one from the Father, full of grace and doctrine." John 1:14, "And the Word [deity] became flesh [hypostatic union] and tabernacled among us, and we saw His glory, glory as of the uniquely born person from the Father, full of grace and doctrine." Philippians 2:5-11; Hebrews 2:14; 1John 1:1-3. Hebrews 12:2-3, "Be concentrating on Jesus, leader-hero and completer of our doctrine, who because of His exhibited happiness, He endured the cross and disregarded the shame, then He sat down at the right hand of God. Think about Jesus who has endured such hostility of sinners against himself, that you may not be fatigued in your souls." Philippians 3:10, "That I may know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death." Romans 1:3-5, "Concerning His Son [deity] who was born from the seed of David according to the flesh [humanity], who has been demonstrated the Son of God by means of power according to the Holy Spirit because of the resurrection from

the dead, ...Jesus Christ our Lord [deity]." Romans 9:5, "And from whom is the Christ in so far as the flesh is concerned, who is God sovereign over all."

1. 1Timothy 3:16 is a summary of the dispensation of the hypostatic union. "And by common acknowledgement, great is the mystery of the spiritual life: He who was revealed in the flesh, was vindicated by the Spirit, seen by angels, proclaimed among the nations, believed on in the world, taken up into glory." Hebrews 1:3, "Who being the flashing forth of the glory, and the exact image of His essence; also sustaining all things by the Word of His power, having Himself accomplished purification for sins [function of His humanity], He was caused to sit down at the right hand of the majesty on high [only humanity sits]."
2. Heb 2:14, "Therefore, since children [homo sapiens] share blood and flesh, He also partook of the same [became true humanity], in order that through [substitutionary spiritual] death, He neutralized [rendered powerless] Satan who had the power of death." Philippians 2:5-9, "Keep on thinking this in you which was also in Christ Jesus, who though He existed in the essence of God, He did not think equality with God a gain to be seized; but He laid aside His privileges [kenosis] taking the form of a servant, having come to be in the likeness of men. And being found in appearance as a man, He humbled Himself by becoming obedient to the point of [substitutionary spiritual] death, even the death of the cross. Therefore also, God highly exalted Him and gave Him a name [a royal patent] which is above every name, that at the name of Jesus every knee should bow and every tongue should confess that Jesus is Lord to the glory of the Father."
 - a. We are to have the same thinking that our Lord had during the dispensation of the hypostatic union. Precedence for our thinking does not go back to Israel, but to the humanity of Christ inside the prototype spiritual life. Thinking is worship.
 - b. Under the doctrine of kenosis, our Lord did not use His deity in connection with the Father's plan for the incarnation.
 - c. Note the secret of our Lord's greatness in His humanity: "He humbled

C. The Doctrine of the Communion of Attributes.

1. The Hypostatic Union.
 - a. While the two natures of Christ in hypostatic union remain distinct, whole, and unchanged without mixture or transfer one to the other, whatever the Bible says about either nature must be attributed to the entire person of Christ.
 - i. The attributes of deity never transfer to humanity or become the attributes of the humanity of Christ. When Jesus Christ was on earth and facing all of the temptations to sin in His humanity, He did not call on His deity to solve the problem. He solved them from his humanity. This is where Dr. Charles Hodge and other theologians have come to erroneous conclusions about the deity of Christ helping His humanity

- resist the temptation to sin. Our Lord never allowed the integrity of His human nature to be compromised by help from His divine nature. All of His help came from the Father and Holy Spirit totally apart from His own deity.
- ii. Many theologians want to make impeccability the fact that the deity stepped in and guided the humanity of Christ away from temptation. That is absolutely wrong! Many theologians imply that the divine nature overpowers the human nature so that the human nature cannot say yes to temptation. This is totally wrong. Our Lord's help came from God the Father and God the Holy Spirit, not from His divine nature. He could not depend upon His own deity to prevent Himself from sinning. His deity did not help Him at all.
 - iii. There is no true humanity in Jesus Christ, if the attributes of His deity start functioning in His humanity. He did not use His deity to resist temptation. He used His humanity. His spiritual life was in His human nature, not His divine nature. He tested and proved our spiritual life from His humanity. He performed miracles from both His own divine attributes and from the power of the filling of the Holy Spirit. Ephesians 4:13, "until we all attain the objective because of the system from doctrine, and by means of epignosis knowledge of the son of God [understanding the hypostatic union], resulting in the mature believer attaining the stature of the maturity of the fullness of Christ." This last phrase deals with the prototype spiritual life which was lived entirely in the human nature without any divine attributes coming over to help out. Ephesians 3:20, "Now to Him who is able to do more than we could ever ask or think on the basis of the power that keeps on working for our benefit, to Him the glory by agency of the Church by agency of Christ Jesus with reference to all generations of this unique age of the ages."
- b. Whatever is true of either nature is true of the entire person of Christ, which emphasizes the fact that Jesus Christ is not two persons, but one person with two natures. To deny that Christ is one person is to deny the Incarnation. Romans 9:5, "From whom are the fathers, and from whom is the Christ in so far as the flesh is concerned, who is God, sovereign over all, blessed forever. Amen." Our Lord is both "flesh", true humanity, and "God" the divine nature.
- i. Jesus Christ is eternal God.
 - a) All divine titles are ascribed to Him. He is called "God," "the Mighty God," "God over all," "the Great God," and "Lord." KURIOS is the Greek word for deity.
 - b) All divine attributes are ascribed to Christ. He is

- declared to be the creator and sustainer of the universe, Colossians 1:16-17; Hebrews 1:3, the flashing forth of God's glory; immutable, Hebrews 13:8; He declared that He and the Father are one in essence, John 10:30.
- c) Conclusion—God is not more, cannot promise more, or do more than Christ is said to be, to promise, and to do.
- ii. Jesus Christ is true humanity.
 - a) The humanity of Christ is said to have flesh and blood, Hebrews 2:14; 1John 4:2-3.
 - b) Jesus Christ was born into the human race through a virgin pregnancy and virgin birth, Hebrews 10:5-10 (This passage also indicates that our Lord was fully aware of His deity from birth.). Through the virgin birth Jesus Christ was born without an old sin nature, and therefore, was born without the imputation of Adam's original sin. In His humanity, He was trichotomous, having a true body, true soul, and true human spirit. In His deity, He retained all the essence of God. Therefore, Christ was born as Adam was created. He depended on the protocol plan of God. He would not use His deity independent of the Father's plan, Matthew 4. He had to depend on the protocol system, the prototype spiritual life. At birth the protocol system was imputed to the human spirit of our Lord.
 - c) Jesus had a normal growth, Luke 2:52.
 - d) Jesus suffered pain, hunger, thirst, fatigue, pleasure, rest, death, and resurrection. These are all functions of humanity, not of deity.
 - e) Jesus Christ had names and titles associated with His humanity: "the man Christ Jesus," "Son of man," "a man of sorrows," "son of David," and "Jesus."
 - f) Any denial of the true humanity of Christ is a denial of the revelation of the word of God.
 - iii. The incarnation is not a temporary arrangement, but an eternal one.
 - iv. The two natures of Jesus Christ in hypostatic union maintain their separate identity in one Person forever. The attributes of one nature are never attributed to the other nature, but the attributes of both natures are properly attributed to one person.
 - a) There is no transfer of attributes from deity to humanity or from humanity to deity. The attributes of the divine nature belong only to the divine nature. The attributes of the human nature belong only to the

human nature. The attributes of the human and divine natures belong to their corresponding natures while at the same time the attributes of either nature belong to the person of Jesus Christ. The divine nature always remains undiminished deity. The human nature always remains true humanity. In fact, it is impossible to transfer the attributes of one nature to the other nature without destroying that nature.

- b) Essence is composed of the sum total of its attributes. Therefore, a change of attributes involves a change of essence. To take away a single attribute of our Lord's deity would destroy His deity. To take away a single attribute of His humanity would destroy His humanity.
 - 1) In the incarnation of Jesus Christ, no attribute of His divine nature is changed.
 - 2) In the incarnation of Jesus Christ, no attribute of His human nature is changed.
 - 3) In the fulfillment of God's plan and purpose for the incarnation, it was necessary for certain divine attributes to be unused, but these attributes were never surrendered.
 - 4) In the incarnation, the preincarnate Christ as eternal God took on Himself a human nature composed of both material and immaterial elements (body, soul, and human spirit).
 - 5) While the characteristics of one nature are never attributed to the other nature, the attributes of both natures contribute to the person. This is why our Lord in hypostatic union could be both weak and omnipotent, increasing in knowledge and omniscient, finite and infinite during the first Advent.

- 2. There are three categories in this doctrine.
 - a. Category one. Some of our Lord's attributes are true of His whole person. This includes such attributes as the fact that our Lord is prophet, priest, and king. As prophet He anticipates His death on the Cross. As priest He emphasizes the hypostatic union as an efficacious, priestly sacrifice. As king He emphasizes that the Cross must come before the crown. Matt 11:28; John 14:6. As redeemer at the Cross, Christ is both man and God. While the humanity of Christ was being judged for the sins of the world, the deity of Christ was there, being omnipresent. You do not take the deity out of Christ just because the humanity of Christ was our redeemer or priest or king. All of these are found in Hebrews 10.
 - i. The true humanity of Jesus Christ was a sin offering as

noted in Hebrews 10:5-10; 2Corinthians 5:21; 1Corinthians 11:24. He is also mentioned as a priest offering a sacrifice. When Jesus Christ accepted the imputation of all personal sins, this was His impersonal love for all mankind. When He received the judgment of all personal sins, that was His personal love for God the Father. Aggressive love accepted the imputation of sin and responsive love accepted the judgment of sin.

- ii. Jesus Christ had to become true humanity to be our Savior. He could not do it as God. He had to become true humanity to be a mediator between God and man, Job 9:2 cf. 9:32-33, the savior had to be a mediator between God and man. 1Timothy 2:5-6.
- iii. Jesus Christ had to become true humanity to be our High Priest, a King-Priest, 1Peter 2:9.
- iv. Jesus Christ had to be born true humanity to fulfill a promise given to David that he would have a son who would rule forever.

- b. Category two. Some attributes are true only of His deity but the whole person is the subject, John 8:58, "Jesus said to them, 'Truly, truly, I say to you, before Abraham came into being, I existed eternally [I am].'"
- c. Category three. Some attributes are true only of His humanity but the whole person is the subject, John 19:28, "I thirst." Luke 23:46, "Father into Your hands I deposit My spirit."

3. The Predicates of Each Nature.

- a. When the person of Christ is described according to His divine nature, but that which is predicated is an attribute of His human nature, Revelation 1:18, "And the living One; and I was dead, and behold, I am alive forever, and I have the keys of death and of Hades." While this is talking about the deity of Christ, Christ is talking, and He is describing divine nature.
- b. The person of Christ is described according to His human nature, but the predicate states the divine nature, John 6:62, "What then if you should behold the Son of Man [humanity] ascending where He [deity] was before?"
- c. The person of Christ is described according to His divine nature, but the predicate states both natures, John 5:25-27. The Son of God [deity] speaks and the dead rise up, verse 25. But in verse 27, the Son of Man [humanity] executes judgment [from both natures].
- d. The person of Christ is described according to His human nature, but the predicate states both natures, Matt 27:46; John 5:22. This is what happened on the Cross while He was being judged, "My God, My God, why have You forsaken Me?" Humanity was being judged, yet both natures were present. There was no separation of the humanity and deity of Christ on the Cross; deity was present

because Christ, as God, is both immanent and transcendent. Immanence means that God fills all space with His presence and gives it purpose and value. Transcendence means that God the Son is prior to and exalted above the universe, which He has created and which He sustains.

4. As the God-man, Jesus Christ is different from the other members of the Trinity in that He is true humanity, and He is different from mankind in that He is eternal God. The pre-incarnate person of Christ as deity is coeternal and coequal with the Father and Holy Spirit. The incarnation does not in any way diminish or destroy the deity of Christ. The post-incarnate person of Christ includes both undiminished deity and true humanity united in one person forever.
 5. Jesus Christ, therefore, is the unique person of the universe. As infinite and eternal God, He is infinitely superior to angels and mankind. As undiminished deity and true humanity in one person forever, He is now superior to all angels and mankind, Hebrews 1-2; Deut 6:4. In His deity, He continues to hold the universe together, Colossians 1:17. Hebrews 1:3, "He upholds all things by the Word of His power."
 6. During the first Advent, Christ did not use His divine attributes to glorify Himself or to provide for Himself (the doctrine of kenosis).
 7. The prototype spiritual life fulfilled by the humanity of Christ in hypostatic union plus His efficacious sacrifice plus His resurrection provide the unique content of the dispensational status of the incarnation. Certain aspects of the prototype spiritual life used by the humanity of Christ in hypostatic union were adopted for the Church Age and the Millennium.
 8. Since the ultimate aspects of the prototype spiritual life of the humanity of Christ in hypostatic union are both precedence and pattern for both the Church Age believer and Millennial saints means that the hypostatic union was truly a dispensation in God's eyes.
 9. Christ was brought to completion by rejecting all and every possible type of temptation, and therefore, remaining true humanity and reaching the Cross. Hebrews 10:12, "But He, having offered one sacrifice as a substitute for our sins for all time, sat down at the right hand of God." Hebrews 10:14, "For by one offering He has brought to completion for all time those who are being sanctified." We are brought to completion or sanctified by salvation, by our postsalvation spiritual life, and by resurrection.
- D. The Hypostatic and Personal Union of Deity and Humanity in One Person.
1. The great power experiment of the hypostatic union emphasizes the uniqueness and superiority of our Lord Jesus Christ. As eternal God, He is infinitely superior to all creatures, angels and homo sapiens. As impeccable perfect humanity and the winner in the great power experiment of the hypostatic union, He is superior to all human beings.
 2. In the hypostatic union, the two natures of Christ are united, but without any transfer of attributes. The attributes of deity and the attributes of humanity in hypostatic union adhere to their corresponding natures.

- a. The essence of His deity cannot be changed, Hebrews 13:8. To take from Christ a single attribute of His deity would destroy His deity. Therefore, in hypostatic union from the virgin birth on, Christ's deity has remained intact.
 - b. To take from Christ a single attribute of His humanity would destroy His true humanity. Attributes never leave one side of Christ's person and go to the other side. Deity and humanity are united forever.
 - c. Jesus Christ is eternal God and His eternal deity was never diminished at any time during the incarnation, or because of the hypostatic union. The incarnation does not destroy His deity. He remains coequal and coeternal throughout the incarnation. Divine essence never overflows into His humanity, nor does His humanity ever overflow into His divine essence.
 - d. The incarnate person of Christ is also true humanity. He has a body, soul, and spirit. Because of the virgin birth He had no old sin nature and no imputation of Adam's original sin. At birth He received physical life and spiritual life. Only His humanity could die spiritually on the cross. Christ was born with a human spirit and already had eternal life as God. Therefore, the Father had to impute something to His human spirit. So the Father imputed the prototype spiritual life to the human spirit of our Lord.
3. In His hypostatic union, no attribute of divine essence are compromised or changed. However, in the fulfillment of the Father's plan for the hypostatic union, certain attributes of our Lord's deity were not used or manifest, but this does not imply that they were surrendered or destroyed (as per the false doctrine of kenosis). Matt 4:1-10.
 - a. Christ did not use His divine attributes for the benefit of Himself or to stay within the framework of the Father's plan. Instead, Christ functioned under His attributes of humanity through the enabling power of the Holy Spirit provided inside the prototype spiritual life.
 - b. Christ didn't exercise His divine attributes to provide for Himself or to glorify Himself; this is the true doctrine of kenosis.
 4. In the hypostatic union, the two natures of Christ are united without transfer of attributes. The attributes of deity and the attributes of humanity adhere to their corresponding natures.
 5. Therefore, the union of divine essence and the human nature of the incarnate Christ must be considered hypostatic and personal.
 6. The Greek word HUPOSTASIS means: actual being, essence, substantial nature, setting or placing under that which has actual existence, taking a thing on oneself.
 - a. The deity of Christ took upon Himself true humanity.
 - b. Hypostatic refers to the whole person of Christ.
 - c. "Personal" refers to the emergence of one unique person. He is different from God and the Holy Spirit in that He is man. He is different from true humanity in that He is God. As man He is

- superior to man because He was perfect and impeccable.
- d. No essence of deity is changed in the hypostatic union. No characteristic of humanity is changed by being in union with deity. Therefore He is unique.

E. The Two Natures of Christ and the Doctrine of Kenosis.

1. In the hypostatic union, the attributes of deity and the attributes of humanity adhere to their corresponding natures. The attributes of deity adhere to His deity; the attributes of humanity adhere to His humanity.
2. The essence of God is immutable and cannot be changed.
3. To take a single attribute of deity from Christ in hypostatic union would destroy His deity. To take a single attribute of humanity from Christ in hypostatic union would destroy His humanity.
4. Therefore, in the hypostatic union, the two natures of Jesus Christ are united without loss or transfer of attributes. In the hypostatic union, no attribute of the deity of Christ is lost, compromised, or changed. In the hypostatic union, no attribute of the humanity of Christ is lost, compromised, or changed.
 - a. Do not regard this doctrine lightly. This is your salvation; for it was the humanity of Christ that provided salvation on the cross. "He carried our sins in His own body." He had to become true humanity. As God, He couldn't save us. It was His human body that carried our sins. As He said at the first Eucharist, "this is My body which is given for you."
 - b. This is a doctrine of fantastic importance. Everything related to eternal life hangs on it. Jesus Christ is God and Jesus Christ is true humanity. The attributes of the one never bleed into the other. The attributes of His humanity adhere to His humanity; the attributes of His deity adhere to His deity.
 - c. You have no life without the hypostatic union. You have nothing and you are nothing without the hypostatic union. But because of the hypostatic union and because you have personally believed in Jesus Christ, you are royal family of God.
5. In the execution of the Father's plan in the dispensation of the hypostatic union certain divine attributes were not used under the true doctrine of kenosis.
6. The fact that certain divine attributes were not used by our Lord during the dispensation of the hypostatic union does not imply that these attributes of deity were either surrendered or destroyed, as taught by the false doctrine of kenosis. The true doctrine of kenosis teaches that the humanity of Christ was absolutely necessary for salvation.
7. In the true doctrine of kenosis, our Lord became true humanity in order to fulfill the salvation plan of God for the great power experiment of the hypostatic union. In the fulfillment of the Father's plan, our Lord Jesus Christ did not exercise His own divine attributes to benefit Himself, to provide for Himself, or to glorify Himself. Philippians 2:8, "He humbled Himself and became obedient unto death, even the death of the cross."

8. In taking on Himself the form of true humanity, our Lord veiled His preincarnate glory as eternal God. The eternal glory of the deity of Christ was veiled but never surrendered. Occasionally, this glory was manifested, as at the Mount of Transfiguration, Matt 17:2; or at Gethsemane, where there was a flash of His glory, John 18:6.
9. The union of the deity of Christ with unglorified humanity was a necessary factor in His humiliation. It was so necessary that Philippians 2:8 says, "He humbled Himself and became obedient unto death, even the death of the cross."
10. While the deity of Christ was united with His perfect and impeccable humanity, He was still subject to temptation, distress, weakness, pain, sorrow, and limitation; a state which continued until His resurrection.
 - a. Yet not once did He ever succumb to temptation, though He was tempted far beyond anything we will ever know.
 - b. The deity of Christ is always in a state of glory. The humanity of Christ stayed inside the prototype spiritual life, resisting every temptation under the power of the Holy Spirit.
11. From His own sovereignty and from His own free will, our Lord did not use His relative attributes, such as omnipotence, omniscience, and omnipresence, to benefit Himself; this was a part of His humiliation.
12. Our Lord did not surrender or change His attributes; He couldn't, because as God, Jesus Christ is immutable. But He voluntarily, from His own sovereignty, restricted the use of His divine attributes in compatibility and compliance with the Father's plan for the dispensation of the hypostatic union (incarnation).
13. Therefore, during the first Advent, our Lord gave up the independent exercise of certain divine attributes in living among men with their human limitations. This was evident during His evidence testing.
14. In the great power experiment of the hypostatic union, the humanity of Christ depended upon the omnipotence of the Holy Spirit inside the prototype spiritual life, Matt 12:18,28; Luke 4:14,18; John 3:34. The humanity of Christ was sustained by the filling of the Spirit because the humanity of Christ continued to reside inside the prototype spiritual life.
15. Consequently, during the dispensation of the hypostatic union, our Lord, voluntarily restricted the independent use of His divine attributes. He did not use His attributes contrary to the Father's plan for the incarnation. Philippians 2:5-8, "Keep on thinking this in you which [was] also resident in Christ Jesus, who, though He existed in the essence of God, He did not think equality with God a thing to be seized, but laid aside His privileges [the privilege of the utilization of His deity], taking the form of a servant, having come to be in the likeness of mankind, and being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even the death of the cross." Jesus Christ used divine provision and divine power in the function of His true humanity on earth. Instead of relying upon His own divine power, our Lord's humanity relied on the omnipotence of the Holy Spirit, John 3:34.

16. The union of divine essence and the human nature of Jesus Christ in one person forever has two characteristics.
 - a. It is hypostatic.
 - i. The Greek noun HUPOSTASIS means: to stand under as a support; to take a thing on one's self; to take substance, essence; coming into existence and actual being.
 - ii. Polybius used it for the reality behind appearances.
 - iii. Tatian, one of the early fathers, used HUPOSTASIS for God as absolute, underived reality.
 - iv. Hebrews 1:3, "Who being the flashing forth of the glory, and the exact image of His essence [HUPOSTASIS], also sustaining all things by the Word of His power, having Himself accomplished purification for sins [function of His humanity], He was caused to sit down at the right hand of the majesty on high [only humanity sits]." See also Hebrews 3:14, 11:1.
 - v. Therefore, hypostatic is a technical, theological term referring to the whole person of Jesus Christ as distinguished from His two natures, divine and human.
 - b. It is personal.
 - i. This refers to the emergence of the unique person of Christ as a result of the hypostatic union.
 - ii. Hence, He is undiminished deity and true humanity in one person forever, the union being personal and eternal.
17. As eternal God, Jesus Christ is coequal with the Father and the Holy Spirit. As true humanity, Jesus Christ is perfect, impeccable humanity, superior to all creatures since His resurrection.
18. Therefore, Jesus Christ as the God-man is one hypostasis or essence forever. The attributes of both divine and human natures belong to the person of Christ. The characteristics of one nature are never attributed to the other.
19. This implies that Jesus, during the dispensation of the hypostatic union, could be simultaneously omnipotent (in His deity) and weak (in His humanity), omniscient and ignorant, omnipresent and located in one place. However, the ignorance of His humanity was quickly overcome through His own perception, metabolization and application of doctrine, his own epistemological rehabilitation from birth. He learned the whole realm of doctrine, Luke 2:52.
- F. Every word spoken by our Lord during the dispensation of the hypostatic union came from one of three sources.
 1. From His deity. John 8:58, "Truly, truly, I say to you: before Abraham came into being, I existed eternally."
 2. From His humanity.
 - a. In John 19:28, our Lord said from the cross, "I thirst."
 - b. Matthew 27:46, "About the ninth hour [3 p.m.], Jesus shouted with a loud voice, 'My God, My God, why have You forsaken Me

- [humanity of Christ being judged for our sins on the cross]?”
3. From His person in hypostatic union.
 - a. Matthew 11:28, “Come unto Me all you that labor and are heavy laden, and I will give you rest. He that comes unto Me I will not cast out.”
 - b. John 14:6, “I am the way, the truth, and the life; no man comes unto the Father but by Me.”
 - c. John 6:47, “Truly, truly, I say to you: he who believes in Me has eternal life.”
- G. The Necessity for the Humanity of Christ.
1. Jesus Christ became true humanity to do the will of the Father, Hebrews 10:5-10, “Therefore, when He entered the world [at virgin birth], He said [Ps 40:6-8], ‘You [God the Father] do not desire sacrifice and offering [soteriology of the ritual plan of God for the dispensation of Israel], but You have prepared for Me a human body; You have not been propitiated by whole burnt offerings and sacrifices for sin [sin offering]. At that time [virgin birth] I said [from His deity], ‘Behold, I have arrived; (in the scroll of a book it stands written about Me [Old Testament prophecies]) to accomplish Your will, O God.’” After saying the above, ‘Sacrifices and whole burnt offerings and sacrifices for sin You have not desired, nor have You been propitiated by them’ (which sacrifices are offered according to the law), then He said, ‘Behold, I have arrived to execute Your will.’ He has abrogated [taken away] the first [the Mosaic Law] that He might establish the second [protocol plan of God for the Church]. By which will [purpose, plan] we [new spiritual species, royal family of God] have been sanctified through the offering of the body of Jesus Christ once and for all.”
 - a. The ritual soteriology of the dispensation of Israel utilized animal sacrifices which portrayed the salvation work of Christ on the cross. But these animal sacrifices were shadows, not capable of propitiating God the Father.
 - b. “I have arrived to accomplish Your will, O God” was spoken from the deity of Christ in hypostatic union. It refers to the election of Jesus Christ related to the salvation or incarnation plan of God.
 - c. The protocol plan of God for the Church Age supersedes the ritual plan of God for Israel. The new spiritual species of the Church Age replaces the new racial species of Israel, i.e., until the second Advent, when Israel will again become a client nation to God.
 - d. The substitutionary spiritual death of Christ on the cross and resultant efficacious unlimited atonement fulfills and abrogates the ritual authorization of the Mosaic Law.
 2. Jesus Christ had to become true humanity to be the Savior of the world, Philippians 2:7-8; Hebrews 2:14-15.
 - a. As God, Jesus Christ could not have anything to do with sin except judge and reject sin. Sovereignty is not subject to death. Eternal life cannot die, and physical death was necessary for our Lord’s

resurrection.

- b. Only humanity could bear our sins. So Jesus Christ had to become true humanity and perfect humanity in order to receive the imputation and judgment of our sins on the cross, 1Peter 2:24.
 3. Jesus Christ had to become true humanity to be the mediator between God and man, Job 9:2,32-33; 1Timothy 2:5-6. He had to be equal with both God and mankind to be a mediator between both parties. Therefore, Jesus Christ had to be both undiminished deity and true humanity in one person forever.
 4. Jesus Christ had to become true humanity to be a priest. A priest must be a man in order to represent man before God. Jesus Christ became true humanity to be our high priest after the order (or pattern) of Melchizedek, Hebrews 7:4-5,14,28; 10:5, 10-14.
 5. Jesus Christ had to become true humanity to be a king and rule forever. He had to be the son of David to fulfill the Davidic covenant to Israel, 2Samuel 7:8-16; Psalm 89:20-37. Solomon's line goes down to Joseph (Matt 1) and Nathan's line goes down to Mary (Luke 1).
- H. As a result of the great power experiment of the hypostatic union, the person of Jesus Christ is changed forever.
1. In the person of Christ are two natures, inseparably united, without mixture or loss of separate identity, without loss or transfer of properties or attributes, the union being personal and eternal. Jesus Christ is the God-man forever.
 2. During the incarnation, our Lord occupied the prototype spiritual life and fulfilled the learning process of humanity. Because He was always filled with the Holy Spirit and inside the prototype spiritual life, He advanced rapidly to spiritual maturity.
 3. Now that He is resurrected, His humanity knows everything about God, just as we will. So only during the incarnation on earth were there limitations on our Lord's humanity as He learned and advanced. That was necessary to establish precedence for the Church Age. For we now have the operational-type spiritual life that we might function as His royal family.
 4. As God, Jesus Christ is infinitely superior to all rational creatures, both angels and homo sapiens.
 5. As true humanity with a body, soul, and spirit in hypostatic union, Jesus Christ is now superior in His humanity to all angelic creatures and human beings.
- I. The Virgin Birth.
1. Two categories of omnipotence were involved in the preparation of the true humanity of Christ in hypostatic union: the omnipotence of God the Father and the omnipotence of God the Holy Spirit.
 2. The old sin nature resides in every cell in the human body save one, and that is the female egg when released in ovulation. Through meiosis and polar bodies, the twenty-three chromosomes in the egg is free from the old sin nature. The twenty-three male chromosomes provided in

- copulation carry the old sin nature.
3. At our physical birth, God simultaneously imputes human life to our soul and Adam's original sin to the old sin nature. Therefore, we are born into the world physically alive and simultaneously spiritually dead. Being spiritually dead means we are totally cut off from God, having only a body and soul.
 4. However, our Lord's physical birth was definitely unique; for the omnipotence of God the Holy Spirit fertilized Mary's egg with twenty-three perfect male chromosomes. Therefore, our Lord was born without the old sin nature; therefore, there could be no imputation of Adam's original sin.
 5. Being born perfect and trichotomous with body, soul, and spirit, our Lord was born into the prototype spiritual life. He was filled with the Holy Spirit from birth. He remained inside the prototype spiritual life throughout His life, even though He was tempted far beyond anything we've ever known.
 6. Therefore, the virgin birth is a major issue. Without the virgin birth, our Lord was not qualified to become our Savior in true humanity.
 7. Our Lord was born as true and perfect humanity exactly as Adam was created true and perfect humanity. Our Lord was born trichotomous, having body, soul, and spirit; Adam was created trichotomous, having a body, soul, and spirit.
 8. When Adam and the woman sinned, they became dichotomous, and spiritual death replaced the human spirit.
 9. The virgin Mary had an old sin nature. Both males and females are carriers of the old sin nature, but only the male can transmit it in copulation.
- J. The Result of the Virgin Birth.
1. The preincarnate person of Christ is classified as undiminished deity. He is coequal, coinfinite, and coeternal with God the Father and God the Holy Spirit.
 2. The post-incarnate person of Christ is classified as hypostatic union. He is undiminished deity and true humanity in one person forever.
 3. Because of the virgin pregnancy and resultant virgin birth, the true humanity of Christ was trichotomous, having a body, soul, and spirit like Adam at creation.
 4. There are two devastating results of Adam's original sin.
 - a. The origin of the sin nature and the perpetuation of real spiritual death in the human race at the point of physical birth.
 - b. The fact that homo sapiens are born dichotomous, having a body and soul, but no human spirit, 1Corinthians 2:14; Jude 19.
 5. Both of these problem solving devices were resolved in the great power experiment of the hypostatic union.
 - a. Real spiritual death was resolved through our Lord's substitutionary spiritual death on the cross.
 - b. Jesus Christ was born trichotomous with a body, soul, and spirit. Our dichotomy is changed to trichotomy when we receive a human spirit at the point of our faith in Christ.

- K. The Spiritual Growth of the Humanity of Christ. Luke 2:52, “And Jesus kept advancing [making spiritual progress] in wisdom, both in age [elapse of time] and in grace [favor] with God and men.”
1. “Jesus” is the title for the humanity of Christ. “Jesus” used alone refers to the humanity of Christ only.
 2. The imperfect active indicative of the Greek verb PROKOPTO means to advance, to make progress, to go forward, to increase. “Grew” is not the best translation; rather, “and Jesus kept increasing.”
 - a. The progressive imperfect of duration is used for an action which began in the past and continues in the past, i.e., throughout the incarnation. During the entire period of our Lord’s first Advent up to the point of the cross, this verb describes our Lord during that time only. It does not describe Him in resurrection body, at the right hand of the Father, during the second Advent or millennial reign.
 - b. The active voice says that the humanity of Christ produced the action of the verb during the dispensation of the hypostatic union only.
 - c. The declarative indicative mood is used for a dogmatic statement of doctrine regarding the humanity of Christ during the first Advent only.
 3. The two nouns that follow indicate how He grew in wisdom. There are always two factors in spiritual growth.
 - a. The locative of time from the Greek noun HELIKIA is translated “stature,” meaning physical body, but that is not its primary meaning. HELIKIA actually means age, the elapse of time. So it takes the elapse of time for spiritual growth.
 - b. The Greek word CHARIS means grace, and it can be translated favor
 4. Of course, at the end of a short time elapse, our Lord was mature. By the time He was thirty-three and went to the cross, He was way beyond the spiritual maturity of anyone who ever lived.
 5. We grow in grace. Everything is provided for us. The prototype spiritual life was provided for the humanity of Christ.
 6. “He advanced in age and in favor.” As our Lord’s humanity advanced in age, He advanced spiritually inside the prototype spiritual life. In other words, our Lord used time inside the spiritual life to advance. The only time in which you advance spiritually and fulfill God’s plan for your life and glorify God is that time you log inside the spiritual life. Our Lord logged maximum time, all thirty-three years, in the spiritual life.
 7. How much time have you logged in the spiritual life? That counts more than how many years you have been saved. How much time you log in the spiritual life learning and applying doctrine and using the problem solving devices is the strength of your spiritual life.
 8. Now there is finally a prepositional phrase. Up until now in the Greek, there is the deliberate absence of a preposition to show that it is the spiritual growth of our Lord’s humanity that is the subject, not physical

growth.

9. Jesus Christ had a magnificent spiritual life; He was born into the spiritual life. He stayed there and remained filled with the Spirit. Furthermore, He learned doctrine much more rapidly than we do, not because He is God and the source of doctrine, but because He was born trichotomous and stayed inside the prototype spiritual life.
 10. Therefore, He demonstrated what we can do in the spiritual life, though we do so in a limited way. Yet there is an avenue of spiritual life available to you that is absolutely phenomenal.
 11. The Greek preposition PARA is very interesting here, and tough to explain. PARA means different things depending on the case. Here PARA plus the instrumental of association can be translated “in association with.”
 12. The two Greek nouns in the instrumental of association are the singular of THEOS, referring to God, and the plural of ANTHROPOS, referring to people in general. This is translated “both in age and in favor with God and with men.”
 13. Note the priority. Favor or grace with God must precede favor or grace with mankind. Favor with mankind does not imply favor with God, which was the thinking of Adam and the woman in the Garden.
- L. The Ministry of God the Holy Spirit to the Humanity of Christ inside the Prototype Spiritual Life.
1. The omnipotence of God the Holy Spirit in the prototype spiritual life sustained the humanity of Christ during the hypostatic union. The filling of the Holy Spirit was a problem solving device for our Lord during the first Advent. He used the filling of the Holy Spirit to keep the outside pressure of adversity from being converted into the inside pressure of stress in the soul.
 2. As the author of the divine plan for the great power experiment of the hypostatic union, God the Father actually invented the prototype spiritual life to sustain the humanity of Christ during His first Advent. God the Father created for His Son in His humanity the first palace, called the spiritual life. It is the place of the filling of the Holy Spirit.
 - a. At birth, the humanity of Christ was entered into the prototype spiritual life because He was born trichotomous, with body, soul, and spirit. He was born as Adam was created.
 - b. We are born again into the operational-type spiritual life.
 - c. Therefore, our Lord was filled with the Spirit from birth.
 3. To remain perfect, our Lord had to stay inside the prototype spiritual life. However, He had greater temptations to get out of the prototype spiritual life than we will ever know.
 4. Therefore, God the Holy Spirit sustained the humanity of Christ during the thirty-three years of the dispensation of the hypostatic union.
 5. John 3:34 teaches that the Holy Spirit was not given by measure to the humanity of Christ. “For He [the Lord] whom the Father has sent communicates the proclamation from God; for He gives the Holy Spirit

without limitation.”

- a. There was no limitation of the ministry of God the Holy Spirit because Jesus Christ’s humanity was born into the prototype spiritual life, and He remained filled with the Spirit from the point of His birth.
 - b. Inside the spiritual life, there is no limitation on the omnipotence of God the Holy Spirit in sustaining our Lord.
 - c. Hence, inside the spiritual life is the place of the filling of the Spirit.
 - d. Our mandate of Ephesians 5:18, “Be filled with the Spirit,” is our mandate to remain inside the spiritual life.
6. As herald to the first Advent of Christ, John the Baptist was said to be “filled with the Spirit out from His mother’s womb,” not “in His mother’s womb,” according to Luke 1:15. “He [John the Baptist] will be filled with the Holy Spirit yet after [out from] His mother’s womb.” If the herald was filled with the Spirit, then the same is true for the King.
7. As a result of being filled with the Holy Spirit from birth, the humanity of Christ resided inside the prototype spiritual life where He matured very quickly, both spiritually and physically. Luke 2:52.
8. Our Lord’s humanity continued to reside inside the prototype spiritual life, and continued to be sustained by the Holy Spirit.
- a. Luke 4:14, “And Jesus returned to Galilee in the omnipotence [power] of the Spirit.”
 - b. Matt 4:1, “Then Jesus was led by the Spirit into the desert to be tested by the devil.”
 - c. Remember that the whole purpose of the virgin birth was to allow our Lord to be born perfect into the spiritual life. His purpose while on earth was to remain in that state of perfection in the spiritual life so that, when He arrived at the cross, He was still perfect humanity and therefore qualified to be judged for the sins of the world as our substitute and Savior.
9. After our Lord’s resurrection and just before He ascended, He prophesied the extension of the Holy Spirit’s power for every believer. Acts 1:8, “But you shall receive power, when the Holy Spirit has come upon you.” Compare also Luke 24:29.
10. Miracles Related to the Hypostatic Union.
- a. There are two categories of miracles found in the Bible.
 - i. There are supernatural miracles. These are beyond natural laws or phenomena and are performed by God either directly or indirectly (when God the Holy Spirit is the agent).
 - ii. There are extra-natural miracles (something beyond the ordinary), which is the function of angels, especially demons who produce healing when they leave a person’s body.
 - b. Miracles are the decision of the sovereignty of God when all the facts from divine omniscience demand it. Then the omnipotence of God goes into action and a miracle is performed. All miracles come from the sovereignty and wisdom of God. No human being ever

performed a miracle. This was even true in the use of the gift of miracles during the pre-canon period of the Church Age. The sovereignty of God plus the wisdom of God plus the power of God equals a miracle. Miracles are not the decision of human beings in prayer, in hope, or in wishes.

- c. Such miracles are always compatible with the will and plan of God. Satan's counterfeit of miracles is the removal of a demon who has induced an illness to make it appear as if the person has been healed.
- d. All miracles in the hypostatic union were performed by the sovereignty of God apart from the prototype spiritual life, which was under the custodianship of the human nature of our Lord in hypostatic union. You have a spiritual life which is far greater than a miracle. Miracles are not a problem solving device.
- e. There are three categories of miracles performed by our Lord during the hypostatic union.
 - i. Creation related miracles were performed by the omnipotence of the divine nature of Christ because He is the creator of all things. Creation related miracles were not subject to the doctrine of kenosis. These miracles were not in conflict with the doctrine of kenosis or the function of the prototype spiritual life. These miracles are based on the fact that Jesus Christ created the universe and during the hypostatic union He continually used His divine power to perform certain miracles like holding the universe together, calming the storm, turning water into wine, and bringing Lazarus back from the dead. These miracles were authorized and legitimate and did not conflict with the Father's plan for the dispensation of the hypostatic union. What Satan was offering by way of temptation was a miracle that would involve using a creation miracle to compromise the Father's plan.
 - ii. Messiah related miracles were performed by the deity of our Lord to give accreditation to the humanity of Jesus Christ as the son of Abraham, the son of David, and the Messiah of Israel. Jesus Christ in His divine nature is the God of Israel. In His humanity He is the king of Israel. Accreditation is authoritative credibility which demands faith or acceptance. Messiah related miracles are direct from the deity of our Lord Jesus Christ. An example was the casting out of demons, the healing of the blind, lame, etc. Messiah related miracles were neither in opposition to kenosis or to the Father's plan for the dispensation of the hypostatic union.
 - iii. Agent related miracles were performed through the agency of the Holy Spirit during the hypostatic union, Matthew 12:28; Luke 4:14-18. Agent related miracles were performed

by the omnipotence of God the Holy Spirit. The humanity of Christ could not perform miracles; they had to be performed by God the Holy Spirit. No miracles are related to the humanity of Christ in hypostatic union. The miracles which came from the Spirit also did not conflict with the Father's plan, Matthew 12:28; Luke 4:14-18. These miracles were designed to give credibility to our Lord's messages.

- f. All three of these categories were legitimate in the hypostatic union because they were a part of the plan of God for the dispensation of the hypostatic union. All three categories of miracles were the legitimate function of the person of Jesus Christ in hypostatic union, but they form a dichotomy, since miracles are not part the spiritual life and the spiritual life is not a part of miracles. Satan attacks this dichotomy at the point of miracles. The first two temptations of Satan were designed to form a compromise or spurious (not compatible with the will or plan of God) miracle.
- g. Miracles were a part of the divine plan for the dispensation of the hypostatic union because they did not contradict kenosis and because they did not function independently of the prototype spiritual life. Miracles were never performed by the humanity of our Lord in hypostatic union. Miracles have never been a part of the spiritual life of any dispensation. Miracles are a distraction to your spiritual life. You have been given the filling of the Holy Spirit as an equivalent power to miracles.
- h. The humanity of our Lord was being tempted by Satan to perform a lawful miracle in an unlawful manner. What was wrong then with Satan's suggestion to perform a miracle to turn stones into bread? The source— Satan.
- i. Satan's objectives were threefold.
 - i. He sought to destroy the doctrine of kenosis.
 - ii. He sought to annihilate the prototype spiritual life.
 - iii. He sought to fulfill his original sin to make himself like the Most High (Jesus Christ as the eternal Son of God).
- j. The objectives of our Lord were fourfold.
 - i. To present Himself to Israel as Messiah.
 - ii. To provide eternal salvation for the entire human race.
 - iii. To test and prove the prototype spiritual life.
 - iv. To become the greatest witness against Satan in his appeal trial.
- k. Conclusion.
 - i. Jesus Christ refused to solve a problem apart from the spiritual life. Jesus Christ provided the only solutions to your problems. When you go to outside solutions, like psychological therapy, you have rejected the greatest spiritual life in history.
 - a) Why pray for a miracle when you have a day to day

spiritual life that is far greater and far more powerful in a moment by moment existence? Miracles are not problem solving devices. Miracles are not a part of the spiritual life. God does not perform miracles in answer to prayer. You have problem solving devices. God performs miracles without your prayers. Human beings do not perform miracles.

- b) For the believer there is no solution to the problems of life apart from the ten problem solving devices. Miracles are not designed to solve your problems. Example—Paul prayed for a miracle three times to have his thorn in the flesh removed and the answer was “No.”
 - c) For the believer there is no solution to the problems of life through miracles. Miracles are even used by God for divine discipline, so they are not problem solving devices. The spiritual life and miracles are a dichotomy.
 - d) Moses performed a lot of miracles but they were not a part of his spiritual life. The miracles were performed by God for Moses even when he was out of fellowship, e.g., the second Merabah, Numbers 20:1-13. A miracle was performed when Moses was out of fellowship because the spiritual life of the believer does not include miracles.
- ii. Satan’s attack in the three temptations were to destroy the distinction between miracles, which always come from God, and the function of the prototype spiritual life. The only way to do it is to tempt the Lord to use a spurious miracle that would be contrary to the divine objectives of the dispensation of the hypostatic union and destroy the prototype spiritual life.
- a) The dichotomy of miracles and the prototype spiritual life caused Satan to assume that he had discovered a weak spot in the line of defense in the area of miracles. The dichotomy between miracles and the prototype spiritual life is that miracles always belong to the divine nature and the prototype spiritual life is under the custodianship of the human nature of Jesus Christ.
 - b) The strategy of Satan was to use a false, compromising, or spurious miracle to destroy both kenosis and the prototype spiritual life. Satan tempted Jesus Christ to by-pass the prototype spiritual life, to operate independently of Bible doctrine circulating in His stream of consciousness, to get Him to reject the

problem solving devices. The temptation was to do a right thing in a wrong way. The miracle of compromise called for the human nature of Christ to use His divine nature to turn the stones of the desert into bread. This was tempting Jesus Christ to perform a lawful thing in a unlawful manner.

- c) Satan underestimated the power of the prototype spiritual life. Our Lord defeated Satan with the power of Bible doctrine, the word of God metabolized in the soul.
 - iii. The spiritual life is far greater than any miracle or any ecstatic experience. Miracles come from the sovereignty, omniscience, and omnipotence of God and are not performed by human beings unless that human being is the direct agent of God or it is being done through the filling of the Spirit. There is no solution to life through miracles.
 - I. Miracles were performed by God during the pre-canon period of the Church Age related to various spiritual gifts to validate the message of the apostles until their authority was established. No human being ever performed these miracles. These miracles were performed by God the Holy Spirit indwelling these believers to validate their message as being from God.
11. The true doctrine of kenosis says that during the dispensation of the hypostatic union, our Lord voluntarily restricted the independent use of His own divine attributes in compliance with the Father's plan, purpose, and policy for the first Advent.
 12. The omnipotence of Jesus Christ continued to hold the universe together, Hebrews 1:3; Colossians 1:17.
 13. Our Lord's humanity continued to reside inside the prototype spiritual life under the filling and power of the Holy Spirit in total reliance upon Bible doctrine. Matt 4:4, "Mankind shall not live by bread alone, but by every doctrine that proceeds out of the mouth of God." Compare Luke 2:52. The believer lives by spiritual food. The same problem solving devices which Christ had available to Him in the prototype spiritual life are available to you in the operational type spiritual life. You acquire these problem solving devices in the same way our Lord did—through the metabolization of doctrine.
 - a. The human nature of Christ was the custodian of the prototype spiritual life.
 - b. This implies that the human nature of Jesus Christ in hypostatic union must depend on four spiritual mechanics of the spiritual life (the two power options, the three spiritual skills, the ten problem solving devices, and the three stages of the adult spiritual life) to resist temptation and to utilize the power of God the Holy Spirit and Bible doctrine circulating in the stream of consciousness of our Lord's human soul.

- c. If Jesus Christ had used His own divine power in hypostatic union for provide for Himself, both the divine nature and human nature are compromised, and there would have been no salvation, no spiritual life, and no resurrection. The deity of Christ would have transferred the power of the divine nature to the human nature, thus transferring a divine attribute to the human nature to solve a problem by a miracle. This transfer would have destroyed the independent action of the human nature of Christ to utilize and fulfill the prototype spiritual life.
 - d. The testing is designed to tempt Jesus Christ to operate independently of God the Holy Spirit in problem solving.
 - e. If the deity of Christ acts independently of the filling of the Spirit, the humanity of Christ destroys the prototype spiritual life.
 - f. This is also a temptation to solve the problem of hunger by a miracle rather than the dynamic function of the prototype spiritual life. If God has a plan for our lives, He will provide the needs necessary to fulfill that plan.
 - g. Solving the problem by a miracle denies the option to us as Church Age believers to function under spiritual dynamics of the greatest spiritual life of all history totally apart from miracles.
 - h. A miracle performed by the deity of Christ under these temptations becomes tantamount to a false solution. A miracle is not the answer to hunger. A miracle is not only a temptation to the humanity of Christ but a denial of our relationship with God in time on the basis of the spiritual life which Jesus Christ protected in His human nature.
14. During the hypostatic union, the humanity of Christ did not exercise His own divine attributes, including omnipotence, to benefit Himself, to provide for Himself, or to glorify Himself. Our Lord was tempted to do so in Matthew 4. Jesus faced all the normal temptations you face, but He faced temptations far greater; e.g., to use His own divine omnipotence to benefit Himself during the dispensation of the hypostatic union. Our Lord met these evidence tests by applying Bible doctrine which was metabolized in His own soul. Therefore, He used His own SOPHIA or wisdom in answering Satan.
- a. Our Lord was tempted in three areas.
 - i. Temptation to act independently of the filling of the Spirit, Matthew 4:3-4.
 - ii. Temptation in relationship to the word of God, Matthew 4:5-7.
 - iii. Temptation in relationship to the plan of God, Matthew 4:9-10.
 - b. The background for the first temptation is found in Matthew 4:1-2. This tells us of our Lord's spiritual status and the place of temptation—in the desert. "Then Jesus [humanity] was led by the Spirit into the desert to be tempted by the devil. And after He had

fasted forty days and forty nights, He was hungry.”

- i. The attacks were all against our Lord’s human nature. Satan tried to put so much pressure on His human nature, that His divine nature would come to the rescue. Satan tried to take the hypostatic union and turn it around and use it against our Lord, and he did not succeed. But Satan has succeeded in taking the spiritual life and turning it around and using it against believers by the false doctrine that the spiritual life is a system of emotion.
 - ii. The desert is often a place of loneliness; consequently, a place of boredom, temptation, and lack of human companionship. Therefore, loneliness is an issue in this temptation. Only the resources of the soul can focus on the solution and avoid preoccupation with the problem. Our Lord was in a state of complete loneliness and only had the filling of the Spirit, Bible doctrine in the soul, and functioned under the plan of God.
 - iii. The humanity of our Lord did not ask for a miracle from God. Asking for miracles is not the spiritual life. To maintain the status of perfection in His human nature, Jesus Christ must use the assets of the prototype spiritual life to resist the temptation to sin.
- c. The first temptation—to act independently of the filling of the Holy Spirit, Matthew 4:3-4, “And when the tempter had come, he said to Him, ‘Since You are the Son of God, speak so that these stones may become loaves of bread.’ But He answered and said, ‘It stands written [Deut 8:3], “This man [the humanity of Christ] shall not live only on bread, but for every word that proceeds out of the mouth of God [Holy Spirit].””
- i. This is an attack on the humanity of Christ through the function of the divine nature. Even though Satan starts out by recognizing the deity of Christ, He is attacking the human nature of Christ.
 - a) This is an attack on the doctrine of kenosis, the prototype spiritual life, and impeccability. To do this the human nature must be used against the divine nature of Jesus Christ in hypostatic union, instead of using the human nature to function continually under the prototype spiritual life and depend on God the Holy Spirit. Satan was tempting Jesus Christ to use His divine nature against Himself. All three of Satan’s attacks were on the human nature of Christ.
 - b) This is the temptation of the humanity of Christ to compromise His human nature by using an attribute of the divine nature (omnipotence) to solve a problem. This would destroy forever the human

nature of Christ and the prototype spiritual life. Satan tried to destroy the whole person of Christ and the spiritual life of the humanity of Christ by getting the human nature of Christ to depend on the divine nature of Christ.

- ii. Our Lord is being tempted in two ways. First by arrogance to demonstrate to Satan His supernatural power, His omnipotence, and secondly our Lord is being tempted to function independently of the Father's plan. The temptation of Satan was for the humanity of Christ to call on the deity of Christ to solve the problem of hunger and prove He was the Son of God. Our Lord was suffering terribly from hunger.
 - a) Satan did not reject the doctrine of the hypostatic union. Satan understood Christ was both undiminished deity and true humanity in one person. That knowledge was necessary for this most unusual temptation. Satan also understood how the human nature of Jesus was functioning in the prototype spiritual life. The first temptation was a temptation against the first power option—the filling of the Spirit. The second temptation was an attack on the infallibility of the word of God regarding interpretation.
 - b) Satan attacks the humanity of Christ at the point of His strength. This was a temptation to compromise the prototype spiritual life. Our Lord's strength was the filling of the Holy Spirit and metabolized doctrine circulating in His stream of consciousness. Satan attacked the two power options. He attempted to get our Lord to operate independently of the filling of the Spirit and Bible doctrine. Satan was tempting our Lord to violate the will and plan of God, a sin which is committed by believers every day.
 - c) Satan's objective in the first two temptations was to attack, discredit, and neutralize the prototype spiritual life, and by so doing to destroy the divine plan for the dispensation of the hypostatic union and to make himself like the Most High—Jesus Christ.
 - d) To attack, discredit and neutralize the prototype spiritual life (the point of Jesus' strength) Satan had to persuade Jesus to use the power of His divine nature to solve the temptation of hunger in His human nature. Satan was trying to get Jesus to prove He was the Son of God. Satan was saying, "I know you are the Son of God, but prove it." Turning stones into bread called for a miracle performance of the divine

- nature.
- e) The first temptation was designed to by-pass the filling of the Spirit by substituting the function of our Lord's own omnipotence. The first temptation was designed to compromise the prototype spiritual life, not only to prevent Jesus from reaching the Cross, but to solicit the humanity of Christ to operate independently of the filling of the Spirit and that spiritual life. The temptation was designed to solicit Jesus Christ to use His divine nature to solve the problem of intense hunger in His human nature. If He does that, He has destroyed the prototype spiritual life. If our Lord makes an unlawful use of His divine nature, He is out of bounds and the perfection of Christ in His human nature is over.
 - f) Satan's approach was not antagonistic. He was very concerned about the problem of our Lord's hunger. He comes as one who is anxious to help with his advice. Satan entreats our Lord to just speak. This is very subtle. This is not a frontal attack. This is the hypocrisy of concern. Satan uses truth with the innuendo that only a miracle will solve the problem.
 - g) Jesus Christ will use the two power options, the three spiritual skills, the eight problem solving devices and the three stages of the adult spiritual life to resist the temptation and fulfill the plan of God.
- iii. There is something greater than a miracle—the function of the greatest spiritual life of all time.
- a) You do not pray for miracles because you have the greatest spiritual life. We have a spiritual life for all situations, for all problems. We have the perfect spiritual life because it was tested in every way.
 - b) The power of His divine nature was readily available to perform the miracle. So why not perform the miracle? Because the prototype spiritual life demands the filling of the Spirit to make the right application of the metabolized doctrine circulating in the human soul of our Lord's human nature in hypostatic union. So arrogance could provide the food, but humility under the filling of the Spirit prevailed.
 - c) Miracles are always based exclusively on the sovereignty of God. No one has the power to perform a miracle except God.
 - d) The Church Age believer must learn to distinguish between the spiritual life as represented by our Lord's function in the prototype spiritual life and miracles

which have other objectives like signs of Messiahship.

- e) In the miracle of turning water into wine at the wedding feast, our Lord used His divine nature in hypostatic union as a gracious gesture to present a fact of doctrine to the wedding guests that Jesus Christ is the Messiah.
 - f) Old Testament prophecy signs of Messiahship include attestation miracles performed by the person of Christ in hypostatic union. There are nine of them in the gospel of John.
 - g) A miracle is a sovereign decision of the grace of God pertaining to pertinent situations in history. It is not a sign of the spiritual life. Miracles come from the sovereignty of God in the Church Age.
 - h) In fact, the deity of Christ in hypostatic union performed a continuous miracle every second of the dispensation of the hypostatic union by holding the universe together.
 - i) These miracles are totally apart from the prototype spiritual life.
- iv. Jesus Christ surrendered no attribute of His deity, but voluntarily restricted their independent use in fulfilling the objectives assigned to Him by God the Father. The humanity of Christ was subject to real temptations but no attribute of our Lord's divine nature was changed or compromised—the divine nature did not come to the rescue of the human nature.
- a) Our Lord was tempted to demonstrate His supernatural power in arrogance, to show off His omnipotence, which would have by-passed the filling of the Spirit and terminated the prototype spiritual life. It would have been a sin of arrogance and a violation of the plan of God.
 - b) Our Lord was being tempted to obtain a lawful thing in an unlawful way. The lawful thing was providing food for His humanity. The unlawful thing was providing the food through a spurious miracle. It was an attempt to pull Jesus Christ in His humanity away from His spiritual life and go to His divine nature for assistance.
 - c) Our Lord was being tempted regarding the sufficiency of the grace of God for the daily needs of His humanity.
 - d) The issue: Would Jesus Christ use His divine power or would He use the function of the prototype spiritual

life and wait for the grace provision of God the Father in the doctrinal rationale of logistical grace.

- e) It is not part of the Father's plan to permit the humanity of Christ in hypostatic union to starve to death.
 - f) The temptation was designed by Satan to by-pass the prototype spiritual life and make food more important than the spiritual life.
 - g) In this temptation, Satan solicits the divine nature to come to the rescue of the human nature of Jesus Christ in a state of terrible hunger by the performance of a spurious miracle.
 - h) There is both a value issue and a sin issue involved in this temptation. The sinful function of the third arrogance skill (self-absorption) could easily be rationalized through the second arrogance skill (self-deception) and result in the first arrogance skill (self-justification) that He had the right to turn the stones into bread in order to survive. This was also a temptation to depend on the divine nature to supply a legitimate need instead of depending on logistical grace. (5) The victory over temptation comes from the power of the infallible word of God interpreted and applied through the filling of the Holy Spirit. The pattern of victory was the application of metabolized doctrine circulating in the stream of consciousness under the filling of the Holy Spirit.
- v. Our Lord's answer to Satan begins with the monadic use of the definite article and the noun ANTHROPOS, which means "the unique man" and is a reference to the humanity of our Lord Jesus Christ in hypostatic union. The monadic definite article means this man is unique, one of a kind. This does not refer to mankind in general as it does in Deut 8:3. This is quoted from the Septuagint and not from the Hebrew. The definite article is used as a demonstrative pronoun and should be translated "This man."
- a) Christ reminds Satan that He is also the son of David, true humanity, unique humanity, perfect humanity, and that it is not God the Father's will for Christ to by-pass the filling of the Holy Spirit or the Old Testament canon.
 - b) Christ refocuses Satan in each temptation. When Christ said these two words, Satan knew immediately that our Lord would not function from his deity to solve the problem.
 - c) Jesus will resist the temptation through the power of

the infallible word of God interpreted and applied through the filling of the Holy Spirit. Instead of using His divine omnipotence, Jesus used the two power options of the prototype spiritual life. The filling of the Holy Spirit plus perception, metabolization, application of the inerrant word of God is the foundation for the spiritual life of the Church Age. Our Lord recognized the power of the word of God in dealing with temptation.

- d) Our Lord's answer indicates that you have to have bread to live, but that the necessities of life often blot out the spiritual life and should not do so. Our Lord's answer recognizes the fact that human food is a necessity but sustaining life, but not the most important thing in sustaining the life of the believer. What sustains the soul in life is even more important than what sustains the body, even though both are necessary.
- vi. Our Lord's answer is explained in Psalm 138:1-2, "A song belonging to David. I give thanks to You [the Lord Jesus Christ] with all my heart; before God [the Father] I will sing Your [the human nature of Jesus Christ] praises. I will prostrate myself in worship at the site of Your holy temple, and I will give thanks to Your person for Your unfailing love and doctrine; For You [Jesus Christ in hypostatic union] have magnified Your word [Bible doctrine, especially the teachings of the New Testament] above and beyond Your person."
 - a) The humanity of our Lord Jesus Christ put the infallible word of God above His person so that we would realize there is no substitute for Bible doctrine. The literal translation of the last half of verse two should be translated, "You have magnified Your word above and beyond Your person." Two names were given to our Lord's humility, Matthew 1:21, 23 (quoted from Isaiah 7:14), "Jesus" which means "Savior" and "Immanuel" which means "God with us" a title of His hypostatic union. Our Lord magnified His word above His name by staying with the prototype spiritual life.
 - b) Our Lord used the word of God in His humanity all of His life to handle the problems, difficulties, and temptations of life. He did not solve problems through miracles. He did solve problems through His human nature. He solved problems through the prototype spiritual life in His human nature. He solved problems through the word of God.

- 1) The power that won each battle against Satan came from the humanity of our Lord Jesus Christ and is mentioned in the phrase, "You have magnified Your word above and beyond Your person."
 - 2) The prototype spiritual life functioned only in the humanity of Jesus Christ in hypostatic union. Every temptation was designed to get Jesus Christ to abandon and ignore the prototype spiritual life and go for emotional and instant solutions.
 - 3) In that prototype spiritual life, Jesus applied Bible doctrine through the filling of the Spirit. He had the Bible doctrine in His soul.
 - 4) In this testing, Jesus did not solve the problem with miracles from His deity. Instead He magnified His word above His name and solved the problem from His human nature.
 - 5) Jesus Christ rejected performing a miracle as the solution to His problem of hunger. Miracles are not a part of the spiritual life, but the spiritual life is a day-by-day perception and application of Bible doctrine. Miracles are not a function of the will of man but the will of God. Miracles are not a problem solving device of the prototype spiritual life or the operational type spiritual life.
 - 6) Jesus Christ established a precedence for all time—miracles are not a part of your spiritual life, but a separate function of the sovereignty of God in compatibility with the divine purpose and plan for specific believers.
- c) You cannot have a passion for the word of God and live outside of its boundaries (sin, human good, and evil). If you have a passion for the word of God you will live inside of its boundaries. To establish the values of the spiritual life, Bible doctrine must become more important to you than you are to yourself. To live the spiritual life, Bible doctrine must be more important than you are. Under the prototype spiritual life the humanity of Jesus Christ magnified His word above His name. Under the operational spiritual life, the Church Age believer has the opportunity of magnifying Bible doctrine above his person. Only a passion for doctrine will destroy and eliminate a mean-spirited and arrogant soul, that is, pettiness.

The human nature of Jesus Christ in hypostatic union rejected all temptations to pettiness.

- d) What is this word that our Lord has magnified above His person? We find it in 1 Corinthians 2:16, "For who has known the thinking of the Lord that we should instruct Him. We have the thinking of Christ." The thinking of the person of Christ in hypostatic union is magnified above His person. His thinking is in writing in the canon of the New Testament.
- e) The fact that the Hebrew word SHEM, which is translated "name" refers to the "person" of Christ can be seen in Philippians 2:5- 11, "Keep on having this mental attitude within yourselves which was also resident in Christ Jesus, who, though He existed in the essence of God, He did not think equality with God a gain to be seized, but laid aside His privileges, taking the form of a servant, having come to be in the likeness of men. And being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even the death of the cross. Therefore also, God has highly exalted Him, and gave Him a name which is above every name [the name "Jesus" which was given at the virgin birth, Matthew 1:21], that at the name of Jesus every knee will bow of those who are in heaven [the Church in heaven] both on earth [believers alive on the earth at the Rapture—"this mortal shall take on immortality"] and under the earth [believers who died before the Rapture—"corruption taking on incorruption"], then every tongue will openly acknowledge that Jesus Christ is Lord, to the glory of God the Father."
- f) No one ever succeeds in the spiritual life until Bible doctrine is more important than they are. This is the essential quality of humility. Bible doctrine has to be more important than we are. There has to be something in this life that can knock the arrogance out of us, something that we will respect more than anything else in life. For the believer in Christ that thing must be Bible doctrine. If Bible doctrine is not more important than you are and anything in your life, then you do not have the right scale of values. If Bible doctrine is more important, then you have the greatest capacity for love and are qualified to be a husband, wife, or friend.
- g) The sum total of your spiritual life is the sum total of your attitude of worship. You have the equal

opportunity with all believers to actually magnify the word of God above your person—Bible doctrine becomes more important than you are.

- h) Jesus Christ established for all time the values related to our spiritual life, which is different from and greater than any spiritual life in the Old Testament or in the future. He established the principle that Bible doctrine is more important than we are. Bible doctrine was more important than His human nature.
- vii. The after battle report of the encounter between the humanity of our Lord and Satan concludes that no believer is ever to attack Satan. We are to stay on the defensive against Satan. Our Lord did not destroy Satan as He so easily could have, but magnified the word of God above and beyond His person. Satan assumed that the human nature of Christ was vulnerable to attack. Satan attempted to attack the prototype spiritual life with a spurious miracle to put an end to human history and his appeal trial. The spurious miracle was designed to cause the human nature of Christ to abandon the prototype spiritual life and switch to His divine nature. Succumbing to such temptation would cause the human nature of Christ to by-pass the filling of the Spirit and reject problem solving devices and apply doctrine to the situation. Miracles are not a solution to any problem in life. The same attack to by-pass doctrine as a solution is made every day to any believer who shows an interest in Bible doctrine. It is metabolized Bible doctrine circulating in your stream of consciousness through the filling of the Holy Spirit that turns Bible doctrine into the only dynamic power of defensive action against Satan authorized by God.
- viii. 2Corinthians 12:8ff, Paul made the mistake of asking for a miracle as a problem solving device three times to get rid of the throne in the flesh. God's answer was, "My grace [grace orientation as a problem solving device] has been and still is sufficient for you. My power [Bible doctrine] is made operational in the status of weakness." The divine solution (Bible doctrine and the problem solving devices) is the only solution. The human solution is no solution. Divine solutions are the only solutions and greater than any human solution. The divine solution is the function of the prototype spiritual life in the human nature of Christ in the dispensation of the hypostatic union and the operational spiritual life in the dispensation of the Church Age. Asking for miracles is denying the power of your very own spiritual life.
- d. The second temptation—to act independently of Bible doctrine in the soul, Matthew 4:5-7, "Then the devil took Him into the holy city

and had Him stand on the pinnacle of the temple, and said to Him, `If You are the Son of God [and You are], throw Yourself down; for it is written, "He will command His angels concerning You"; and "On their hands they will bear You up, So that You will not strike Your foot against a stone." Jesus said to him, `On the other hand, it is written, "You shall not put the Lord your God to the test."'"

i. Introduction.

- a) This is a temptation to jump 450 feet into the Kidron valley from the highest point of Herod's temple. This was certain death for the humanity of Christ unless He used the power of His divine nature to give Himself a safe landing. Satan suggested that this would be very impressive to people.
- b) This was a temptation to reject the doctrine of kenosis, to act independently of the filling of the Holy Spirit, and to act independently of the Bible doctrine in His soul. Satan found a Scripture that He thought would persuade Jesus Christ, but he had to leave out one line. This temptation was designed to misinterpret Psalm 91:11-12 and by-pass the second power option of the prototype spiritual life—metabolized doctrine circulating in the stream of consciousness.
- c) In both the first and second temptations, the issue was would the divine nature of Jesus Christ set aside the function of His human nature in the utilization of the power options in favor of two miracles performed by our Lord's divine power. Both temptations were designed to set aside the two power options of the prototype spiritual life and substitute two miracles from the divine nature of Jesus Christ in hypostatic union.
- d) If Jesus fails either test, the purpose of the incarnation would be defeated. There would be no salvation, no unique spiritual life, no resurrection. Furthermore, there would be neither kenosis or impeccability of Jesus Christ in hypostatic union.
- e) Everything in human history depended on the humanity of Christ facing the realities of these temptations and passing them, so that we could follow Him to the high ground of maximum glorification of God.
- f) During the dispensation of the hypostatic union, our Lord Jesus Christ voluntarily restricted the independent use of His divine attributes in compliance with the Father's plan for the incarnation and in compatibility with His own objectives of testing

- and proving the validity of the prototype spiritual life.
- g) In the fulfillment of the prototype spiritual life of our Lord, He did not use His own divine attributes in the execution of the prototype spiritual life to benefit Himself, to provide for Himself, or to glorify Himself. Therefore, in the performance of certain miracles, Jesus Christ relied on the power of God the Holy Spirit when the miracles were related to His humanity, Matthew 12:28; Luke 4:14-18. In other miracles to establish His identity as Messiah and to fulfill certain signs of His Messiahship, He performed miracles from His deity (for example, He turned water into wine, John 2:1-11). This was a legitimate use of His divine nature that did not contradict or conflict with the prototype spiritual life used by His human nature.
 - ii. Satan in his arrogance attempts to bully our Lord into showing off His deity. Arrogance always tries to bully others.
15. Our Lord's true humanity in hypostatic union depended on two categories of divine power for the execution of the Father's plan.
 - a. The omnipotence of God the Father related to logistical grace support.
 - b. The omnipotence of God the Holy Spirit related to the prototype spiritual life.
 16. Philippians 2:7, "He laid aside his privileges taking the form of a servant, having come to be in the likeness of mankind."
 17. Hebrews 9:13-14 teaches how the humanity of Christ was sustained on the cross. "For if the blood of goats and bulls [soteriology in ritual plan of God for Israel] and the ashes of a heifer, sprinkling those who have been defiled [rebound offering in ritual plan of God for Israel], sanctify for the cleansing of the flesh, how much more will the blood of Christ [saving work of Christ on the cross], who through the eternal Spirit [omnipotence of the Holy Spirit inside the prototype spiritual life sustaining humanity of Christ on the cross as a part of the great power experiment of the hypostatic union] offered Himself without blemish to God [perpetuation of impeccability of Christ inside the prototype spiritual life during His substitutionary spiritual death], cleanse your conscience from dead works to serve the living God?"
 18. There are two reasons why our Lord Jesus Christ endured the judgment for our sins on the cross.
 - a. The utilization of the filling of the Holy Spirit, Hebrews 9:14.
 - b. The use of the problem solving devices, especially the happiness of God, Hebrews 12:2.
 - c. The same power that sustained Jesus Christ on the cross is now available to every Church Age believer, but only inside the operational-type spiritual life. The dispensation of the hypostatic union sets the precedence for the Church Age.

- d. The same perfect happiness as a problem solving device that sustained Jesus Christ on the cross now belongs to every Church Age believer who attains the three stages of spiritual adulthood. Sharing the happiness of God is, along with occupation with Christ, the ultimate in problem solving devices.
19. The greatest testing of the prototype spiritual life occurred at the Cross.
- M. The Impeccability of Jesus Christ During the Hypostatic Union.
- 1. The humanity of Christ in hypostatic union used the prototype spiritual life functioning in His human nature. The deity of Christ did not prevent His humanity from sinning. Our Lord depended upon His spiritual life in His humanity. He depended upon what the deity of God the Father and God the Holy Spirit did for Him, but He never depended upon His divine nature. The attributes of deity never stepped over the line to help His humanity.
 - a. Hebrews 4:15, "For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things in the same way as we have, yet without sin." Our Lord was under attack in His human nature and used the power of His spiritual life in His humanity to resist all temptation. The impeccability of Christ is eternal but the testing of Christ only occurred in the dispensation of the hypostatic union and only against the human nature. God cannot be tempted. Deity does not come to the rescue of the humanity of Christ in hypostatic union; yet, the human nature of Christ was the target of all the forces of hell.
 - b. Hebrews 2:18, "For since He Himself was tempted in what He had suffered, He is able to come to the aid of those who are being tempted." Our Lord comes to the aid of those who are being tempted through the function of the unique spiritual life of the Church Age, not through prayer. The human nature of Jesus in hypostatic union came to the aid of all Church Age believers by using the prototype spiritual life and proving that it works and then providing it for us.
 - c. The human nature of Christ in hypostatic union was the target of the greatest temptations in history. The attributes of the divine nature could not be transferred to the human nature of Christ to help the human nature resist temptation. The human nature had to depend entirely on the plan of God the Father and the power of God the Holy Spirit.
 - d. Hebrews 12:3, "Think about Jesus who has endured such hostility of sinners against Himself that you may not be worn out, fainting in your souls." These temptations were directed toward wearing Him down so He would faint in His soul and sin. But He did not.
 - 2. Jesus Christ remained impeccable though His humanity was temptable. He did not once sin or yield to a temptation, though He was tempted in every area.
 - 3. The doctrine of impeccability states that our Lord in hypostatic union did

- not sin during the incarnation.
4. Two Latin phrases summarize the doctrine of impeccability related to our Lord Jesus Christ.
 - a. Jesus Christ is said to be “non posse peccare,” meaning, “not able to sin.” This refers to the deity of Christ. As God, Jesus Christ is not able to sin. It’s blasphemous and unthinkable to associate temptation or sin with infinite and holy God. James 1:13, “Let no man say when he is tempted, ‘I am tempted by God,’ for God cannot be tempted with evil nor does He tempt anyone.”
 - b. Jesus Christ is said to be “posse non peccare,” meaning, “able not to sin.” This refers to the humanity of Christ inside the prototype spiritual life. As true humanity, Jesus Christ was able not to sin because He continued to reside inside the prototype spiritual life.
 5. Though the humanity of Christ was tempted in all ways that we are tempted and far beyond any temptation we have ever experienced, He remained perfect; He did not sin.
 6. The reason for our Lord’s continued perfection in His humanity was the residence of the humanity of Christ in the prototype spiritual life under the enabling power of the Holy Spirit.
 7. Because of the virgin pregnancy followed by the virgin birth, our Lord’s humanity did not possess a genetically-formed old sin nature. At the point of the virgin birth, there was no imputation of Adam’s original sin.
 8. Our Lord’s humanity was born into the prototype spiritual life. Therefore, all His temptations came from outside of Himself, like our original parents in the Garden; they did not come from within because He did not have a sin nature. Hebrews 4:15, “He was tempted in every way just as we are tempted, yet without sin.”
 9. The humanity of Christ was both temptable and peccable; i.e., He had the ability to sin because His humanity had volition.
 10. The deity of Christ was neither temptable nor peccable; therefore, He was impeccable.
 11. In hypostatic union, our Lord was tempted in His humanity, but He remained impeccable from the standpoint of the hypostatic union.
 - a. As eternal, infinite, and holy God, Jesus Christ is not able to sin. As true humanity inside the prototype spiritual life, under the omnipotence of the Holy Spirit, He was able not to sin, though He was tempted far beyond anything we’ve ever known.
 - b. The human nature of Christ was temptable; the divine nature of Christ was not temptable. Temptability does not mean susceptibility.
 - c. While our Lord’s temptations were real, He had infinite power to resist all temptations, both from His deity and from the omnipotence of the Holy Spirit inside the spiritual life.
 - d. Our Lord’s temptations were real, but the power of resistance was so great that He remained in a state of perfection. In theology, we call this impeccability.

- e. By way of illustration, a piece of copper wire can be bent and broken. But if the piece of copper wire is welded to a steel bar, it cannot be bent or broken. By analogy, the humanity of Jesus Christ is the copper wire; His deity is the steel bar. The combination of the two means He did not sin. So because of the hypostatic union, Jesus Christ was able to resist all sin.
 - f. By His reliance on the omnipotence of the Holy Spirit inside the spiritual life, Jesus Christ set a precedence for us in the Church Age. Inside the spiritual life, you do not have to say “yes” to sin. If you stand fast, you can overcome that temptation.
12. Impeccability qualified our Lord to become a lamb without spot and without blemish. Therefore, He could go to the cross and be judged for the sins of the world. He became “the lamb of God who takes away the sins of the world.”
13. Many verses document our Lord’s impeccability.
- a. Speaking of our Lord during the great power experiment of the hypostatic union, 1Peter 2:22 says “He committed no sin, nor was any deceit found in His mouth.” 1Peter 2:24 says, “He carried our sins in His own body on the cross.”
 - b. Our Lord remained impeccable during the entire course of the great power experiment of the hypostatic union. 1John 3:5, “Indeed, you know that He was revealed [incarnation] in order that He might carry our sins. In fact, sin was not in Him.”
 - c. Hebrews 7:26 describes our Lord in His humanity. “Holy, blameless, pure, set apart from sinners, exalted above the heavens.”
14. The impeccability of Jesus Christ in the great power experiment of the hypostatic union is based on three factors.
- a. The deity of Christ is not temptable and is impeccable.
 - b. The humanity of Christ inside the spiritual life is temptable, but is able to resist the temptation and not sin, and therefore remain impeccable.
 - c. The person of Christ in hypostatic union is temptable but impeccable. This qualifies the humanity of Christ to be judged for our sins on the cross.
15. Impeccability must precede the doctrine of reconciliation. There would be no salvation through faith in Christ were it not for the fact that Jesus Christ remained impeccable when He was judged on the cross. Apart from the impeccability of Christ, there could be no removal of the barrier between God and man in the doctrine of reconciliation.
16. Jesus Christ in hypostatic union is like an unconquerable nation. It can be attacked but never defeated.
17. Impeccability qualified our Lord to become an offering for us. 2Corinthians 5:21, “He made Him who knew no sin to be sin as a substitute for us, that we might be made the righteousness of God in Him.” Our Lord would never be a sinner by His own volition, so He had to be made sin by

imputation from God the Father.

18. The impeccability of Christ is the basis for the strategic victory of the dispensation of the hypostatic union. Hebrews 2:14, "Since, therefore, homo sapiens have blood and flesh, He Himself likewise partook of the same [humanity of Christ], that through death [substitutionary spiritual death on the cross] He might render powerless the devil who had the power [rulership of the world] by means of [real spiritual] death."
- N. The Unique Spiritual Death of our Lord Jesus Christ. See the Doctrine of the Substitutionary Spiritual Death of Jesus Christ.
- O. The False Interpretation of the Hypostatic Union: Gnosticism. Gnosticism implies that the deity of Christ is possessed by the humanity of Christ or indwelt the humanity of Christ, saying that the union is only harmony or sympathy. In truth the union is personal. The two natures have been combined into one essence which is personal and eternal.

Spir Dynamics 1333-4, 7/26/98; 1329; 1301-1304; 928-88; 658; Ephesians 874ff, 197, 1156-9; Revelation 649, 685; Isr 163-6 1/15/92
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The Importance of Bible Doctrine (NB1)

1. Definition. Bible doctrine is the content of the canon of scripture, but the content which emphasises communication. Bible doctrine is what the Bible has to say when it is taught. It is the communication of Bible information on the basis of exegesis, classification, analysis, interpretation of scripture by authorised personnel - someone who has the gift of pastor-teacher and someone who is prepared through study to communicate Bible doctrine. Since Bible doctrine is the mind of Christ — 1 Corinthians 2:16 — it must be communicated by those who have been authorised, and beginning in the past this means the prophet, the Levitical priesthood, the apostle, and the pastor-teacher in this particular period of history.
2. In His dying breath the Lord Jesus Christ made doctrine the spiritual legacy of the royal family of God. Our Lord Jesus Christ died twice on the cross. His first death was a spiritual death bearing our sins, taking our place. He was judged in our place, He became our substitute. And because Jesus Christ completed the work of salvation while He was very much alive He said “It is finished.” Finished means that salvation was completed. Nothing could be added to it, nothing could be taken from it, salvation was a completed fact. Then Jesus Christ began that very quick process of dying physically. He exhaled one breath before He died, and in His last breath He uttered the words of Psalm 31:5 — “Into your hands I deposit my spirit, for you have delivered me O Jehovah, God of doctrine.” So the Lord Jesus Christ Himself explained where He had the spiritual stamina, the strength, the motivation, the courage, the nobility, to take the most awful course in history and follow it to the object which was the cross. According to Colossians 2:14,15, Hebrews 2:14,15 the Lord Jesus Christ broke the back of Satan on the cross, He accomplished the strategic victory, He provided everything necessary in that moment for our eternal salvation. Now something is added to it because of the work of Christ, because of the strategic victory, because of His resurrection, ascension and session the Age of Israel was suddenly interrupted. A new dispensation was begun, the dispensation of the Church, the age of the royal family of God, a dispensation in which we find ourselves today at this moment. And in order that the royal family of God might understand its mission on earth, its objective, Christ has passed on to it the regimental colours of Bible doctrine.
3. This legacy, this spiritual heritage of Bible doctrine, also existed in Old Testament times. Psalm 138:2 — this particular passage is talking about David as a soldier. This verse is generally misunderstood because two or three words are not quite correctly translated. “I will worship” — the hithpael imperfect of the verb shachah. The hithpael stem is a reflexive stem. Every time that you have a verb in the Hebrew it always has five possible meanings, depending on the stem. The hithpael stem is reflexive but it is also the stem of freedom. Shachah, again, is the word for worship. Actually, it means to bow down but eventually it came to mean worship. This is not quite correctly translated unless you understand that when it says “I will worship” the subject “I” is free to worship or not to worship. It means that no one must ever be coerced into worship. You must want to worship, you must be motivated to worship. You must worship because it comes

from the capacity of doctrine in your own soul. That is why the communion service is such a wonderful examination, it tests to see how much doctrine you have in your own soul. So we translate that "I myself will worship toward the temple." Problem: There is no temple at that time. It will be built in Solomon's day. So what do we have here? Actually, the temple here refers to the fact that David is worshipping toward heaven. When he worships he is looking up, he is not bowing his head. David recognises where headquarters is, he recognises that heaven is the abode of God, he is occupied with the person of the Lord Jesus Christ, as a great soldier he has a maximum amount of Bible doctrine in his soul, and when he says "I will worship toward the temple" he is talking about the real holy of holies. He is prophetically anticipating the fact that the veil would be torn apart at the cross and that you and I would live in the holy of holies. So here is a king looking forward to the day when there would be a royal family on the earth and every believer would live in the palace. You and I today live in the palace because of the dispensation in which we were saved. David will not be a king in heaven. We will be royal family in heaven and he will be there but he will not be a king at that time, but he was looking forward to it, and when he was looking forward to it he was recognising something else. He was recognising that God is perfect, and if God is perfect any time He has a plan it can only be a perfect plan. It is impossible for a perfect God to come up with an imperfect plan. Therefore he was recognising that everything depended on who and what God is, and that God had already set up the five paragraph field order, God had already made the issue clear and it was merely a matter of being oriented himself. And when David said, "I myself will worship" in effect he was saying "I am oriented to the plan of God". In other words, we are looking at David at a time when he had maximum doctrine in his soul, we are looking at David on the edge of the supergrace life, on the high ground. David is on the high ground, he is holding the high ground at the time that he says this.

- a. "of your holiness" — in other words when he takes the high ground his first look is an upward look. David never lost track after those dismal days as a battalion commander and as a mercenary force hired out to the Philistines. After he recovered from that stage of reversionism he never had any illusions as to the source of his grace and blessing. Therefore, this is actually a statement of occupation with the person of Jesus Christ. David is standing at a high spot, he has taken the high ground, he has made the point of maturity, he is now a supergrace believer as he utters these words.
- b. "and praise" — the hiphil imperfect of the verb *jadah*. The hiphil stem is causative active voice. He is caused or motivated to praise. But it doesn't really mean praise. Basically this word means to celebrate. You will never praise or celebrate the Lord until you are motivated, and you will never be motivated until it comes from inside you - not some herd-bound thing, but inside you. If it comes from inside you it comes from your soul, and if it comes from your soul it is because you kept going, you kept going, you never let anything stop you.
- c. "your name" is literally "your person." The word *shem* means reputation or

person. Here it means person, later on we will see it as reputation — “and celebrate your person.” Ritual must have something in the soul to relate it to reality. Ritual without reality is meaningless and because we have doctrine in the soul we love and appreciate who and what Christ is, and because we have doctrine in the soul we love and appreciate the traditions of our freedom as they relate to our military organizations.

- d. The next word is “for”, but it is not for at all, it is the causal waw which is almost like the Greek gar which has so many meanings. Gar can be explanatory, it can be inferential, it can be a lot of things. So with waw. This is what is called a causal waw and therefore you never translate it “for”, you translate it “because.” He is going to explain to us why he worships the Lord, why he is occupied with Christ, why he recognises the celebrityship of Jesus Christ. He is going to explain all of this in detail, very quickly.
 - e. “thy loving kindness” — lovingkindness is an old English word which is anachronistic, it really doesn’t have too much meaning to us any more because the word “love” has been so abused. In the Hebrew “lovingkindness” is a very short noun, chesedh, and it means grace. Grace depends on who and what God is. Under grace God does the planning, God provides, God meets the need. It should be translated “because of your grace.”
 - f. “for thy truth” — emeth, which means doctrine — “and because of your doctrine.”
 - g. “for” — once more it is a causal concept, but this time it is a conjunction. Instead of being the causal waw it is a little stronger, ki; and then we have “thou hast magnified” — the hiphil perfect of gadal; then we have “thy word” — im rah, which means categorical, analytical, exegetical discourse. We will simply translate it “doctrinal teaching.”
 - h. “above all thy name” — this is a prepositional phrase, al plus shem which means fame, renown, or reputation. It should be translated “over your reputation” — “you have magnified your doctrinal teaching over your reputation.” In other words, God’s character is no the line with Bible doctrine. The principle of doctrine is more important than reputation.
 - i. Translation: “I myself will worship toward the temple of your holiness [heaven], and celebrate your person [occupation with the person of Christ] because of your grace and because of your doctrine; because you have magnified your doctrinal teaching over your reputation.”
 - j. God is revealed, God utilises, God has centered everything for us in Bible doctrine. Therefore, Bible doctrine is more important than the air that you breathe. God the Father attaches the highest importance to doctrine because it expresses who and what Christ is, because it expresses His plan, because it provides the logistics for His plan, because it provides everything that we will ever need at any time. God the Father attaches the highest honour to the person and the work of Christ but that would be obscure apart from Bible doctrine.
4. Bible doctrine preexisted the human race. Bible doctrine is the thinking of Christ,

- Bible doctrine was the plan of God the Father, Bible doctrine is authored by the Holy Spirit; and since God the Father, God the Son, and God the Holy Spirit always existed Bible doctrine preexisted with them - Proverbs chapter eight.
5. Attitude toward Bible doctrine determines whether the believer is going to be blessed or disciplined.
 6. Proverbs 8:33-36 —
 - a. Verse 33 — “Pay attention to doctrinal teaching [heed instruction]” — listen to the teaching of doctrine. And what happens when you do? — “so that you will be wise” — wisdom is maximum doctrine on the launching pad. Wisdom is spiritual common sense, Bible doctrine on the launching pad, the utilisation of Bible doctrine. Wisdom is more than common sense though, wisdom is living by divine principles, basing your life on divine principles. It means to have principles — “do not neglect it”. How can you neglect it? When anything else is more important than assembling for Bible teaching.
 - b. Verse 34 — “Blessed” — as here is “happineses”, plural because as you advance and follow the colours to the high ground and to the tactical victory you have two kinds of happiness, spiritual and material. One is related to the person of Christ and the other is related to supergrace blessings. “to the man who listens to me” — “me” is Bible doctrine. This is a personification of Bible doctrine — “watching daily” — the daily function of GAP — “at my gates” — the gates of the ancient world was the place for assembly, an auditorium — “waiting at my door posts” — that indicates a positive attitude toward the Word of God.
 - c. Verse 35 — “For he who finds me [Bible doctrine] finds capacity for life, and obtains supergrace from the Lord.”
 - d. Verse 36 — the other side for those who will not persevere. “But he who sins against me [negative volition toward doctrine] injures himself; and those who hate me [doctrine] love death [the sin unto death].”
 7. Therefore, doctrine is the basis for the distribution of supergrace blessings — Isaiah 53:12, “Therefore I [God the Father] will distribute the spoil of victory to him [Christ]” — Christ is the victor in the great angelic warfare — “because of the many [believers, members of the royal family], then he will distribute the plunder of victory to the great ones [the heroes, any believer who GAPS it to supergrace], because he poured out his soul to death; prior to this he was identified with the [Levitical] offerings for sin;” — in other words, He fulfilled them all — “because he himself carried the sin of the many [human race], and about the offering for sin it was caused to fall upon him.” The strategic victory of Christ began on the cross when He bore our sins in His own body on the tree.
 8. Bible doctrine is more real than empirical knowledge — 2 Peter 1:12-21. When a believer continues to take in doctrine it becomes more real to him than anything else. With this viewpoint he is motivated for everything in life for which God designed him to do.
 9. The plan of God is advanced and vindicated through Bible doctrine — Isaiah 53:10. God the Father in eternity past appointed Jesus Christ the mission of eternal salvation for the human race. When he was on the cross bearing our sins

and taking our place that mission was accomplished. Now we simply believe in the Lord Jesus Christ and have eternal salvation. “He shall see his seed” — the royal family of the Church Age — “he shall prolong his days” — the future rule over Israel — “therefore the plan of Jehovah the Father shall advance by his hand.” The plan of God advances through the Lord Jesus Christ. The plan of God advances today because Jesus Christ has given to us the heritage of Bible doctrine. In another way, Romans 3:4 says the same thing — “Shall unbelief cancel the faithfulness of God?” If someone says I no longer believe, does that cancel anything? No. God remains faithful no matter what our instabilities may be in life. Answer: “Definitely not. Moreover, let God continue truthful though every man a liar; even as it stands written, That you might become vindicated by means of your doctrine [the doctrine you learn], and that you might become victorious when you are being maligned.”

10. Lack of doctrine destroys a nation — Hosea 4:1-6.
11. The communicator of Bible doctrine authorised for the Church Age is the pastor-teacher — Ephesians 4:11-13; Colossians 1:25-29; Hebrews 13:7,17.
12. The communication of doctrine establishes the balance of residency in the soul of the believer. When the believer is filled with the Spirit the Holy Spirit controls the soul as well as the body. There is something missing — minus doctrine in the soul. Therefore we have the word of God, we have the communicator authorised to do so, we have the local church as the classroom, in order that this minus might become a plus. The filling of the Spirit plus doctrine resident in the soul is the dynamics of the royal family on this earth. Therefore Bible doctrine is important to balance out the residency of the soul. Without Bible doctrine in the soul and only the filling of the Spirit you have unbalance and this must be rectified. It is rectified by doctrine in the soul — balance of residency.
 - a. Bible doctrine is transferred from the written page of the Word of God to the soul of the believer under the function of GAP. That means that there is doctrine resident in the Word. That means that there is a communicator authorised by God and a place to do it which is the local church. That means that when this doctrine is communicated under the ministry of the Holy Spirit it becomes resident in the left lobe only. But doctrine in the left lobe won't do it. James says that you must be a doer of the Word and not a hearer only. A doer of the Word is one who has doctrine in his right lobe or on the launching pad. So hearing the Word is the first stage. Transferring it over is a grace function, but the point is that the doctrine you use is the doctrine you have transferred to your right lobe. We call that a grace apparatus for perception because regardless of your human IQ God has provided at the point of salvation a system, an apparatus of the soul, whereby you can understand doctrine whether you are two points above a moron or a genius. Your human IQ is never an issue. There is no such thing as a person who is a believer who cannot through persistence understand Bible doctrine.
 - b. The purpose of this transfer is to establish in the soul of the believer balance of residency, the stability necessary for us to fulfill our objective in life.

- c. As a badge of royalty the body of every Church Age believer is indwelt by God the Holy Spirit.
 - d. When the believer is filled with the Spirit in compliance to Ephesians 5:18 a residency of the third person of the Trinity is established.
 - e. Since the Spirit works through the Word, or Bible doctrine, the filling of the Spirit creates a vacancy in the soul.
 - f. This vacancy is filled by the daily function of GAP creating a balance of residency necessary for the function of the royal family on earth.
13. Consequently, the importance of consistency in the function of GAP. It is important that we persist, that we continue to take it in, today, tomorrow, the next day, and the next, regardless of other circumstances in life — Hebrews 10:25.
14. Principles
- a. The promise mentioned in verse 36 has to do with your paragraph of supergrace blessing.
 - b. The promise, then, refers to supergrace blessings promised in eternity past. These supergrace blessings come to you on the basis of persistence, of perseverance, in following the colours.
 - c. Consistency, then, is the secret to growing up spiritually, therefore the secret to taking the higher ground of the supergrace life.
 - d. The believer must be challenged to GAP it daily regardless of the circumstances which arise in his life. The principle is that no matter what we must realise the importance of Bible doctrine.
 - e. No matter what is perfectly expressed in this life it is always going to be distorted. Therefore, when you do not understand what is being taught from any given passage your persistence must recognise that your persistence will understand when the time comes.
15. The same concept is found in Colossians 2:6,7. Paul in Colossians 2 is setting up a defense perimeter to regroup the Colossians. They had been pretty badly mauled by some false doctrine. So in setting up a defense perimeter to regroup them, this is what he says. “According as you have received to yourselves Christ Jesus the Lord, so keep walking in him.” Now what he is saying is this. How did you begin the Christian way of life? Well at first you didn’t know anything. Then somewhere along the line you were squared away by hearing what the true gospel is. As a spiritual baby it was a brand new ball game and gradually you had to learn the whole thing, and it took a little time. Don’t be discouraged is the principle. Then in Colossians 2:7 Paul sets up that perimeter — “Having been rooted and constantly being built up in him, being stabilised by means of doctrine, in the manner that you have been taught, overflowing with thanksgiving.”

The Doctrine of Idolatry

1. Idolatry is forbidden by the Word of God — Exodus 20:3,23; 23:24; Deuteronomy 4:28; 5:7; 6:14; 7:16; 8:19. In the ten commandments the first commandment prohibits mental or soulish idolatry, the second commandment prohibits overt idolatry.
2. Idolatry is spiritual adultery, an attack upon category #1 love — Jeremiah 3:8-10; Ezekiel 16:23-43; 23:24-30; Revelation 17:1-5.
3. Idolatry of mind precedes idolatry of practice. In other words, mental idolatry occurs before overt idolatry — Judges 2:10-13; Ezekiel 14:7.
4. Idolatry is caused by rejection of the Lord Jesus Christ or negative volition toward doctrine in the believer. The principle with the unbeliever is found in Romans 1:18-25.
5. Demons function through idols and the practice of idolatry — Zechariah 10:2.
6. Idolatry is called the devil's communion table — 1Corinthians 10:19-21.
7. Since idolatry is related to the emotional revolt of the soul it often produces psychotic conditions like the phobias, the fear psychoses of Jeremiah 50:38.
8. Idolatry is related to sexual sins under the phallic cult — Ezekiel 22:3-18; 23:37-49. Consequently, idolatry has an adverse effect on both soul and body — 1 Corinthian 6:9.
9. Idolatry causes national judgement of the fifth cycle of discipline to a nation — Isaiah 2:8, 18-20; 21:9; 36:18-20; 37:12-19; Jeremiah 3:6-11; 2:27-30; 7:17-20; 17:1-4; Ezekiel 6:4-6.

Idolatry (1979, 1989, 1997)

Spiritual Dynamics 1071 5/20/97; Ephesians 1153 10/4/89; 7/29/79

- A. Demon possession functions under the principle of idolatry, Zech 10:2.
- B. Idolatry is analogous to spiritual fornication or adultery. Spiritual adultery was often used in the Old Testament as a synonym for apostasy. Jeremiah 3:8-10; Ezekiel 16:23-43, 23:24-30; Revelation 17:1-5.
- C. Idolatry is called the devil's communion table, 1 Cor 10:19-21.
- D. The General Characteristics of Idolatry.
 - 1. Idolatry is related to demonism in Leviticus 20:6. Idolatry combines demon possession with the Phallic cult. It was one of Satan's greatest systems of religion. Idolatry, demonism, and immoral degeneracy are a manifestation of the unbeliever status quo. Idolatry became a basis for every imaginable sin.
 - 2. Idolatry is related to sexual sins in Ezekiel 23:3-18, 37-49; Leviticus 18:3-25. This includes abnormal sexual sins, as noted in Deuteronomy 12:29-31.
 - a. In Jeremiah 9:14 **But they followed the scar tissue of their hearts and after the Baals, in which their fathers had trained them.** The phallic cult came from the Phœnicians.
 - b. The phallic cult includes immorality of all kinds, such as incest, fornication, homosexuality, bestiality, demonism, human sacrifice, rejection of authority, and social degeneracy.
 - c. The entire religious background of the Phoenician phallic cult is found in the epic of Ugarit. God the Father is counterfeited by the god El. The Son is counterfeited by Baal. Baal has a struggle once a year with Mot, the god of death, and he dies (the counterfeit of the cross). Baal had a wife-sister, Anoth, who finds his body and brings it back to life (the counterfeit of the resurrection). She is the goddess of sex, murder, warfare, and love. In Phoenician she is Ashtarti; in Latin she is Venus.
 - 3. Idolatry is related to human sacrifice, Leviticus 20:1-5.
 - 4. Idolatry is related to rejection of authority, Leviticus 20:9.
 - 5. Idolatry is a part of social degeneracy, Leviticus 20:10-23.
- E. Idolatry is always forbidden by God in any form, Exodus 20:3, 23, 23:24; Deuteronomy 4:28, 5:7, 6:14, 7:16, 8:19. The first commandment of the Decalogue prohibits mental idolatry; the second commandment prohibits overt idolatry, Ex 20:1-6; Deuteronomy 5:6-10.
- F. Idolatry results in the national judgment of the fifth cycle of discipline, Isaiah 2:8, 18-20, 21:9, 36:18-20, 37:12-19; Jeremiah 3:6-11, 2:27-30, 7:17-20, 17:1-4; Ezekiel 6:4-6.
- G. Idolatry is caused by rejection of Jesus Christ as savior. Rejection of Christ creates a vacuum, and into that vacuum is drawn idolatry. Romans 1:18- 25. Idolatry begins in the mind and proceeds to overt practice, Jud 2:10-13; Ezekiel 14:7.
- H. Idolatry in relationship to emotional revolt of the soul produces psychotic conditions as well as a variety of phobias, Jeremiah 50:38.

- I. Idolatry is related to the sexual sins of immoral degeneracy, Ezekiel 22:3- 18, 23:37-49; 1Corinthians 6:9.
- J. While the believer can enter immoral degeneracy, idolatry and demon possession are sins of the unbeliever only. Believers can, however, be influenced by demons through living in the cosmic systems or by immoral degeneracy. Therefore, two categories of people become involved in idolatry.
 - 1. The unbeliever in immoral degeneracy.
 - a. 1Corinthians 6:9-11 **Or do you not know that the unrighteous [the unbeliever] shall not inherit the kingdom of God? Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor Katamites [male homosexual prostitutes], nor homosexuals, nor thieves, nor greedy people [pimps or panderers], nor drunkards, nor abusive persons, nor swindlers, shall inherit the kingdom of God. And such were some of you; but you were washed, you were sanctified, you were justified in the person of the Lord Jesus Christ, and by the Spirit of our God. Ephesians 5:5 For you know this principle if you have learned the pertinent doctrine, that every male prostitute, either a pervert or a panderer who is an idolater, has no inheritance in the kingdom of Christ even God. Revelation 21:7-8 He who overcomes [believer] shall inherit these things, and I will be His God and he will be My son. But for the cowardly [unbeliever] and unbelievers, both the detestable and the murderers, both fornicators and drug abusers, and idolaters and all liars, their part will be in the lake that burns with fire and sulfur, which is the second death.**
 - b. The sins of immoral degeneracy are always related to the practice of idolatry on the part of the unbeliever.
 - 2. The believer in immoral degeneracy.
 - a. Believers can practice idolatry, such as the Catholic Church's worship of Mary, the mother of the humanity of our Lord.
 - b. 1Corinthians 6:9-11 **I wrote you in my letter not to associate with immoral people [those involved in immoral degeneracy]; I did not at all mean with immoral people of this world [unbelievers], or with the greedy [pimps and panderers] and swindlers, or with idolaters; for then you would have to go out of the world. But now I write to you not to associate with any so- called brother, if he should be an immoral person, or greedy, or an idolater, or a slanderer, or a drunkard, or a swindler—not even to eat with such a one.**
- K. The believer is commanded to have nothing to do with idolatry.
 - 1. 1Corinthians 10:14 **Therefore, my beloved brethren, flee from idolatry.**
 - 2. 2Corinthians 6:16 **Or what agreement has the temple of God with idols? Just as God said, 'I will dwell in them, and walk among them, and be their God, and they shall be My people.'**
- L. Unbelievers worship demons in the function of idolatry. Revelation 9:20 **And the rest of mankind who were not killed by these plagues did not change their mind about the works of their hands [idolatry], so as not to worship demons, and the**

idols of gold, silver, brass, stone, and wood, which can neither see nor hear nor walk.

- M. Idolatry means demonism. Leviticus 17:7 *And they shall no longer offer their sacrifices to the goat-demons to which they prostitute themselves.* Deuteronomy 32:16 *They angered Him with their detestable idols.* Deuteronomy 32:17 *They sacrificed to demons, who are not God.*
1. For the unbeliever idolatry is the quickest way to become involved in demon possession.
 2. Idolatry gives the unbeliever the opportunity to use his volition for demon possession.
 3. Idolatry caused Israel to enter immoral degeneracy, Psalm 106:34-39 *They did not exterminate the peoples [Canaanites], as the Lord had commanded them, but they mingled with the nations, and adopted their customs [the Phallic cult and idolatry], and they worshipped their idols, which became a snare to them. They even sacrificed their own sons and daughters to demons. Consequently, they shed innocent blood, the blood of their sons and their daughters, whom they sacrificed to the idols of Canaan; and the land was polluted with their blood. They defiled themselves by what they did, by their deeds they played the whore.*
 4. Idolatry is demon possession to unbelievers, and demon influence to believers. 1Corinthians 10:14-21 *Therefore, my beloved, flee from idolatry. I communicate to wise believers; you judge what I say. The cup of blessing which we bless [Eucharist], is not this fellowship with God from the blood of Christ? The bread which we break, is not this fellowship with God from the body of Christ? Since there is one bread, we who are many are one body; for we all share from one bread. Look at the nation Israel; are not those who eat the sacrifices sharers in the altar? Therefore, what do I imply? That a thing sacrificed to idols is anything, or that an idol is anything? No, but I am teaching that what the unbeliever sacrifice, they sacrifice to demons, and not to God; therefore, I do not want you to become fellowshippers with demons. You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the table of the Lord and the table of demons.*
 5. The believer under demon influence learns false doctrine. 1Timothy 4:1 *The Spirit explicitly communicates that in latter periods of time some believers will become apostate, giving attention to deceitful spirits and doctrines of demons.*

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Doctrine of the Importance of Doctrine

Ephesians #996 2/9/89; 5/3/81; 7/4/78; 4/12/77; 10/11/76; 8/6/76; 12/24/74 Some of the translations were expanded out in the Romans series.

A. Definition.

1. Doctrine is important because it is related to the attributes of God.
2. Doctrine is the basis for all true worship. Psalm 138:2 **I myself will worship toward Your holy Temple, and praise Your person [name] for Your grace and doctrine. For You have magnified Your doctrine above Your person.** Praising the Lord is not saying an empty hollow phrase, but thinking doctrine. The only way you can apply doctrine is to put doctrine first in your life.
3. By comparing Luke 23:46, **"Into Your hands I deposit My spirit,"** with Psalm 31:5, we learn what was not recorded in Luke, **...for You have delivered Me, O Lord, God of doctrine.**
4. Romans 3:3-4 **Shall their unbelief cancel the faithfulness of God? Definitely not! Moreover, let God continue faithful, even though every man is a liar. Even as it stands written [in Psalm 51:4], That You might be vindicated by Your doctrine, and that You might prevail when You are maligned.**
 - a. God only deals with us in truth. All faithfulness is based on truth. God always levels with us and tells us the truth.
 - b. You can malign the truth (Bible doctrine), but you can't destroy it. Bible doctrine is maligned in two ways.
 - (1) Distortion, which is false teaching.
 - (2) Ignorance.
5. Bible doctrine is the content of the Bible communicated by teaching and instruction. It is the communication of Bible subjects based on the exegetical analysis from the original languages, including the context, analysis, classification of subjects and teaching.
6. While grace is the genius plan of God to bless us and integrity is the character of God, doctrine is the manifestation and explanation of that genius.
7. Bible doctrine is the written permanent expression of God's integrity to the human race. It is the verbalization of divine justice. Doctrine is the study of the attributes of God. Psalm 33:4 **For the Word of the Lord is integrity, and all His provision is in faithfulness.**
8. Bible doctrine is the thinking of God in terms of relationship to the human race. Nothing is more important than knowing what God thinks, understanding how God operates, and understanding the basis for all of these things through His integrity.

B. Nomenclature for Bible Doctrine.

1. Hebrew.
 - a. EMETH means true versus false doctrine, Proverbs 22:21; Psalm 31:5, 25:5, 26:3, 86:11, 119:142.
 - b. CHAKMAH means doctrine in the right lobe of the soul, Psalm 8:1.
 - c. SHEMUAH means what is heard or concentrated on, Isaiah 28:9.

- d. LEQACH refers to the self-discipline necessary to learn doctrine, Deut 32:2; Proverbs 4:2; Job 11:4; Isaiah 29:24.
 - e. MUSAR means what is learned by discipline or instruction, Job 10:8; Proverbs 1:2, 4:13, 23:23. It refers to learning Bible doctrine as the principle by which you live your life.
2. Greek.
- a. GINOSKO means to learn, to know; GNOSIS means objective understanding in the left lobe of the soul.
 - b. EPIGNOSIS means doctrine in the right lobe.
 - c. PROGNOSIS, PROGINOSKO means doctrine in the mind of God; doctrine which existed in eternity past, the "foreknowledge" of 1Peter 1:2 which refers to God's omniscience.
 - d. LOGOS means speech, word, thinking, doctrine, Hebrews 6:1; 1Corinthians 1:18.
 - e. DIDACHE means what is taught, Matthew 7:28, 22:33; Mark 1:22, 27; 4:2; 1Corinthians 14:6; 2Timothy 4:2; Hebrews 6:2; Revelation 2:14; Romans 6:17, 16:17.
 - f. GNOSTOS means capable of being known, doctrine as a potential, intelligible, Romans 1:19.
 - g. DIDASKALIA means the teaching of doctrine or what is taught, Matthew 15:9; Ephesians 4:14; Colossians 2:22; 1Timothy 1:10, 4:1, 6, 13, 16; Titus 1:9, 2:1, 7, 10; 2Timothy 3:10, 16, 4:3.
 - h. SUNEISIS, SUNEIDESIS means doctrine in the conscience.
 - i. GNOTES refers to an expert in doctrine, Acts 26:3.
- C. The believer's legacy in Old Testament times was Bible doctrine.
- 1. Psalm 138:2 *I myself will worship toward the temple of Your Holiness [heaven], and I will be motivated to praise Your person because of Your grace and Your doctrine, because You have magnified Your doctrinal teaching over Your reputation.*
 - 2. Worship is the intake of Bible doctrine. God's reputation with you is based on your understanding of doctrine.
 - 3. Doctrinal teaching is your highest priority in life. We must be motivated by Bible doctrine to praise God. Once you understand the integrity of God, you have enough doctrine to praise Him.
 - 4. Doctrinal teaching is the only way anyone can understand the integrity of God. This is why doctrinal teaching is magnified above all else by God.
 - 5. God is glorified when he can give us our escrow blessings. He cannot do so unless we have maximum Bible doctrine in the soul for the capacity to appreciate the Source of those blessings.
- D. In His dying words Christ made Bible doctrine the legacy of the royal family. In His dying breath, Jesus Christ made Bible doctrine the spiritual legacy of the royal family. Luke 23:46 cf Psalm 31|:5, "Into Your hands I deposit My spirit, for You have delivered Me, O Jehovah, God of doctrine."
- E. Bible doctrine preexisted the human race, Proverbs 8:33-36.
- 1. "Heed Bible teaching, become wise, do not neglect it. Happiness to the man who listens to me, watching daily at my gates, waiting at my doors.

He who finds me [Bible doctrine] finds capacity for life and obtains grace blessing from the Lord. But he who sins against me injures himself. All those who hate me love death [the sin unto death]."

2. Both Bible doctrine and evil were here before you came and will be here after you have gone. You cannot change either, but they can change you.
 3. Attitude toward doctrine determines whether the believer is blessed or disciplined in time, Proverbs 8:33-36; Hebrews 11, 12. The issue in life is not sin, but whether evil or Bible doctrine controls the soul.
- F. Doctrine is the basis for the distribution of escrow blessings in time, Isaiah 53:12 Therefore, I [God the Father] will distribute the plunder of victory to Him [Jesus Christ] because of the many [royal family]; then He will distribute the plunder of victory to the great ones [mature believers] because He poured out His soul to death...
- G. Doctrine is the basis for the distribution of escrow blessings for eternity, Hebrews 11:9-10 cf 11:13; Jas 1:25 cf 2:12-13.
- H. Bible doctrine must be more real than empirical knowledge, 2Peter 1:12-21. If there is a conflict between what you see in life and Bible doctrine, Bible doctrine is always right. Bible doctrine is more real than anything else in life to the mature believer.
- I. Lack of Bible doctrine destroys a nation, Hosea 4:1-6 [Hear the doctrine of Jehovah, you citizens of Israel](#). [this was the last chance given to the northern kingdom before they went out under the 5th cycle of discipline] [because Jehovah has a lawsuit against the citizens of ... because there is nothing of doctrine being taught](#) [the justice of God destroys a nation without doctrine] [therefore, nothing of grace being taught, nothing of knowing Elohim in the nation. Instead](#) [whenever doctrine declines; whenever there is indifference to doctrine] [there is false communication](#) [government deception], [lying, deceiving, murdering](#) [crime rate always goes up when doctrine is rejected; in a time of liberal apostasy]; [there is homicide and stealing, where they break in to commit adultery](#) [rape; there is no respect for womanhood; instead, women are violated]; [therefore, blood reaches out and touches blood](#) [which is violence in the streets; and this is the way that we are going in the United States]. [For this cause, the land shall mourn](#) [have great adversity] [therefore, everyone who is in the land—the citizens—will lose strength along with the animals in the field, the birds in the sky, the fish of the lake—they shall all be destroyed](#) [referring to a military invasion]. [And let no one](#) [a reversionistic believer] [try to put down the authority of someone teaching doctrine nor impugn anyone who teaches doctrine; since your people](#) [the northern kingdom of Israel] [destroy the authority of the communicator](#) [there is always an attack upon those who teach doctrine; at the time of writing, this refers to the prophets; in our time, pastor-teachers—there is ridiculing of the pastor-teacher, there is the diluting of his authority in the local church]. [Therefore, you will stumble in the daytime and even the prophet will stumble with you in the night darkness; and I will destroy your mother](#) [that is, your nation]. [Therefore, you have stumbled](#) [you have entered reversionism; you are under the influence of evil] [in the daylight](#) [which is the time of good doctrinal teaching] [and even the prophet](#) [the communicator of doctrine] [will stumble with you in the night](#)

darkness [the apostate false teaching]. And I will destroy your mother [the administration of the fifth cycle of discipline to the northern kingdom]. My nation is destroyed from lack of knowledge of doctrine. Because you have rejected the principle of knowing doctrine, therefore, I will reject you from being a priest nation to Me. Since you have neglected doctrine, the Torah of your God, I will neglect the citizens. This is what destroys a nation.

- J. Bible doctrine is part of the principle of logistical grace, Colossians 1:25-29; Hebrews 13:7, 17; Ephesians 4:11-13. God keeps us alive to take in doctrine. Logistical grace includes time, food, shelter, clothing, money, transportation, protection, the Bible, a pastor, a local church, friends, and loved ones. Bible doctrine is an essential part of our logistical grace provision for our advance to maturity.
- K. The plan of God is both the advance and vindication of Bible doctrine, Isaiah 53:10 However, Jehovah the Father made a command decision to crush Christ on the cross. He caused the affliction of Christ on the cross (when you will appoint His soul a trespass offering) He (Christ) will see a seed (a royal family) , He shall prolong days to rule Israel in the Millennium ; and therefore, the plan of Jehovah the Father shall advance in His hand. cf Romans 3:4; Psalm 51:4. You are vindicated through the application of doctrine when you are maligned or rejected.
- L. The pastor establishes the balance of residency between the filling of the Holy Spirit and Bible doctrine in the soul of the believer, making possible the advance to maturity. 1Corinthians 6:19, 3:16; Ephesians 5:18.
1. Bible doctrine is transferred from the written page to the believer's soul by Bible teaching from one's right pastor-teacher. This is called the function of GAP (grace apparatus for perception).
 2. The purpose of this transfer of doctrine is to establish a balance of residency with the filling of the Holy Spirit, whereby God can be glorified in your life by blessing you.
 3. Since the Holy Spirit works through the Word in the Church Age, the vacancy of doctrine in the soul creates a demand for the grace apparatus for perception.
 4. Daily function of GAP creates a balance of residency.
- M. The importance of the consistency of GAP, Hebrews 10:25, 35-36, 39; Colossians 2:6-7. You only have supergrace capacity through persistent positive volition and the daily function of GAP. Hebrews 10:35-36, "Don't throw away as worthless your confidence in doctrine." Consistency is the secret to reaching maturity. The biggest problems to being consistent are distractions, mental attitude sins, inordinate desire rather than contentment, and entertainment.
- N. Proverbs 8 the most important thing is Bible doctrine.
- O. The Results of Bible Doctrine in the Soul.
1. It produces confidence in time, Job 5:24-27; 2Corinthians 5:6-8; Hebrews 10:35.
 2. It produces divine viewpoint of life and establishes right priorities in the soul, Isaiah 55:7-9; 2Corinthians 10:5.
 3. It orients the believer to the plan of God, Isaiah 26:3-4; Romans 8:28.

4. It produces stability of mind, James 1:8.
 5. It is the basis for divine guidance and the execution of the will of God, Romans 12:2-3.
 6. It leads to occupation with Christ, your social life with Christ, and the capacity and ability to love God and appreciate Him as the Source of blessing when it comes, Philippians 3:10; Ephesians 3:19; Hebrews 12:1-2.
 7. It attains and holds maturity, Philippians 3:12-14.
 8. It attains eternal grace blessing, Hebrews 11:9, 10, 13; James 1:25 cf 2:12-13.
- P. Synonyms for Maximum Bible Doctrine in the Soul.
1. Language: CHAKMAH, ἐπίγνωσις.
 2. Theological: James 4:6, "MEIZONA CHARIS" means super grace.
 3. Priestly: Hebrews 13:10, "Altar of the soul."
 4. Building: Ephesians 4:12, 16, "edification complex of the soul."
 5. Time: Toward God, Ephesians 5:15-18, "redeeming the time." Toward the unbeliever, Colossians 4:5.
 6. Central control: Ephesians 6:10, "Dictator of the soul."
 7. Military:
 - a. Eph 6:11-18, "Putting on the full armor from God."
 - b. Heb 12:1-2 cf 11:1-3 "follow the colors to the high ground." Cf. Colossians 2:5-8, "establishing a command post of the soul."
 8. Crucifixion: Mark 8:34; Matthew 10:38; Luke 9:23, 14:27, "Taking up your cross" and "follow Me" emphasize the impersonal love of the mature believer.
 9. Chemical: Matthew 5:13; Mark 9:50; Colossians 4:6; Luke 14:34, "Salt of the Land."
 10. Sanctification: 1Timothy 6:3-4; 2Peter 1:3, "Godliness."
- Q. Bible doctrine in the soul is the means of promotion, 1Chronicles 11:1-2.
- R. Bible doctrine in the soul is the true source of happiness, Luke 11:27-28. Jesus is teaching Bible doctrine. It is necessary for people to listen. There was an arrogant woman in the audience, who had bad manners, interrupted the Lord with a loud, horsey voice. She wants to get into the act and she wants equal opportunity. And she did not want any man to be the leader of the family. **"Wrong! Happiness is hearing and retaining the Word of God."** Life without learning is death.
- S. The important Bible passages on the importance of doctrine are Hebrews 11, Proverbs 8, 2Peter 1:12-21, and Isaiah 53:12.
- T. Thinking is the application of Bible doctrine to experience. (Ephesians 998.)
1. Learning is understanding. Understanding is thinking. Therefore, thinking is the application of understanding. Thinking doctrine is the application of doctrine
 2. Learning Bible doctrine is tantamount to understanding Bible doctrine. Therefore, thinking Bible doctrine is synonymous with application of Bible doctrine. First we must learn doctrine, then we must think doctrine.
 3. You have to learn Bible doctrine before you can think Bible doctrine or

- apply Bible doctrine.
4. No believer can apply doctrine to his experience until he has metabolized that doctrine in the right lobe of the mentality of the soul. Application of doctrine depends on metabolization of doctrine.
 5. You have to think metabolized doctrine before you can apply it.
 6. There are three concepts for the environment of application: learning, thinking, and solving.
 - a. Learning is tantamount to perception and application of Bible doctrine.
 - b. Thinking is the application of metabolized doctrine to experience.
 - c. Solving is understanding and using the problem-solving devices of the protocol plan of God.
 7. The direction of application.
 - a. Toward God includes worship, personal love for God, and occupation with Christ.
 - b. Toward people means impersonal love for all mankind.
 - c. Toward self refers to spiritual self-esteem.
 - d. Toward dying means the application of the doctrine of dying grace.

R. B. Thieme, Jr. Bible Ministries 5139 West Alabama, Houston, Texas 77056 (713) 621-3740

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Imputation (by R. B. Thieme, Jr.)

This came from NB1

The doctrine of imputation

1. Under the concept of imputation Abraham is the pattern for the Word of God. Abraham received divine righteousness at the point of salvation — Genesis 15:6. Abraham believed in the Lord and it was credited to his account for righteousness. Imputation, therefore, recognises one of the problems of the old sin nature. We are all born on the debit side of the ledger. We are born with the sin nature which produces sins; we are born with human good which can produce only -R. Therefore, we have a problem. When Jesus Christ went to the cross He cancelled this debt — Colossians 2:14; He cancelled the IOU that was against us on the cross. That takes care of the problem of sin, but we also have the problem of relationship with God. God is +R, we are -R. Therefore, He credited to our account +R, the righteousness of God. This righteousness is received by each one of us at the point of salvation.
2. Divine righteousness is only imputed on the basis of faith in Christ — Romans 3:22.
3. Many Gentiles in the Old Testament times found God's righteousness by believing in Christ, while many Jews who were hung up on the Mosaic law missed imputation — Romans 9:30-33.
4. The imputation is the basis for justification — Romans 4:22; 5:1.
5. Imputation encourages faith in Christ — Romans 4:24,25.
6. Imputation also becomes a motivator for the function of GAP — Philippians 3:8,9; Hebrews 11:4.
7. Imputation is based on the work of Christ on the cross — 2Corinthians 5:21.

The Types of Imputations and the Imputations of Salvation (Kukis, based on Thieme's teaching)

1. There are two types of imputations: real and judicial.
 - a. A real imputation is an imputation which has a natural target or home. That is, there is an affinity between the imputation and its target.
 - b. A judicial imputation has no natural home or target. The person receiving that imputation must accept it from that person's free will.
2. The imputations of salvation:
 - a. When a person is born, human life is imputed to the soul. The soul was designed to be alive. God, at birth, breathes lives into man.
 - b. As a result of having a father, every person is born with a sin nature. This is Adam's natural trend towards sin and disobedience to God. This sin nature is inherited from the father only. A mother has a sin nature, but she does not pass it down to her children.
 - c. Adam's original sin is then imputed to the sin nature. The two have a natural affinity. As a result, we are born spiritually dead. God's justice immediately condemns us from birth. We are born with a sin nature; we

have Adam's original sin imputed to us; and so we stand condemned. All people eventually sin from their volition. Because we are condemned at birth, God is able to save any person who dies before reaching the age of accountability.

- d. At the cross, all of our sins are poured out on Jesus Christ. This is a judicial imputation. There is nothing in Christ which is a natural home for our sins. There is no affinity between Him and our sins. Therefore, Jesus must accept the imputation of our sins (and the punishment for our sins) willingly.
- e. When a person believes in Jesus Christ, the righteousness of God is imputed to us, based upon Jesus dying for our sins. There is no natural affinity between us and God's righteousness. It is this act of free will, this act of believing in Jesus Christ, which allows the imputation of God's righteousness to occur. By doing so, there is no human merit whatsoever that we can take credit for.
- f. Simultaneously, eternal life is imputed to our souls, so that we may live with God forever. God's righteousness and His eternal life come as a grace package, provided entirely for us as judicially imputed to us. We simply believe that God has done this.

The Doctrine of Imputation (2)

1. Definition of imputation: it is the function of the justice of God toward mankind and related to the plan of God for mankind. Imputation functions as an act of condemnation or blessing.
2. There are two kinds of imputations: a real imputation and a judicial imputation.
 - a. In a real imputation the justice of God imputes under the principle of antecedents or affinity. In other words, in a real imputation there are two factors. Factor one: what is imputed to factor two with which it has affinity. Factor one: what is imputed from the justice of God; factor two: the home or the target for the imputation. In other words, there is an affinity between the two factors.
 - b. In a judicial imputation the justice of God imputes what is not antecedently one's own. In other words, in a judicial imputation you have factor X imputed without affinity, there is no real affinity, there is no home or target for the imputation. Therefore there is only one factor which is in existence, that which is being imputed. Consequently great emphasis is placed on the source of judicial imputation which is always the integrity of God.
3. The seven imputations in the plan of God are primarily related to the Church Age. They also have application to believers in the Tribulation. But you never start with the believer.
 - a. The first imputation in history is the imputation of human life immediately after birth to its target which is the human soul.
 - i. This is a real imputation, it has two factors: factor one is human life. We receive human life, it was given to us at birth or, you might say, after birth. There is no human life in the womb. God imputed human life in each case. The fact that God imputes human life to its home or the target, the soul, after birth implies that God has a plan for every member of the human race. Whether that plan is realised or not depends entirely upon the volition of the individual.
 - ii. The life that is imputed to the human soul resides there forever. There is no cessation of life in the human soul. That is true in time as well as in eternity. Human life is in the soul. At physical death the soul leaves the body and goes to its designated place, heaven or Hades. In other words, when God imputes human life and it resides in the soul forever it is indestructible. There is nothing man can do to separate the life from the soul and that includes suicide. Furthermore, even God Himself cannot and will not separate human life from the soul. God made the imputation. The fact that you and I have life is a gift from God.
 - iii. Conclusion from the first imputation: God has a plan for your life; God has a plan for every person, and only negative volition at the point of God-consciousness and gospel hearing can hinder the fulfilment of that plan. Simultaneously there is a second imputation that occurs. Imputation number one: human life is imputed to the human soul, therefore human life resides in the soul forever. Imputation number two: Adam's original sin is imputed to its home,

its target, the genetically-formed old sin nature. There is affinity between human life and the soul; there is affinity between Adam's sin and the old sin nature since Adam's original sin is the origin of the old sin nature. The justice of God takes Adam's original sin and imputes it directly to that to which it has affinity, the genetically-formed old sin nature. Just as there is affinity between life and the soul so there is affinity between Adam's original sin and the old sin nature. Romans 5:12 gives us the fact that Adam's original sin is the original old sin nature. Adam's original sin is the origin, it created, as it were, the old sin nature. Therefore there is an affinity with antecedents dating back to the original sin of the Garden of Eden.

- b. While the woman was just as guilty she was deceived in the transgression and therefore her sin is not the basis for that imputation, it is Adam's sin. The old sin nature originated, then, from Adam's sin because Adam knew exactly what he was doing and it is now transmitted to 23 male chromosomes which fertilize the female ovum at the point of copulation. The female ovum has 23 perfect chromosomes; the male has 23 sinful, imperfect chromosomes. The imputation of Adam's original sin to the old sin nature is a facsimile of Adam at the time of his fall. This is a real imputation because it has two factors. Factor one: Adam's original sin; factor two the old sin nature which is genetically-formed from the 23 male chromosomes. Therefore, human birth or the beginning of human life consists of two simultaneous imputations from the justice of God. This is the wisdom of God for condemnation must precede salvation, and because of that anyone who doesn't have the opportunity of personally believing in Christ — they die too soon, they do not reach accountability — is already condemned. They were condemned at birth and that condemnation of Adam's original sin, being imputed to the genetically-formed old sin nature, guarantees that if they die before reaching accountability they automatically go to heaven because condemnation must precede salvation. There is no need for salvation apart from condemnation.
- c. So the imputation of Adam's sin at birth is the basis also for spiritual death — Romans 5:12-21. No one is condemned on the basis of his personal sins, and that becomes a very important factor. In Romans 6:23 it says. "The wages of sin is death." That means that at the moment of birth Adam's original sin was imputed to the genetically-formed old sin nature. Notice: Personal sins are not the basis for the wages of sin. Personal sin is a reality but the thing that condemns us is the imputation of Adam's sin.
 - i. The wisdom of God is quite obvious here because those who die after child birth are automatically saved. Those who die before accountability are automatically saved and those who never reach accountability because of some mental deficiency are automatically saved. That is because they were condemned before any of these factors became a reality.

- ii. The imputation of Adam's sin at birth is the basis of spiritual death. No one is condemned on the basis of his personal sins and that means that all personal sins are not judged by God when they occur because they were all judged at one time, at the cross. They were reserved for the cross. All personal sins were imputed to Christ on the cross and that is when God judged them. That is the basis for the saving work of Christ on the cross, and that is a spiritual death, not a physical death. Christ died physically because His work of spiritual death was completed. So the non-imputation of personal sins to the individual reserved them for the cross. Therefore personal sins is not the basis for spiritual death, it is simply one of three manifestations of the old sin nature. Hence, we are born physically alive [the imputation of human life] and spiritually dead [the imputation of Adam's sin]. These are the two imputations at birth.
4. There is one exception to this, the birth of the humanity of Christ. All the cells of the human race are contaminated by the old sin nature. There is only one exception and that exists through meiosis and the function of polar body. Through the function of meiosis and the function of polar body there are 23 chromosomes which are thrown off in the ovum leaving 23 uncontaminated chromosomes in the female ovum prior to fertilisation. These 23 uncontaminated chromosomes are free from the cell contamination of the old sin nature. This phenomenon in the female is based on the fact that the woman was deceived in the first transgression - but was still guilty. While both the man and the woman are carriers of the old sin nature only the man can transmit the old sin nature through fertilisation of the female ovum. But should the woman receive 23 uncontaminated chromosomes, i.e., virgin pregnancy, then the one who is born is born with the imputation of human life to the soul, but minus the imputation of Adam's sin because there is no genetically-formed old sin nature. The old sin nature is formed genetically through the 23 male chromosomes.
5. Mary was a virgin when she became pregnant but she still had an old sin nature. She was not sinless. The virgin pregnancy was induced by God the Holy Spirit who fertilised the ovum of Mary with 23 perfect chromosomes. If that had not occurred then there would be no salvation. Jesus Christ had to come into the world without sin, He cannot bear the sins of the world if He has any sin of His own. If Adam's original sin had been imputed to Christ at birth it would have to be imputed to the genetically-formed old sin nature. But a virgin pregnancy knocked out the genetically-formed old sin nature. The 23 chromosomes came from God the Holy Spirit. He produced them and fertilised the ovum. In the meiosis and polar body there were 23 uncontaminated chromosomes there, so the virgin pregnancy resulted.
6. At the moment of birth our Lord entered into the prototype divine dynasphere, designed for His protection but not to keep His volition from normal function. By living for 33 years inside the prototype divine dynasphere He was able not to sin, and because He was God He was not able to sin. Jesus Christ was tempted far beyond any human being who ever lived. He resisted so that He could go to the

- cross and bear our personal sins and be judged for them.
7. There is a third imputation. All the sins of the world were judged at the cross, the ones of the past and the ones of the future. They were all imputed and judged. But there wouldn't be any Lord to believe in had He committed one sin, which He did not.
 8. Men and women both have an old sin nature but the reason women have one is because they have a human father. The old sin nature is received through the man. Jesus Christ is the exception because of the virgin pregnancy.
 9. Human good and evil could have been imputed as well since they are manifestations of the old sin nature but this did not happen. They were rejected at the cross so that human good and evil can continue to be an issue in history. Only sin was judged at the cross.
 10. The second judicial imputation is the one which is described in 2Corinthians 5:21 — “For he [the Father] made him [Christ] who knew no sin to be sin on our behalf, that we might become the righteousness of God in him.” All blessing that comes to the believer in any dispensation comes because of judicial imputation number two. In judicial imputation number two there is no antecedence, just as in number one. In judicial imputation number one our sins are imputed to Christ on the cross and judged. In judicial imputation number two God takes one half of His holiness or integrity [composed of His justice and righteousness] that is, His perfect righteousness, and at the moment that we believed in Christ He imputed that righteousness to us. By imputing that righteousness to us He set up the great pipeline. The justice of God is on one end and the righteousness of God is on the other end, the righteousness of God now indwelling us. All blessing of any category is imputed to us, not because we have lovely personalities, not because we live a good clean life, not because we give money to the church, not because we do any form of good deed, but because we have His righteousness. All blessing comes down this pipeline from the justice of God to the righteousness of God, and the blessings increase as we go from ignorance of doctrine to cognisance of doctrine because cognisance of doctrine increases our capacity and, therefore, because of an increased capacity God can bless us without destroying us. If God gave us everything we wanted right now it would destroy us. We would self-destruct without capacity.
 11. This imputation makes possible the believer becoming the recipient of tremendous blessings from God. It also makes it possible for God to love the believer. That is because God loves His own righteousness. We possess His righteousness, God loves us. Grace, then, is the policy of the justice of God in imputing blessing to the righteousness of God. The principle is always the same: righteousness demands righteousness, justice demands justice; what the righteousness of God demands the justice of God executes. All of this is based on the fact that we have received at the moment of salvation this fantastic imputation.
 12. The imputation of divine righteousness, the second judicial imputation, is also true in the Tribulation. This imputation of divine righteousness which sets up logistical grace blessing and supergrace blessing is the subject in the middle of Revelation 7:14.

Doctrine of the Indwelling of Jesus Christ

- A. The Prophecy of the Indwelling of Jesus Christ, John 14:19-20. "Before long the world will see Me no longer, but you will see Me; because I live, you also will live. In that day [Church Age], you shall come to know that I am in My Father, and you in Me, and I in you."
1. There never has been a time in history when some part of the world did not see Jesus Christ. That is the doctrine of theophany. There was not a generation in Old Testament times that did not see the visible member of the Trinity. But in the Church Age, Jesus Christ is invisible to mankind.
 - a. Christ appeared as a man, e.g., to Jacob, Abraham.
 - b. Christ appeared as a cloud, pillar of fire, the burning bush.
 - c. Christ actually indwelt the sacred building in Israel.
 2. The Church Age believers would live in operational divine dynaspheres, and by so doing would be able to see Christ.
 3. "I am in My Father" is a statement declaring the deity of Christ. These believers would come to know that Jesus Christ was true deity while in Hypostatic Union. The humanity of Christ was in union with the Father, a unique positional sanctification. This is undoubtedly the basis for our positional sanctification, since we are in union with Christ and must share everything He has.
 4. "And you in Me," is the prophecy of the baptism of the Spirit, equal privilege under predestination prophesied.
 5. "And I in you," is a declaration of the indwelling of Christ. This is true for every believer (plural personal pronoun).
 6. The people who heard this prophecy could see Christ's humanity, but they could not see His deity. The same was true of the Shekinah Glory. They could not see the Shekinah Glory, but they could see the manifestation of its presence in the cloud and pillar of fire.
 7. The indwelling of Jesus Christ is unique to the Church Age. The Church Age is the dispensation of the royal family of God, therefore it has certain unique features which include the fact that God the Holy Spirit and God the Son indwell every believer. These are unique and never occurred before in history.
- B. The Verification of the Indwelling of Christ in Our Lord's Prayer for the Church, John 17:22-23, 26.
1. "And I have given them the glory which You gave Me." This is a reference to the prototype divine dynasphere by which the humanity of Christ glorified God the Father. Now our Lord has given to us the operational divine dynasphere as the means of glorifying Him.
 2. "That they may be one even as we are one." The glory is more than the divine dynasphere, but includes the indwelling of Jesus Christ.
 3. Verse 23, "I in them" is a specific reference and prophecy of the indwelling of Jesus Christ. "And you in Me [the Father's indwelling of Christ during the Incarnation]; in order that they might be matured..." God the Father indwelt the Son in order that He might become mature. In the same way, Christ indwells us that we might become mature.

4. In John 17:23a, the preposition EIS plus the adverbial accusative of reference neuter singular of HEIS should be translated, "with reference to one." This means there is one objective: to fulfill God's plan and glorify God.
 5. "that the world may know that you have sent Me and that You have loved them, just as You have loved Me." One of the purposes for the indwelling of Christ is a sign to you that God the Father loves you just as He loved Jesus Christ.
 6. Jn 17:26, "I have made known to them Your person and I will continue to make it known, that the love with which You have loved Me may be in them. . ." This love will never be in you until you reach gates 5 and 6 of the divine dynasphere: personal love for God and impersonal love for mankind.
 7. "...and I in them." Jesus Christ indwells you along with the virtue-love of the divine dynasphere. This does not become a reality to us until we have metabolized doctrine about who and what God is.
- C. The indwelling of Jesus Christ relates to the mystery doctrine of the Church, i.e., the protocol plan of God and the portfolio of invisible assets, Colossians 1:25-29.
1. Verse 25, "Because of which [Church Age], I have become a minister with reference to the dispensation from God, which was given to me for your benefit, that I might implement [fill up] your deficiency of this doctrine from God,"
 - a. It is for the benefit of every believer to understand the dispensation in which he lives and everything related to it.
 - b. Although we are blessed by studying the Old Testament, there is no substitute for briefing you with regard to your own dispensation, why you are here, and the tremendous assets God has provided for you more than for anyone else in any other dispensation.
 2. Verse 26, "the mystery, which has been concealed from past dispensations and generations, but now has been made known for the benefit of His saints."
 - a. The protocol plan of God for the Church Age was only hidden from past dispensations and from Old Testament writers because of its uniqueness. It could not possibly have been revealed without upsetting everyone.
 - b. Some of the benefits are: the indwelling of every member of the Trinity, the universal priesthood, your very own portfolio of invisible assets, the protocol plan of God, a spiritual gift, and invisible impact on history.
 3. Verse 27, "to whom God willed to reveal to [among] the Gentiles the [riches of glory] glorious riches of this mystery which is Christ in you, the hope of [with reference to] glory;"
 - a. The riches which God has given to you have a source. The source is God's glory. You have both the riches and the Source of the riches indwelling you. Jesus Christ as the Shekinah Glory indwelt the Tabernacle and Temple not only as a guarantee of

Israel's security, but also of their prosperity and blessing. Jesus Christ now indwells you as a guarantee of your security, riches, and fantastic blessings. If Jesus Christ indwelt a building in the age of Israel, how much greater is the indwelling of Christ in the body of every believer in the Church Age?

- b. "The hope of glory" is the mature believer's confidence that at the point of maturity he will receive his escrow blessing which will glorify God both in time and eternity. is used technically as hope 2 and hope 3, the confidence or future expectation of the adult believer who recognizes that the indwelling of Jesus Christ as the Shekinah Glory is the guarantee of greater blessings for time and eternity. The first characteristic of spiritual adulthood is occupation with Christ. Christ indwells us for the purpose of motivation. Knowing He indwells us gives us a very strong and powerful motivation to keep advancing through each stage of spiritual adulthood with its accompanying category of undeserved suffering.
 - c. "Glory" here refers to your escrow blessings. "Christ in you" is the confidence (hope 2 and 3) of receiving those escrow blessings which glorify God the Father. Once we crack the maturity barrier, the indwelling of Jesus Christ becomes a personal reality to us. The indwelling of Jesus Christ is part of our motivation to continue momentum. For the reversionist, the indwelling of Christ has no effect. It is as if Christ were on the outside knocking to be let back into his life, Revelation 3:20.
 - d. "The hope with reference to glory" refers not only to the Lord Jesus Christ, but also to the escrow blessings deposited with Jesus Christ, the depository by the grantor, God the Father, in eternity past. Jesus Christ as the escrow officer is the One who actually conveys those escrow blessings to us in time when we reach spiritual maturity. He conveys those blessings to His own righteousness in us, which we share by positional sanctification.
 - e. "Christ in you, the hope of glory" further speaks of capacity. As believers, we must have capacity before blessings, even logistical blessings; otherwise we can't handle the blessings. If you understand the doctrine of the indwelling of Christ, you will have the capacity to enjoy your logistical grace blessings without being destroyed from lack of capacity.
 - f. This doctrine of the indwelling of Christ is vital to you for security, a guarantee, motivation, and capacity. Because it is so important, the next two verses teach the responsibility of the pastor- teacher to disseminate this information.
4. Verse 28, "Whom we proclaim, constantly inculcating every person, even consistently teaching every person with all wisdom, in order that we may present every person mature in Christ." Or a more interpretive translation: "Whom we communicate, warning every believer [about being a loser] and teaching every believer [about being a winner] in all wisdom

[mechanics for the execution of the protocol plan of God], that we might present every believer mature in Christ."

5. Verse 29, "For which purpose [execution of the protocol plan] I also labor to the point of exhaustion, constantly striving toward the objective [to learn doctrine] on the basis of His working [enabling power of the Holy Spirit in teaching the Word] which is effective in me by means of the power [divine dynasphere]." Or a more interpretive translation: "For this purpose I also labor to the point of exhaustion, competing according to the game plan which is operational in me inside the divine dynasphere."

D. The indwelling of Christ is related to the Shekinah Glory in the Old Testament.

1. Definition and Description.

- a. "Shekinah" is derived from the Hebrew noun SHAKAN, meaning to dwell. It refers to the fact that Jesus Christ indwelt certain sacred buildings in Israel.
 - (1) Shekinah was coined by the rabbis who wrote the Babylonian Targum during the Babylonian captivity.
 - (2) They developed the technical word as a periphrasis to speak of God as dwelling among His people. In this way, the Targum writers avoided the danger of applying this as an anthropopathic concept to Jesus Christ as Jehovah.
 - (3) It was used to express the invisible presence of God with Israel.
- b. "Glory" is the Hebrew Biblical word KABODH, used for the visible manifestations of Jesus Christ as a theophany.
- c. Shekinah itself represents the invisibility of Christ, the God of Israel, actually indwelling three sacred buildings during the Age of Israel: the Tabernacle, Solomon's Temple, and Zerubbabel's Temple. Glory represents the visible manifestation in theophanic form.
- d. Since Jesus Christ as the God of Israel was invisible to the Jews, He was understood through the various categories of doctrinal teaching from Moses and Aaron and the Levitical priests. Illustrations of the doctrinal teaching was taken from the rituals authorized by God. For example, the articles of sacred furniture in the Tabernacle, the modus operandi of the feasts or holy days, the modus operandi of the priests and even their uniforms were used to teach Christology. There was lots of doctrine and lots of illustrations in the ritual plan of God of the Old Testament.
- e. There are three categories of manifestations of Jesus Christ during the dispensation of Israel.
 - (1) Theophanies appeared to Old Testament believers.
 - (2) During the First Advent, Jesus Christ became flesh and "tabernacled among us," according to John 1:14, for thirty-three years.
 - (3) Christophanies were the manifestations of Jesus Christ in resurrection body before His ascension.

- f. Our subject, the Shekinah Glory, relates only to theophanies. There are two categories of theophanies as appearances of Jesus Christ in the Old Testament. (The examples are not exhaustive.)
- (1) Animate.
 - (a) As the angel of the Lord (Jehovah).
 - (b) As a man in human form, He visited Abraham and wrestled with Jacob.
 - (2) Inanimate.
 - (a) The cloud and glory of the Lord, Exodus 40:34-38.
 - (b) A pillar of cloud at the entrance to the Tabernacle (a different kind of cloud), Exodus 33:9.
 - (c) A pillar of fire.
 - (d) The burning bush.
- g. The title, Shekinah, refers to the invisible presence of our Lord Jesus Christ in the Holy of Holies, enthroned on the mercy seat between the cherubs, Psalm 99:1; Isaiah 37:16.
- h. As Shekinah, Jesus Christ indwells the Holy of Holies in the Tabernacle, Exodus 25:21-22. As such, He is declared to be the God of Israel, Leviticus 26:11-12.
- i. Under the title glory, or KABODH, Jesus Christ was manifest to people at various times. He was manifest to the Jews as a Theophany in Exodus 16:7,10; Leviticus 9:23; Numbers 14:10, 16:19, 42, 20:6. So Jesus Christ, the person, the Shekinah part, was invisible. Jesus Christ, the theophany, was visible at various times to various groups in Israel.
- j. Shekinah Glory, then, is defined as theological nomenclature designed to explain the relationship between:
- (1) Jesus Christ and client nation Israel.
 - (2) Jesus Christ and the Church as the royal family.
- k. Shekinah Glory explains the uniqueness of the Jew in the dispensation of Israel, while at the same time explaining the uniqueness of the body of Christ in the dispensation of the Church.
- l. In the dispensation of Israel, Jesus Christ indwelt a building; first the Tabernacle, and then two temples. In the dispensation of the Church, Jesus Christ indwells the body of every believer.
- m. If the indwelling of Christ in the sacred buildings of Israel is unique and without precedent in human history, how much more is the indwelling of Christ in the body of every believer unique and without precedent!
- n. Shekinah Glory is a title for our Lord Jesus Christ which establishes a link between two unique categories of spiritual phenomena: the eternal and infinite Son of God dwelling in buildings, and the eternal and infinite Son of God, now the God-man, Jesus Christ in Hypostatic Union, indwelling your body as a believer.
- o. The Shekinah Glory is identified as the God of Israel in Leviticus 26:11-12. "Moreover, I will make My tabernacle [dwelling place]

among you, and My soul will not despise [reject] you. I will also walk among you; I will be Your God and you shall be My people."

- (1) Further proof that Jesus Christ is the God of Israel is found in Luke 1:68. "Blessed be the Lord God of Israel, for He has visited us [First Advent] and accomplished redemption for His people."
 - (2) Hezekiah's prayer in Isaiah 37:16 gives three facts: Jesus Christ is the God of Israel, Jesus Christ is the Lord of the armies of Israel, and Jesus Christ dwelt in the Holy of Holies between the cherubs as the God of Israel. Isaiah 37:16, "O Lord of the armies, O God of Israel, who sits between the cherubs, You alone are God over all the kingdoms of the earth [Jesus Christ controls history]. have made the heavens and the earth." This reference tells us that the God of Israel was Jesus Christ, for Colossians 1:16-17 says Jesus Christ created the heavens and the earth, also confirmed by John 1:3 and Hebrews 1:10.
 - (3) Deut 6:4, "Hear, O Israel: the Lord [Jesus Christ] is our God; the Lord [Jesus Christ] is unique [SHAMA JISRAEL, ADONAI ELOHENU, ADONAI ECHAD]."
 - (4) A New Testament commentary on the Shekinah Glory is found in Romans 9:4. "Who are Israelites, to whom is given the adoption [unconditional covenants to client nation Israel] and the glory [the Shekinah Glory in sacred buildings]."
2. The Location of the Shekinah Glory.
- a. The Shekinah was located in the Tabernacle. Exodus 25:21-22, "And you will put the mercy seat [throne] on top of the ark, and in the ark you will put the testimony which I will give you. And there I will meet you, and from above the mercy seat, from between the cherubs which are on the ark of the testimony, and I will speak to you about all that I will give you in mandates for the citizens of Israel."
 - b. Jesus Christ as the God of Israel was actually going to dwell above the mercy seat between the cherubs in the Holy of Holies. This is also taught in Leviticus 9:23 and Numbers 16:42. Hebrews 9:4-5 describes the presence of the Shekinah Glory as the God of Israel in a more subtle way. "Above it [ark of covenant], the cherubs of glory." Ordinarily they were only called cherubs, but here they are called "cherubs of glory" because that's where our Lord Jesus Christ indwelt the Tabernacle in the Old Testament.
 - c. The Glory was identified with the cloud theophany as the visible manifestation of the God of Israel.
 - (1) This is taught in Exodus 40:34-38, "Then the cloud covered the Tent of the Meeting [Tabernacle], and the glory of the Lord filled the Tabernacle. Now Moses was not able to enter the Tabernacle, because the cloud had settled on [top of] it,

and the glory of the Lord filled the Tabernacle. And throughout all their travels, whenever the cloud was lifted from over the Tabernacle, the citizens of Israel would move out; but if the cloud did not lift, they did not move out until the day when it was lifted. For throughout all their travels, the cloud of the Lord was over the Tabernacle by day, and there was a fire in the cloud by night in sight of all the house of Israel."

- (2) The cloud by day and the fire in the cloud by night meant that the motivation, security, life, and blessing of Israel was tied into the God of Israel. Israel was ruled by God; it was a theocracy. The Jews were guided by the God of Israel as they followed that cloud. The cloud was security in bivouac and guidance on the march. At any time, night or day, a Jew could pause to look at the cloud and know that the God of Israel dwelt in the Tabernacle. Whatever was bothering or worrying him, the Jew only needed to look at the cloud and be reassured of his security and blessing.
 - (3) So the theophany of the cloud revealed the fact that Jesus Christ was present though invisible as the Shekinah. Leviticus 9:23, "Then Moses and Aaron went into the Tent of the Meeting [Tabernacle], and when they came out and blessed the people, the glory of the Lord appeared to all the people."
 - (4) Ex 16:10, "Now it came to pass as Aaron spoke to the entire congregation of the sons of Israel that they looked toward the desert, and behold, the glory of the Lord appeared in a cloud."
 - (5) Num 14:10, "Then the glory of the Lord appeared to all the sons of Israel."
 - (6) Num 16:19, "And the glory of the Lord appeared to all the congregation."
 - (7) Num 16:42, "Now it came to pass when the congregation had assembled against Moses and Aaron, that they turned toward the Tent of the Meeting [Tabernacle], and behold, the cloud covered it and the glory of the Lord appeared."
 - (8) The Shekinah Glory was related to the pillar of cloud at the entrance to the Tabernacle. Exodus 33:9, "And it came to pass when Moses entered the tent, the pillar of cloud would descend and stand at the entrance of the Tabernacle, and the Lord would speak with Moses."
- d. The Shekinah Glory was related to the worship of Israel. Exodus 33:10, "When all the people saw the pillar of the cloud standing at the entrance of the tent, the people would stand up and worship, each one at the entrance of his tent."
- e. The Shekinah Glory also indwelt the Temple of Solomon.

- (1) 1 Kg 8:10, "And it came to pass when the priest came from the Holy Place [during the dedication of the Temple], that the cloud filled the house of the Lord, so that the priests could not stand to minister because of that cloud, for the glory of the Lord filled the house of the Lord."
 - (2) 2 Chron 5:13b-14, "Then the house [Temple] of the Lord was filled with the cloud, so that the priest could not stand to minister because of that cloud. For the glory of the Lord filled the house of the Lord."
 - (3) The theocratic statement of Psalm 99:1 speaks of Solomon's temple. "The Lord rules, let the people tremble; He sits between the cherubs, let the land shake."
 - (4) The dedication of Solomon's temple is found in 2 Chr 7:1-3. "Now when Solomon had finished praying, fire came down from heaven and consumed the burnt offering and sacrifices, and the glory of the Lord filled the house. And the priest could not enter into the Temple [house] of the Lord because the glory of the Lord filled the house of the Lord. Then the citizens of Israel, seeing the fire come down and seeing the glory of the Lord over the Temple, bowed down on the pavement with their faces to the ground, and they worshipped and gave praise to the Lord saying, 'Truly He is God; truly His grace is eternal.'"
- f. The Shekinah Glory was also related to Zerubbabel's Temple in Hab 2:20. "The Lord is in His holy Temple; let all the land keep silent before Him." Silence is the only way you can learn.
3. Blasphemies against the Shekinah Glory in the Old Testament.
- a. The blasphemy of Nadab and Abihu.
 - (1) Remember that the Shekinah was invisible; the glory was visible at certain times. The Shekinah dwelt in the Holy of Holies, and no one was permitted into the Holy of Holies, Exodus 40:35; Numbers 16:2. Only on the Day of Atonement was the high priest allowed to enter the Holy of Holies, and then only twice: once with a sacrifice for himself, and once with a sacrifice for the people.
 - (2) Moses' older brother, Aaron, became the first high priest of Israel. Aaron had four sons. The first two, Nadab and Abihu, violated the Holy of Holies and so were eliminated. As a result, the priestly line continued through Aaron's two younger sons.
 - (3) Just outside the veil of the Holy of Holies is the altar of incense. Though it is in the Holy Place, it actually belongs to the Holy of Holies. But since it had to be used by the priests, it was kept outside the veil of the Holy of Holies. The description of the altar of incense is given in Exodus 30:1-9. The prohibition regarding the altar of incense is given in

Exodus 30:9. "You shall not offer any strange incense on this altar, or burnt and food offerings, and you will never pour out a libation on it."

- (4) Outside the Holy Place was the brass altar for the burnt and food offerings; this taught that Christ died outside the camp. The fire on the brass altar came from the Lord. This fire from the Lord was taken from the brass altar into the Holy Place (via the seven lamps) and used to burn incense on the altar of incense.
- (5) The fire on the brass altar came from the Lord in the following manner. Leviticus 9:22b-24, "And he [Aaron] stepped down after making the sin offering, the burnt offering, and the peace offering. Then Moses and Aaron went into the Tabernacle. When they came out, they blessed the people; and the glory of the Lord [cloud] appeared to all the people. Then fire came down from before the Lord, and consumed the burnt offerings and the portions of fat on the altar. When all the people saw it, they shouted and fell on their faces."
- (6) A short time later Nadab and Abihu, in a state of intoxication, took unauthorized fire ("strange" fire in KJV) into the altar of incense. Since their father Aaron was the high priest, they were authorized to function as priests as the two oldest sons. They brought their own incense and their own "matches," and started a fire in the Holy Place. Then they peeked behind the veil of the Holy of Holies, which was forbidden, and saw some kind of Light. Then, in their drunken state, they took their self-made fire on the altar of incense and from it made some sort of torch, busted through the veil, and entered into the Holy of Holies.
- (7) Lev 10:8-10 tells the story of what happened to these two men before they entered the Holy of Holies. "Then the Lord spoke to Aaron saying, `Do not drink wine or alcoholic beverage on duty, neither you nor your sons with you when you come into the Tabernacle [Tent of the Meeting], so that you may not die. This is a perpetual mandate throughout your generations, to make a distinction between the Holy of Holies and the profane, and between the clean and the unclean.'"
- (8) This implies that no one has the right to be under the influence of alcohol and teach the Word of God or, in this case, fulfill a ritual related to God's Word. The "profane" is what you do when not fulfilling some spiritual function.
- (9) Lev 10:1-3 tells what happened to Nadab and Abihu. "Now Nadab and Abihu, the sons of Aaron, took their fire pans [censers or incense vessels], and after putting fire into them

[strange fire], they added incense to it [incense from altar of incense], and offered strange fire in the presence of the Lord [Holy of Holies], which He had not commanded. Therefore, fire came out from the presence of the Lord and consumed them, and they died in the presence of the Lord [in the Holy of Holies]. Then Moses spoke to Aaron [Lev 21:8], "I will sanctify Myself in him [high priest] that is near Me [i.e., I will treat as holy those that approach Me]; furthermore, I will glorify Myself in the presence of the people."

- (10) "In the presence of the Lord" means they busted through the veil with strange fire. The only light in the Holy of Holies is the presence of the Shekinah, the Lord Jesus Christ. But in stumbled these two drunks with human light (human viewpoint), with the idea of pouring this out between the cherubs! Jesus Christ, dwelling between the cherubs, wiped them out with fire!
- (11) The Lord was saying, "I will glorify Myself in the presence of the people. They don't have to come in here. Only once a year can the high priest come in; that's all. And furthermore, I'll have no drunk priest serving in here at the altar!"
- (12) There were two results from the case history of Nadab and Abihu.
 - (a) They died the sin unto death for attempting to put unauthorized light or fire in the Holy of Holies. Christ is the light of the world, and Christ was the light in the Holy of Holies.
 - (b) The Levitical priesthood descended from Aaron through his two younger sons, Eleazar and Ithamar. Eleazar became the next high priest. In the time of David, Eleazar's line was temporarily set aside and Ithamar's line became the high priest.
- (13) Another meaning to all of this is found in Leviticus 16:1-2. "Now the Lord spoke to Moses after the death of the two sons of Aaron [Nadab and Abihu] when they approached the presence of the Lord and died. Then the Lord said to Moses, "Tell your brother Aaron that he shall not at any time enter the Holy of Holies inside the veil before the mercy seat which is on top of the ark, lest he die. For I will appear in a cloud above the mercy seat." In other words, "if you want to know if I'm there, just look above the tent and see the cloud. But actually I will dwell inside the Holy of Holies on the mercy seat between the cherubs." The rest of Leviticus 16 describes the exception on the Day of Atonement when the high priest, after sanctification ceremonies, entered the Holy of Holies twice. Apart from this exception, no one was to enter the Holy of Holies. The penalty for any violation of this

was death.

- (14) Num 3:4, "But Nadab and Abihu died in the presence of the Lord [Holy of Holies] in the desert of Sinai. And they had no children; therefore, Eleazar and Ithamar served as priests during the lifetime of their father Aaron."

b. The blasphemy of Hophni and Phinehas.

- (1) Another blasphemy against the Shekinah Glory occurred during the time of Israel's wars with the Philistines. 1Samuel 4 tells the story of Eli's two sons, Hophni and Phinehas. At the time Eli was the high priest and a very old man in his late nineties. His sons, Hophni and Phinehas, served as priests in the Tabernacle then located at Shiloh. The Jews were very apostate at this time. There was practically no evangelism and very little doctrine being taught, for Eli was too old and his two sons were very apostate.
- (2) The Jews had just been defeated in battle by the Philistines as judgment for their apostasy and rejection of doctrine, 1Samuel 4:1-2. They wanted to destroy the Philistines, the last of the great warrior Greeks. Instead of turning to the Lord as a result of their defeat, they were looking for a good luck charm, 1Samuel 4:3. (Rebound seldom occurs to the apostate.)
- (3) They decided the ark of the covenant in the Tabernacle at Shiloh would be their good luck charm. They were so apostate that they didn't even know that ordinarily that was where the Lord dwelt. Because of their apostasy, the Lord was not dwelling there at this time.
- (4) The two priest sons of Eli, Hophni and Phinehas, went into the Holy of Holies and picked up the ark and carried it out. 1Samuel 4:4, "So the army sent troops to Shiloh, and from there they carried back the ark of the Lord of the Armies, Who sits between the cherubs. Furthermore, the two sons of Eli, Hophni and Phinehas, were with the ark of the covenant." In other words, these two men claimed that only they knew the right way to "rub the rabbit's foot," and that they were the only ones who could carry the ark to the battlefield.
- (5) A second battle was then fought against the Philistines in which the Jews were not only defeated but practically destroyed, 1Samuel 4:10. The results of this terrible annihilation were:
 - (a) Hophni and Phinehas were killed, 1Samuel 4:11.
 - (b) The ark of the covenant was taken by the Philistines and placed in their heathen temple; they hoped it would somehow bring them luck, 1Samuel 4:17.
 - (c) Eli, age 98, was sitting on a gate. When he heard the

news, he fell off the gate, broke his neck, and died instantly, 1Samuel 4:12-18. So part of the source of the apostasy, a very bad priesthood, was eliminated.

- (6) The wife of Phinehas, while in childbirth labor, heard the news. Her reaction is recorded in 1Samuel 4:19-22. "Now his [Eli's] daughter-in-law, the wife of Phinehas, was pregnant and about to give birth [in labor]. When she heard the news that the ark of God was taken and that both her father-in-law and husband had died, she squatted down and began to give birth, for her labor pains came on. Then about the time of her death, the midwife who stood by her said to her, 'Do not be afraid; for you have given birth to a son.' But she did not answer or pay attention. Then she called the boy Ikkabod, saying 'The glory [Shekinah Glory] has departed from Israel' . . . Then she repeated, 'The glory [Shekinah Glory] has departed from Israel, for the ark of God was taken.'"
- (7) IKABOD is translated "there is no glory." For during this period of apostasy, Jesus Christ had departed from Israel because the ark of God was captured, and because the Jews had violated every principle related to the sacred furniture in the Tabernacle.

4. The Sacred Buildings of Israel.

- a. Beginning with the construction of the Tabernacle in the desert, a series of sacred buildings were constructed in Israel according to specifications laid out by the Lord Himself, because they represented the whole concept of Christology and soteriology.
- b. These buildings were always associated with the presence of the Lord; that's what made them sacred buildings. They were indwelt by Jesus Christ, the Shekinah Glory. Furthermore, all these buildings portray and memorialize the person and work of the Lord Jesus Christ during His First Advent.
 - (1) The Tabernacle: Exodus 25, 33, 40; Leviticus 9:23; Numbers 16:42. "Tabernacle" literally means the tent of the meeting, for it was the place where God met Moses and the people.
 - (2) The Temple of Solomon was a more permanent structure, mentioned in 1 Kg 8; 2 Chron 5; Isaiah 37:16.
 - (3) The Temple of Zerubbabel is mentioned in Hag 2 and Zechariah 2:5 as being "the place of the dwelling of the Shekinah Glory." This was the Temple eventually built after the Jews returned to the land from their Babylonian captivity.
 - (4) There is also a Tabernacle/Temple in heaven, which memorialized Christology and soteriology, mentioned in Revelation 11:19, 13:6, 15:5. "After these things, I looked and the Temple [Tabernacle] which serves as a testimony in

heaven was opened."

- (5) There is a temple in Jerusalem during the Tribulation, but this is a center for apostasy, Matt 25:15; Revelation 11:1. There is no Biblical evidence that this temple has any sacred connotation; on the contrary, there are reasons why it cannot be indwelt by the Shekinah Glory.
 - (6) The millennial Temple of Ezekiel 40-47 is related to the restoration of Israel as a client nation to God during the Millennium. Its ritual serves the same purpose of memorializing the person and work of Jesus Christ on the cross as does the Eucharist during the Church Age.
5. There are two periods in which there is no sacred building.
- a. The Church Age.
 - (1) Since Jesus Christ already came in the flesh during the First Advent, there are no longer any theophanies nor any sacred buildings in which He dwells. The sacred buildings of Israel have been replaced by something more startling and unique.
 - (2) In the Church Age, the body of every believer is indwelt by the Holy Spirit in order to provide a temple for the indwelling of Christ. There are no sacred man-made buildings in the Church Age, only auditoriums where doctrine is taught.
 - (3) Since the old sin nature resides in every cell of your body, Jesus Christ could not reside in your body unless the Holy Spirit indwells to provide a temple for the indwelling of Jesus Christ. The very fact that the Holy Spirit indwells your body and turns it into a sacred building provides some positional restraint on the old sin nature.
 - (4) 1Corinthians 3:16, "Do you not know that you are the temple of God, and that the Spirit of God dwells in you?"
 - (5) 1Corinthians 6:19, "Do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own?" Your life now belongs to God. Therefore it has the greatest potential for happiness the world has ever known, and for greater impact than the world has ever known.
 - (6) 2Corinthians 6:16, "For we are the temple of the living God. Just as God has said [Lev 26:12], 'I will dwell in them and walk among them; furthermore, I will be their God and they shall be My people.'"
 - (a) Lev 26:12 literally says "I will walk among you," using the Hebrew hithpael perfect of HALAK. In the hithpael it means to walk about, to traverse, to walk among; in other words, it connotes a relationship. The preposition BE, which usually means "in," becomes an irregular preposition here because of the combination with the noun which follows it, TAWEK,

meaning "in the middle of." So the actual word here is BETHOK, which combines the preposition BE and noun TAWEK to mean "among." There is no way indwelling could be implied here. This means Jesus Christ will be in the presence or in the middle of Israel, indwelling a building.

- (b) But when Paul quotes this in 2Corinthians 6:16, he doesn't use "among." He makes a very subtle change. He translates HALAK as the future active indicative of ENOIKEO, which can only mean "indwell." In Leviticus 26:12, Jesus Christ was dwelling "among" the Jews, not "in" them. He was indwelling the Tabernacle but was living among them. Now in the Church Age, Jesus Christ indwells the believer; He doesn't live among us. If Paul wanted to quote HALAK exactly from the Hebrew, he would have used PERIPATEO, but he doesn't. Instead he uses ENOIKEO, meaning to indwell.
- (c) ENOIKEO is a gnomic future tense, which states what is always true under the given circumstances of personal faith in Christ. Jesus Christ produces the action; He indwells in you. The declarative indicative mood is used for a dogmatic statement of doctrine: the doctrine of the indwelling of Christ in your body.
- (d) To make this indwelling concept even stronger, Paul uses the Greek preposition EN plus the locative of AUTOS following ENOIKEO, which is translated "indwell in them." This is so strong!
- (e) This same verb, ENOIKEO, is used in Romans 8:11 for the indwelling of the Holy Spirit. Romans 8:11 says, "But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you." The first "dwell in" is OIKEO plus the preposition EN. But Paul anticipated the resistance to the doctrine of the indwelling of Christ, and so in his second mention of the indwelling of the Holy Spirit, he uses ENOIKEO plus preposition EN, "to indwell in you." The same words, ENOIKEO plus EN, are used for the indwelling of both Jesus Christ (2Corinthians 6:16) and the Holy Spirit (Rom 8:11).
- (f) If in Romans 8:11 ENOIKEO refers to the indwelling of the Holy Spirit, then it follows logically that ENOIKEO used with Jesus Christ indicates the fact that Christ indwells your body as well.

- (7) So in 2Corinthians 6:16, Paul quoted Leviticus 26:12 with the slight but important change, "I will dwell in them," not "among them," to show the dispensational change regarding the place of residence of the Shekinah Glory.
 - (8) Because of the indwelling of Jesus Christ, there are no sacred buildings in the Church Age. However, for Jesus Christ to indwell your body, where the old sin nature also resides, it is necessary for that body to be converted into a temple by the indwelling of God the Holy Spirit.
 - (9) There is no period of time between the age of Israel and the eternal state that is without "sacred" buildings except the Church Age. This points to the tremendous importance of the Church Age, the crossroads of history, the dispensation of the royal family.
- b. The eternal state is the next period in which there are no sacred buildings.
- (1) Rev 21:3, "Behold, the Tabernacle of God [Jesus Christ] is with mankind, and He will tabernacle with them. They shall be His people; consequently, God Himself will be with them."
 - (a) The future active indicative of SKENOO, "will tabernacle" is a reference to the Shekinah Glory. The predictive future is a reference to the eternal state, and explains that there is no sacred building then, no tabernacle because Jesus Christ, the Shekinah Glory, tabernacles with them. This could also be construed as a gnomic future for a universal point of doctrine: there will be no sacred buildings in the eternal state because Jesus Christ is present.
 - (b) "His people," (plural) refers to different categories of believers from different dispensations who, as winners, are the permanent citizenry of a satellite city suspended above the earth, the New Jerusalem of the eternal state.
 - (c) Jesus Christ, as the Shekinah Glory, is the light of the New Jerusalem.
 - (2) Rev 21:10-11a, "Then He carried me away in the Spirit to a great and high mountain, and He showed me the Holy City, Jerusalem, coming down out of heaven from God, having the glory of God." The "glory of God" is the presence of Jesus Christ as the Shekinah Glory.
 - (3) Rev 21:22-24a, "And I saw no temple in it [eternal Jerusalem], for the Lord God, the Almighty One [deity of Christ], even the lamb [humanity of Christ], is its temple. Therefore, the city has no need for sun or moon to shine on it, for the glory of the Lord [Jesus Christ the Shekinah Glory] has illuminated it, and the lamb is its lamp. Then the nations

will walk by its light . . ."

E. The Relationship between the Indwelling of Christ and the Indwelling of the Holy Spirit.

1. The indwelling of the Holy Spirit provides a temple for the indwelling of Christ as the Shekinah Glory.
 - a. 1Corinthians 3:16, "Do you not know that you are the temple of God, and that the Spirit of God dwells in you?" This is repeated in 1Corinthians 6:19-20 with some amplifications.
 - b. 1Corinthians 6:19-20, "Do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own? You have been bought with a price; therefore, glorify God in your body." You glorify God in your body by the knowledge of and then the execution of the protocol plan of God, the lifestyle of wisdom, and the unique life.
 - c. 2Corinthians 6:16, "Or what agreement has the temple of God with idols? For we are the temple of the living God, just as God has said [Lev 26:12], 'I will indwell them and walk among them; furthermore, I will be their God and they will be My people.'"
 - (1) The "idols" here refers to the Corinthian temples. They were houses of prostitution, places where they worshipped the various gods and goddesses of sex. They were also the place for the best bars and best food, with a little religion thrown in on the side. As a result, Corinth was a party town. Since some of the believers were still going back there, Paul asks what is the rapport between those idol temples and the temple of your body.
 - (2) See the development of Paul's quotation of Leviticus 26:12 in this doctrine, point 4.

F. ???

1. The indwelling of Jesus Christ is the beginning of the unique life.
2. The combination of the indwelling of Christ and the indwelling of the Holy Spirit is the basis for the unique life. Romans 8:10, "For if Christ is in you [and He is]; on the one hand the body is dead because of the sin nature, but on the other hand the Spirit is [the unique] life because of [imputed divine] righteousness." (See the Doctrine of the Unique Life.)
3. Motivation from the indwelling of Jesus Christ is related to the indwelling of the Holy Spirit, 1John 3:23-24. "Furthermore, this is His mandate: that we believe in the person of His Son, Jesus Christ, and that we love each other just as He [Jesus Christ] gave us mandate. And he [Church Age believer] who executes His mandates keeps residing in it [the divine dynasphere], and He [Jesus Christ] resides in him. Furthermore, by this [living in the divine dynasphere], we have come to know that He resides in us [cognition of indwelling of Jesus Christ] from the Holy Spirit [teaching ministry of the Holy Spirit in divine dynasphere] whom He [Jesus Christ] has given to us." (See the Doctrine of Procession.)
 - a. Christ keeps on residing in the believer who keeps on residing and

- functioning in the divine dynasphere. This is for the purpose of motivation for momentum.
- b. The Holy Spirit is the teacher of the doctrine of the indwelling of Jesus Christ. This can only occur if we keep residing in the divine dynasphere and learning doctrine. By living in the divine dynasphere, and continuing to expose ourselves to the teaching of doctrine, we come to know that Christ resides in us.
 - c. Jesus Christ indwelling our bodies is our status quo since salvation, but Jesus Christ being glorified in our bodies is the ultimate experience of spiritual adulthood. The three stages of spiritual adulthood are related to three experiences associated with Christ in our bodies, which are distinct from Christ indwelling our bodies.
 - (1) The experience of spiritual self-esteem is "Christ being formed in our bodies," Galatians 4:19.
 - (2) The experience of spiritual autonomy is "Christ being at home in our right lobes," Ephesians 3:17.
 - (3) The experience of spiritual maturity is "Christ being glorified in our bodies," Philippians 1:20.
 - d. These stages of experience are a result of the indwelling of the Holy Spirit, who from His base of operations in our body functions as "the filling of the Spirit" inside the divine dynasphere.
 - e. The indwelling of Jesus Christ provides a new emphasis for the royal family of God, a new priority for the new spiritual species, the body of Christ.
 - f. Negative experience (from negative volition) with God results in wrong relationship with God. Wrong experience (from wrong priorities) with God results in wrong relationship with people. Right relationship with God results in right relationship with people.
 - g. The indwelling of Jesus Christ demands that every believer give #1 priority to his relationship with God before his relationship with people. The indwelling of the Holy Spirit provides the base of operations for establishing as our #1 priority the relationship with the Father, the Son, and the Holy Spirit who indwell us.
4. From the indwelling of the Holy Spirit, we learn about the indwelling of Jesus Christ as the Shekinah Glory, and this results in the transformation of our lives into the image of the Shekinah Glory, 2Corinthians 3:14-18.
- a. Verse 14, "But their minds were hardened [negative volition to Israel], for until this very day [AD 57 and now] at the reading of the Old Testament Scriptures, the same veil remains unlifted over their minds, because it can only be removed in [by] Christ."
 - (1) The unbelieving Jews, because they had rejected Christ as Savior, suffered from scar tissue of the soul. Because the Jews rejected Christ as Savior, they had a veil over their minds about Christ as Messiah.
 - (2) The veil is the scar tissue on the soul of the Jewish unbeliever. The Jews read about Christ in the Old

Testament, but they did not understand and follow the pattern of Romans 9:30-33. Therefore, they sought to be justified by the Law, as per Galatians 2:16.

- (3) However, this veil, or hardness of the soul, is abolished or removed from the Jewish mind when he believes in Jesus Christ.
- b. Verse 15, "But to this day [AD 57 and still now], when Moses is read, a veil lies over their right lobe."
- (1) "A veil lies over their right lobe" means that scar tissue of the soul accumulated from rejection of Christ as Savior makes it impossible for them to understand even that which they customarily repeat: ADONAI ELOHENU, ADONAI ECHAD (Jesus Christ is our God; Jesus Christ is unique).
 - (2) In the dispensation of Israel, the Jews could not see Jesus Christ dwelling between the cherubs. There was a veil between the Holy Place and the Holy of Holies, and the entire Tabernacle was covered. But they could see Christ from the articles of sacred furniture taught by the priests, and from the theophanies, like the cloud over the Tabernacle.
 - (3) Today when a Jew believes in Christ, the veil is removed. Jesus Christ, the Shekinah Glory, now indwells his body. Now Christ can be seen, not literally, but by understanding, through the teaching ministry of the Spirit, the indwelling of Christ.
- c. Verse 16, "But when anyone [specifically a Jew] turns to the Lord, the veil is taken away." Paul had to explain the blindness of the Judaizers, since the Corinthians had accepted their teaching and had become legalistic.
- d. Verse 17 teaches the freedom to execute God's plan after conversion. "Now the Lord is the Spirit [deity of the Spirit], and where the Spirit of the Lord is [indwelling of the Holy Spirit in the body of the believer and in divine dynasphere], [there is] freedom."
- (1) "The Lord is the Spirit" is a reference to the deity of the Holy Spirit. The Holy Spirit is called "Lord" in Isaiah 6:8-9 cf. Acts 28:25-27; Jeremiah 31:31-34 cf. Hebrews 10:15-17.
 - (2) The Spirit indwells the body of every believer to provide a temple for the residing Shekinah Glory, Jesus Christ, and to provide a base of operations for His ministries of filling, controlling, walking, and teaching.
 - (3) Under the filling ministry, the Holy Spirit indwells the divine dynasphere as the enabling power for the execution of the protocol plan of God. When the believer resides in the divine dynasphere, he is said to be "filled with the Spirit." The "filling of the Spirit" also refers to the Spirit controlling your soul. As the believer functions at the various gates of the

divine dynasphere, he is said to be "walking by means of the Spirit."

(4) There are two categories of freedom, establishment and spiritual. This passage refers to spiritual freedom which exists only inside the divine dynasphere, John 8:32. The filling of the Spirit provides the spiritual freedom necessary for the fulfillment of the protocol plan of God and the glorification of God.

e. Verse 18, "But we all, with an unveiled face [believer in divine dynasphere at gate #4], beholding as in a mirror [Word of God] the glory of the Lord [Jesus Christ as Shekinah Glory], are being transformed into the same image [reflected glory of indwelling Christ as Shekinah Glory] from glory [humanity of Jesus Christ in prototype divine dynasphere] to glory [believer in operational divine dynasphere], as it were, by the Spirit of the Lord [enabling power of Holy Spirit in divine dynasphere]."

(1) "We all with unveiled face."

(a) The unveiled face is:

(i) The Jewish believer, in contrast to the Jewish unbeliever, whose mind is veiled when he reads the Old Testament Scriptures. Just as the veiled face means ignorance of doctrine, so the unveiled face means cognition of doctrine. The unveiled face is the result of epistemological rehabilitation.

(ii) The believer filled with the Spirit, having residence, function, and momentum in the divine dynasphere, under the enabling power of the Spirit and momentum from metabolized doctrine, i.e., the capability of understanding mystery doctrine.

(b) The unveiled face means:

(i) To understand our status quo as royal family, the portfolio of invisible assets, the protocol plan of God, the lifestyle of wisdom, the unique life, and everything related to our equal privilege and equal opportunity.

(ii) Passing all three categories of suffering for blessing: providential preventative suffering, momentum testing, and evidence testing.

(2) "Beholding as in a mirror." The mirror is the Word of God. As we persist in learning doctrine inside the divine dynasphere, we not only see a reflection of ourselves, but we also learn the mystery doctrines of the Church Age, we see the Shekinah Glory, Jesus Christ.

(3) "The glory of the Lord."

- (a) As a reference to the Shekinah Glory, this also refers to the indwelling of Christ without saying so.
 - (b) However the point here is not the indwelling of Jesus Christ, but seeing the glory of the Lord, from Bible doctrine, which results in occupation with Christ and personal love for the Father, Son, and Holy Spirit.
 - (c) In this context, the believer, through his persistence in living in the divine dynasphere and in learning doctrine, comes to a knowledge of the indwelling of Christ as the Shekinah Glory.
 - (d) The Jews profited from understanding that which they could not see. They could not see the Shekinah Glory dwelling between the cherubs in the Holy of Holies, but they knew He was there by the presence of the cloud over the Tabernacle/Temple. The analogy to this concept is found in Exodus 40:34, "Then the cloud covered the Tabernacle, and the glory of the Lord filled the Tabernacle."
 - (i) In the Holy of Holies, Jesus Christ was present, but He was invisible to the people. This is analogous to the indwelling of Christ. He actually indwells your body, but He is invisible to you.
 - (ii) The visible manifestation that the Shekinah Glory was indwelling the Tabernacle was the cloud, a theophany, which covered the Tabernacle. The visible manifestation today that the Shekinah Glory indwells the believer is his attainment of spiritual adulthood through residence, function, and momentum inside the divine dynasphere.
 - (e) The indwelling of the Shekinah Glory makes it possible for the believer to be transformed into the same image, which is tantamount to spiritual adulthood.
 - (f) The indwelling of Jesus Christ as the Shekinah Glory today is just as invisible as He was in the Old Testament, but the cloud of His reflected glory is seen in the Church Age believer who advances through the stages of spiritual adulthood to spiritual maturity.
 - (g) Jesus Christ, as the Shekinah Glory, indwells every believer. His reflection becomes apparent through metabolized doctrine and resultant momentum in the believer.
- (4) "Are being transformed."
- (a) The pictorial present tense of METAMORPHOO

presents a picture of the believer being transformed through residence, function, and momentum inside the divine dynasphere. We are never transformed through any personal self-improvement.

- (b) The passive voice means the believer is acted upon by metabolized doctrine, resulting in spiritual adulthood.
- (5) "Into the same image."
- (a) This is quite a problem, because Jesus Christ is God. There's no way we can be God-like; that's impossible and blasphemous. But we can emulate our Lord Jesus Christ in His humanity.
 - (b) From the point of His virgin birth, Jesus Christ occupied the prototype divine dynasphere and rapidly advanced through the gates while in childhood. He reached spiritual maturity, gate number eight, and subsequently faced evidence testing from Satan before His public ministry began. Not at any time did His humanity ever leave the prototype divine dynasphere. He had respect for and obedience of authority. He was teachable and continued to grow in grace and favor with God and man. We can do likewise, thus being in the image of Christ.
 - (c) In the divine dynasphere we can emulate Christ, i.e., emulate the image of His humanity. We can advance through the divine dynasphere gates in exactly the same manner, for we have the exact same enabling power of the Spirit, and we have even greater mystery doctrine!
 - (d) So "the same image" means the same as Jesus Christ, the indwelling Shekinah Glory.
 - (e) The transformation "into the same image" refers to the three stages of spiritual adulthood which manifest the invisible indwelling Christ.
- (6) "From glory."
- (a) This is a reference to John 1:14, where the Shekinah Glory, our Lord Jesus Christ, became flesh and tabernacled among us.
 - (b) Hence, this is a reference to the Shekinah Glory residing in the body of every believer and the human body of Christ residing in the prototype divine dynasphere.
 - (c) So "from glory" is Jesus Christ, the Shekinah Glory, becoming true humanity and residing in the prototype divine dynasphere during His entire Incarnation. Now He indwells the Church Age believer.

- (7) "To glory." The preposition EIS + the adverbial accusative of measure from DOXZA indicates how far the action of the main verb extends. The action of METAMORPHOO, or "being transformed," extends all the way to Church Age believers who, through residence, function, and momentum inside the divine dynasphere, attain spiritual adulthood. From the Shekinah Glory becoming true humanity and residing in the prototype divine dynasphere to the believer residing in the operational divine dynasphere attaining spiritual adulthood and glorifying the Lord.
- (8) "As it were, by the Spirit of the Lord."
 - (a) This refers to two functions of the enabling power of the Holy Spirit inside the divine dynasphere:
 - (b) The ministry of spirituality and/or the filling of the Spirit. Generally the phrase, "filling of the Spirit," from Ephesians 5:18, refers to your body. For when the Holy Spirit, who indwells your body, has control of your soul you are said to be filled with the Spirit. That is the status quo of being inside the divine dynasphere. Functioning at the various gates is "walking by means of the Spirit."
 - (c) The teaching ministry of the Holy Spirit.

G. The indwelling of Christ relates to the baptism of the Spirit and positional truth, Galatians 2:20. "I have been crucified with Christ [retroactive positional truth], and I no longer live but Christ lives in me [indwelling of Jesus Christ]. And the life which I now live in the body [current positional truth], I live by means of doctrine with reference to the Son of God who loved me and delivered Himself up on my behalf."

- 1. Retroactive Positional Truth related to the Indwelling of Jesus Christ.
 - a. Retroactive positional truth is a part of the baptism of the Holy Spirit.
 - b. At the point of salvation, the Holy Spirit put us in union with Christ. That is current positional truth, meaning we are currently identified with Christ, and we share everything He has: heirship, sonship, righteousness, eternal life, election, destiny. Also, by being in union with Christ, we are royal family.
 - c. In addition to current positional truth, which is identification with Christ in His resurrection, ascension, and session (His current status), we are also identified with Christ in His death and burial. This is retroactive positional truth, accomplished through the same mechanics of the baptism of the Holy Spirit.
 - d. While retroactive positional truth is identification with Christ in His physical death and burial, there is also great emphasis on identification with Christ in His spiritual death on the cross.
 - e. While God the Father imputed all the sins in human history to Jesus Christ on the cross and judged every one of them, two things

were rejected and not judged on the cross: human good and evil. The basis for salvation is the imputation of all sins in human history to Christ on the cross followed, by their judgment by God the Father, 1Peter 2:24; 2Corinthians 5:21. Human good and evil were not imputed to Christ on the cross and were not judged.

- f. The gist of retroactive positional truth is that since we were identified with Christ in His spiritual death, when He rejected human good and evil, positionally we have also rejected human good and evil.
- g. As a result, human good and evil remain an issue in our lives as believers. Thus by application of the doctrine of retroactive positional truth we must also reject human good and evil in our experience.
- h. Human good and evil are combined to form the policy of Satan as the ruler of this world and the function of the old sin nature as the sovereign ruler of human life in the body.
- i. Jesus Christ rejected human good and evil on the cross. Human good and evil were rejected for judgment by the justice of God since they were not necessary for our salvation. They were separated from the judgment of our sins.
- j. Both human good and evil have a dual function in life.
 - (1) As the policy of Satan, the ruler of this world.
 - (2) As the function of the old sin nature residing in the cell structure of the body of every person.
- k. Through retroactive positional truth, the Church Age believer is separated from human good and evil positionally through the baptism of the Holy Spirit, so that positionally the rulership of Satan and the control of the old sin nature are broken. But positional truth is not an experience.
- l. Consequently, retroactive positional truth combines with current positional truth to destroy and abrogate the sovereignty of the old sin nature in the body where our Lord Jesus Christ now indwells.
- m. Furthermore, the baptism of the Holy Spirit at salvation and resultant retroactive positional truth nullifies the power of Satan as well as the old sin nature. But we must know and apply these doctrines before they become a part of our experience.
- n. Rom 6:1-8, "Therefore, what are we to conclude? Are we to continue in the sovereignty of the sin nature that grace may increase in our lives? Emphatically not! We who have died to the sin nature [retroactive positional truth], how shall we still live in it? Or do you not know that all of us who have been baptized into Christ Jesus [baptism of the Spirit] have been baptized into His death [retroactive positional truth]? Therefore, we have been buried together with Him through baptism into death [retroactive positional truth] in order that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life

[executing protocol plan of God]. For if we have become intimately united in the likeness of His death [and we have through retroactive positional truth], and not only this [retroactive positional truth], but we also shall be intimately united with Him in the likeness of His resurrection [current positional truth]. Therefore, be knowing this: that our old self [unbeliever in Adam] has been crucified together with Him [retroactive positional truth], in order that the human body with reference to its sin nature may be rendered powerless, that we should no longer be the slaves to the sin nature. For he who has died [retroactive positional truth] has been acquitted [positional deliverance of retroactive positional truth] from the power of the sin nature. Now if we died with Christ [and we have through retroactive positional truth], we also believe that we shall live in association with Him [current positional truth]."

- o. Col 2:12, "Having been buried with Him [retroactive positional truth] by means of baptism [baptism of the Spirit], the same baptism by which you have been raised with Him [current positional truth] through faith in the working of God who raised Him [Jesus Christ] from the dead."
 - p. Col 3:1-4, "Therefore, if you have been raised with Christ [and you have in current positional truth], keep seeking things above [Bible doctrine] where Christ is, sitting on the right hand of God. Keep thinking about things above, not things on the earth [Satan's policy of good and evil], for you have died [retroactive positional truth], and your life has been hidden with Christ by God. When Christ, who is our life, is revealed, at that time [Second Advent], you also will be revealed with Him in glory."
 - q. Retroactive positional truth was very important for Paul to teach the Galatians at this time. The Celtic Galatians had bought the lie of legalism from the Judaizers, who taught that faith alone couldn't save; that salvation is by faith plus keeping the Mosaic Law. In Galatians 2, Paul recalls the time he chewed out Peter for being a hypocrite. At one point Paul said to Peter, "where is your application of retroactive positional truth!" i.e., "I have been crucified with Christ" (verse 20).
 - r. This means that positionally the believer must reject all human good and all evil. This means separation from the power and authority of the old sin nature. After all, what stimulates the old sin nature more than legalism?
 - s. In this context, retroactive positional truth means that Paul is dead to the Mosaic Law. So are all these Galatian believers. "Christ fulfilled the law," Matt 5:17. "Christ is the end of the law for those who believe," Romans 10:4.
2. Paul has a new life because of retroactive positional truth, "and I no longer live [as a Pharisee]."
 3. Paul emphasizes the doctrine of the indwelling of Christ and relates it to

retroactive positional truth, "but Christ keeps on living in me."

- a. Not only is every Church Age believer separated positionally from the old sin nature (retroactive positional truth applied), but he is indwelt by the Son of God, our Lord Jesus Christ. This is a reminder of the doctrine of the unique life, that all three members of the Godhead indwell our body.
 - b. Here is motivation from the indwelling of Jesus Christ to apply both retroactive positional truth and current positional truth to the Christian life in the fulfillment of the protocol plan of God. The indwelling of Jesus Christ as the Shekinah Glory is not only a guarantee of our fantastic blessings and our portfolio of invisible assets, but is also motivation for the fulfillment of the protocol plan of God.
4. "And [the life] which I now live in the flesh [body], I live by means of doctrine with reference to the Son of God."
- a. Paul, motivated by the indwelling Christ, and through application of retroactive positional truth and current positional truth, is living by doctrine. This last phrase means, "with reference to His indwelling, I am motivated to learn Bible doctrine."
 - b. This phrase means that fellowship with the indwelling Christ comes through Bible doctrine, the mind of Christ (1Corinthians 2:16).
 - c. The protocol plan of God demands that our relationship with the indwelling Christ take priority over our relationship with mankind. The indwelling of Jesus Christ demands God emphasis over people emphasis. As long as you emphasize relationship with people over relationship with God, you cannot attain spiritual self-esteem, and you will probably never realize the implications of the indwelling of Jesus Christ. Instead, your life will be characterized by self-induced misery.
 - d. Occupation with Christ and personal love for God must precede impersonal love for all mankind at gate #6 of the divine dynasphere.
 - e. The indwelling of Jesus Christ is a warning sign to every believer that personal love for God must always have #1 priority over any human relationships or any interaction with those in your periphery.
- H. Conclusion: The Doctrinal Test regarding the Indwelling of Christ.
1. Self-examination must always be done with the greatest possible objectivity, without any prejudice.
 - a. This can only be accomplished in a satisfactory manner through the perception of Bible doctrine and its metabolization in your right lobe.
 - b. Once you have doctrine in your right lobe, then you can look at yourself through the mirror of the Word of God, and evaluate yourself on the basis of that doctrine.
 2. 2Corinthians 13:5, "Be testing yourselves to see [determine] if you are in the doctrine; keep examining yourselves, or do you not know [this] about

yourselves, that Jesus Christ is in you, unless, of course, you flunk the test?"

- a. "Be testing yourselves." You cannot do this in a state of ignorance about Bible doctrine. How you feel emotionally, what you think intellectually, your state of health, or any other human factor is not the criterion for evaluating yourself. The only measure you are to use is the Word of God and what it says about your life. We are responsible to God to test ourselves.
- b. "To see [determine] if you are in the doctrine."
 - (1) Bible doctrine must have #1 priority in the life to fulfill the will of God, to execute the protocol plan of God, and to fulfill the principle of relationship with God taking priority over relationship with people.
 - (2) Therefore, the believer must be constantly alert to make sure that his scale of values emphasizes the importance of Bible doctrine first in his life. There are constant distractions in your life designed to de-emphasize Bible doctrine, and to frustrate the will of God under the three categories of His plan, i.e., the protocol plan of God, the lifestyle of wisdom, and the unique life.
 - (3) It is essential that your priorities are straight. This requires epistemological rehabilitation, which demands the daily perception of doctrine, especially the mystery doctrine of the Church Age, without which we cannot fulfill God's plan for our lives, and without which our relationships with others will inevitably sour, and our relationship with ourself will be frustrating.
 - (4) Through perception, metabolization, and application of Bible doctrine under operation Z, the believer begins to understand the mechanics of the protocol plan of God, he begins to use the assets in his portfolio of invisible assets, and through residence, function, and momentum in the divine dynasphere, he fulfills this doctrine of the indwelling of Jesus Christ.
- c. "Keep examining yourselves."
 - (1) This self-examination is impossible unless the believer obeys the first command in context: "be testing yourselves to see if you are in the doctrine."
 - (2) Objective self-examination under the privacy of your own priesthood is only possible with cognition of Bible doctrine. Under the privacy of your own priesthood, you must examine yourself in every area of your life.
 - (a) You examine yourself regarding sin. This is the only way you can rebound. You must be aware of sin in your life before you can confess it.
 - (b) You examine yourself for fear, worry, and anxiety,

and you use the faith-rest drill in spiritual childhood to overcome these.

- (c) You examine yourself for proper objectives in life. The solution is hope 2 and hope 3.
 - (d) You examine yourself with regard to your personal love for God. Until you love God, you're not in spiritual self-esteem, and any other system of self-esteem is only arrogance.
 - (e) You examine yourself with regard to human interaction. The solution is gate #6, spiritual autonomy. Impersonal love toward all mankind is the basis for capacity for personal love toward a few. At gate #6, your relationship with people peaks out.
 - (f) You examine yourself with regard to your relationship with God, which peaks out at gate #8, spiritual maturity.
 - (g) You examine yourself with regard to your status quo. The solution is cognizance of the three stages of spiritual adulthood.
 - (h) You examine yourself regarding your suffering status, when and why. Is it self-induced, punitive, or suffering for blessing?
- (3) You can't really answer these questions about yourself unless you first have the doctrine. Everything depends on combining your status quo as a royal priest with cognizance of Bible doctrine.
- d. "Or do you not know [this] about yourselves."
- (1) Only metabolized doctrine can be utilized in self-examination. You are commanded and mandated to examine yourself! This should not be put off until you feel like it, or until you get in a James and are forced to examine your life. God's mandate is for objective self-examination.
 - (2) You cannot fulfill this mandate unless you personally have an understanding of the pertinent doctrine, which here is the doctrine of the indwelling of Jesus Christ.
 - (3) Part of spiritual self-esteem is self-knowledge in relationship to the divine provision for your life.
 - (4) Until we reach the point of occupation with Christ and personal love for each member of the Trinity who indwells us, spiritual self-esteem is impossible. With personal love for God, we can know ourselves under spiritual self-esteem, and then we find the new motivation that comes in spiritual adulthood: motivation from knowing that Christ indwells our body.
- e. "That Jesus Christ is in you?"
- (1) The rhetorical question dealing with the indwelling of Jesus

Christ is designed to test your spiritual self-esteem, and to motivate continued advance through the various stages of spiritual adulthood.

- (2) Spiritual self-esteem cannot be parlayed into spiritual autonomy until the believer passes providential preventative suffering, 2Corinthians 12:7-10.
 - (3) Cognition of the indwelling of Jesus Christ not only motivates the believer to continue his spiritual momentum, but it also motivates his application of doctrine, which will frustrate the impending danger of spiritual self-esteem being neutralized by arrogance. For spiritual self-esteem can very easily be parlayed into arrogance, preoccupation with self, and loss of spiritual adulthood unless the believer understands this doctrine.
 - (4) So it becomes apparent that understanding the doctrine of the indwelling of Jesus Christ and applying it to the Christian life becomes a necessity in status quo spiritual self-esteem.
 - (5) Two doctrines are important to understand in spiritual self-esteem: the doctrine of providential preventative suffering which provides momentum in spiritual self-esteem, and the doctrine of the indwelling of Jesus Christ which motivates the believer in spiritual self-esteem.
 - (6) Like the Shekinah Glory dwelling between the cherubs in the Holy of Holies in the Tabernacle of Israel, the indwelling of Jesus Christ is just as invisible but just as real. Like the theophany of the cloud that covered the Tabernacle, the glory of the indwelling Christ became visible to Israel. Generally, the Jews would look at the cloud over the Tabernacle when they were suffering. If it was undeserved suffering for blessing, they profited from seeing that glory. Those who did not profit from it were destroyed by the sin unto death.
 - (7) The glory of the indwelling of Jesus Christ is seen in two ways.
 - (a) The attainment of spiritual maturity and the distribution of our escrow blessings.
 - (b) The passing of evidence testing as a witness for the Prosecution in the appeal trial of Satan and the fallen angels.
- f. "Unless, of course, you flunk the test?"
- (1) There are two ways of flunking the test.
 - (a) Ignorance of the doctrine of indwelling of Jesus Christ.
 - (b) Failure to apply the doctrine of indwelling of Jesus Christ.
- g. Actually, there are three tests in this verse.

- (1) Self-testing for positive volition toward Bible doctrine as the #1 priority in your life.
 - (2) Persistence in the perception and metabolization of doctrine, resulting in accurate and objective self-examination under the privacy of your own priesthood.
 - (3) Cognition in the application of a specific doctrine, the indwelling of Jesus Christ, for two purposes.
 - (a) To motivate in spiritual adulthood.
 - (b) To frustrate and neutralize arrogance in your life.
 - (4) When the believer flunks the test in self-examination, he applies the doctrine of the indwelling of Jesus Christ to avoid discouragement, despondency, or further distraction. When the believer flunks the test, he is then in a very precarious situation, even though Christ continues to indwell his body during failure. However, the believer can begin by applying this doctrine and keep plugging in the spiritual life.
3. One of the ways by which you examine yourself.
- a. Experience with people is not the major issue in the Church Age (although it is emphasized today by those who do not know doctrine) because of the unique nature of the Church Age. As a member of the royal family of God, the indwelling of the Shekinah Glory, as well as the indwelling of God the Father and God the Holy Spirit in you is the major issue!
 - b. It is not, therefore, the quality of our experience in relationship with mankind that takes first place, but the quality of our relationship with God. It is impossible to have a high quality relationship with God unless you have doctrine resident in your soul.
 - c. The major emphasis of spiritual adulthood begins at gate #5 with spiritual self-esteem. Spiritual self-esteem demands that relationship with God take priority over relationship with people. It should be evident that spiritual self-esteem is personal love for God; therefore, it demands that God emphasis precede people emphasis.
 - d. In other words, gate #5, personal love for God takes precedence over gate #6, impersonal love for all mankind.
 - e. Spiritual self-esteem is characterized by personal love for God. spiritual autonomy adds to this impersonal love for all mankind.
 - f. The indwelling of Jesus Christ demands God emphasis over people emphasis, for Christ indwelling our bodies is much closer to us than people, no matter what the relationship with them may be.
 - g. As long as you emphasize relationship and fellowship with people over relationship and fellowship with God, you cannot and never will attain spiritual adulthood. Your life will be characterized by self-induced misery under the law of volitional responsibility plus the three stages of divine discipline.
 - h. Wrong experience with God results in wrong experience with

people. Right experience with God results in right experience with people.

I. The Implications of the Indwelling of Christ.

1. The indwelling of Jesus Christ is a sign of royalty.
 - a. While the baptism of the Spirit is the means of forming the royal family of God, the indwelling of Christ is both the sign of the royal family and another expression of the uniqueness of the Church Age.
 - b. Therefore, your background is of no consequence in the Church Age, because you are indwelt by Jesus Christ. You have equal privilege and opportunity with all other believers.
2. The indwelling of Jesus Christ is a guarantee of our portfolio of invisible assets. Along with the sealing ministry of the Holy Spirit in Ephesians 1:13-14, the indwelling of Christ is a guarantee of our portfolio of invisible assets prepared for us by the Father in eternity past.
3. The indwelling of Jesus Christ is a guarantee of eternal security.
 - a. You cannot lose your salvation, no matter how you foul up your life, no matter how you fail!
 - b. You can't see Christ indwelling your body until you die. Then your soul and spirit leave your body, "absent from the body and face to face with the Lord," (2Corinthians 5:8). Jesus Christ leaves your body along with your soul and spirit and escorts you to heaven.
 - c. This fulfills the principle of Psalm 23:4, "Yea, though I walk through the valley of the shadow of death, I will no fear no harm because You are with me."
4. The indwelling of Jesus Christ is a guarantee of your escrow blessings.
 - a. Since Jesus Christ is both the depositary of our escrow blessings and the escrow officer who distributes them to us when we fulfill the conditions of the escrow, the indwelling of Christ is a guarantee that, billions of years ago, God the Father created and placed on deposit in Christ fantastic escrow blessings for you.
 - b. The fulfillment of the escrow conditions is the execution of the protocol plan of God. The indwelling of Christ is not a guarantee that we will receive our escrow blessings, only that they exist. We will never receive our escrow blessings until we advance to spiritual maturity.
5. The indwelling of Jesus Christ is the motivation for momentum in spiritual adulthood.
 - a. At gate #5, spiritual self-esteem, you have personal love for God the Father, Jesus Christ, and the Holy Spirit. Knowing Jesus Christ indwells you becomes the motivation you need to advance to gate #6, spiritual autonomy, and to gate #8, maturity.
 - b. Each one of these stages is accompanied by the divine administration of undeserved suffering. Spiritual self-esteem must pass providential preventative suffering to advance to spiritual autonomy; spiritual autonomy must pass momentum testing (gate

- #7) to reach spiritual maturity; spiritual maturity must pass evidence testing to glorify God to the maximum.
- c. Therefore, there must be some motivation, in addition to metabolized doctrine, to go through undeserved suffering. The specific motivation is the application of the indwelling of Christ. This becomes the motivational virtue for the advance through each stage of spiritual adulthood. There must be a strong personal love for God that continues to get stronger. It is occupation with the person of Christ that becomes the important motivating factor beginning at spiritual self-esteem, Hebrews 12:3.
6. The indwelling of Jesus Christ emphasizes our relationship with God rather than people.
- a. The unique factor of every member of the Godhead indwelling your body provides a different emphasis and a new priority for the new spiritual species, the body of Christ.
 - b. As long as you emphasize experience with people over experience with God, your experience in life will be characterized by self-induced misery from the law of volitional responsibility, plus a tremendous amount of punitive suffering from the three categories of divine discipline (warning, intensive, and dying).
 - c. Believers today are constantly seeking counsel about human relationships. In most cases, the problems exist because of wrong priorities: people emphasis over God emphasis.
 - d. Right experience with God (life in the divine dynasphere) results in right relationship with people. Negative experience with God results in wrong experience with people.
 - e. Because of the indwelling of Jesus Christ, the Church Age believer cannot put relationship with people before relationship with God. Your priorities are established by those who are closest to you: God the Father, Son, and Holy Spirit, who indwell you! Therefore, your priority must be God emphasis before people emphasis. The key to right priorities is the indwelling of Christ.
 - f. The protocol plan of God demands that you give #1 priority to your relationship with God as the only way to have a successful relationship with your fellow man. In other words, virtue in the protocol plan of God places relationship with God ahead of relationship with people or with self. If you put relationship with people ahead of relationship with God, you're insecure, subjective, and will have a miserable life.
 - g. Gate #5, or spiritual self-esteem, is characterized by personal love for the Father, Son, and Holy Spirit, who all indwell you. But they are all invisible to you. Therefore, the persons of the Godhead can only become the objects of your personal love through a consistent intake of pertinent Bible doctrine.
 - h. Gate #6, or spiritual autonomy, characterized by the functional virtue of impersonal love for all mankind, provides capacity for love

in romance, friendship, marriage, social life, etc. But always remember that gate #6 rides on a tandem behind gate #5. Relationship and experience with God must precede relationship and experience with mankind.

- i. Epistemological rehabilitation is a never-ending function during the believer's sojourn on earth. Epistemological rehabilitation demands cognition of virtue love as a problem solving device, which must be related to the doctrine of the indwelling of Christ.
- j. The challenge of the communion service is priority. The person whom we worship in the communion service indwells your body. The challenge is always who and what is Christ. 1Corinthians 11:24-25 commands us to "keep on doing this in memory of Me." You cannot remember someone you do not even know. The communion service is designed to bring to memory the doctrine you know concerning the person and work of Jesus Christ, who now indwells you.
- k. 2Peter 3:18, "Grow in grace and the knowledge of our Lord and Savior Jesus Christ; to Him be glory, both now and to the day of eternity."
- l. Heb 12:3, "Consider Him [Jesus Christ], who has endured such hostility by sinners against Himself, so that you do not grow weary and become discouraged."

- (1) The humanity of Christ, in His prototype divine dynasphere gave #1 priority to His relationship with God the Father, as illustrated by His prayer at Gethsemane, "Nevertheless not My will but Thy will be done." There's our pattern. No one ever faced so much hostility from people as did our Lord during the First Advent. But it never deterred Him from His mission in going to the cross and being judged for your sins, because His priorities were always straight.
- (2) The weariness described by this verse is that which comes from putting people first in your life. This is weariness from being disappointed and let down by people. This is often your fault, because you assign to others your standards. You put people first and then when they disappoint you, you get discouraged and disillusioned. Weariness, discouragement, disillusionment are exactly what the believer demands by putting relationship with people before relationship with God.

J. Summary and Highlights.

- 1. Categorically, there are three ways to classify God's plan for your life.
 - a. The protocol plan of God emphasizes the modus operandi of the royal family of God in relationship to the divine dynasphere.
 - b. The lifestyle of wisdom emphasizes the believer's epistemological rehabilitation through the metabolization of doctrine.
 - c. The unique life emphasizes the fact that every person of the Trinity indwells your body, even though they are all omnipresent,

- imminent, and transcendent, but still locally indwelling your body.
2. The Significance of the Indwelling of God the Father.
 - a. It is related to the glorification of His plan for the Church Age, Ephesians 1
 - b. It provides assurance regarding His work in eternity past on our behalf. He is the author of our portfolio of invisible assets, the grantor of our escrow blessings, the mastermind of the protocol plan of God, and the designer of our very own palace (the divine dynasphere) by which we execute that protocol plan of God.
 3. The Significance of the Indwelling of Christ.
 - a. A sign or badge of the royal family.
 - b. A guarantee of our portfolio of invisible assets portfolio of invisible assets.
 - c. A guarantee of life after death in the presence of God.
 - d. As the depositary and escrow officer, the guarantee of our escrow blessings.
 - e. Motivation for momentum in spiritual adulthood.
 - f. The basis for assigning #1 priority to relationship with God over relationship with mankind.
 4. The Significance of the Indwelling of God the Holy Spirit.
 - a. To construct a temple in our bodies for the indwelling of Jesus Christ.
 - b. To provide a base of operations for both the execution of the protocol plan of God and the glorification of Christ in our bodies.
 5. There are three major distinctions in the mystery doctrine for the Church.
 - a. The difference between the indwelling of Christ in our bodies and the indwelling of the Holy Spirit in our bodies.
 - b. The distinction between the indwelling of the Holy Spirit in our bodies and the filling of the Spirit. The indwelling of the Holy Spirit is status quo from salvation; therefore never experienced. The filling of the Spirit is a Christian experience both in our souls and in the divine dynasphere, but not in our emotions.
 - c. The distinction between the indwelling of Jesus Christ in our bodies and the glorification of Christ in our bodies. The indwelling of Jesus Christ in our body is status quo; therefore not experienced. The glorification of Christ in our bodies is the ultimate experience of the Christian life, the experience of spiritual maturity.
 6. Each stage of spiritual adulthood is related to an experience related to Christ. These experiences are not the same as the indwelling of Jesus Christ.
 - a. The experience of spiritual self-esteem is Christ being formed in our bodies of Galatians 4:19.
 - b. The experience of spiritual autonomy is Christ being at home in our right lobes, as in Ephesians 3:17.
 - c. The experience of spiritual maturity is Christ being glorified in our bodies, as in Philippians 1:20.

- d. The indwelling of Jesus Christ in our bodies is non-experiential. The glorification of Christ in our bodies is the experience of maturity.
- 7. The indwelling of Christ provides a new emphasis, a new motivation, a new priority for the new spiritual species, called the Church, or the body of Christ. The new priority is:
 - a. God emphasis must precede people emphasis.
 - b. The indwelling of Christ demands that every believer give #1 priority to his relationship with God, gate #5 of the divine dynasphere.
 - c. The indwelling of the Holy Spirit provides a base of operations for giving #1 priority to God emphasis over people emphasis.
 - d. Wrong experience with God results in wrong relationship with yourself.
 - e. Wrong experience with God results in wrong relationship with people.
 - f. Wrong experience with God results in wrong relationship with God.
 - g. Right relationship with God results in right relationship with both self and people.
 - h. Relationship with self peaks out at spiritual self-esteem.
 - i. Relationship with people peaks out at spiritual autonomy.
 - j. Relationship with God peaks out at spiritual maturity.
- K. The indwelling of Christ is not the same as having occupation with Christ as a problem solving device on the FLOT line of the soul.
 - 1. Occupation with Christ is the experience of having the tenth problem solving device deployed on the FLOT line of the soul. It is tantamount to Christ being formed in your soul, Galatians 4:19; or Christ being at home in your hearts, Ephesians 3:17. This is the experience of the mature believer who has executed the protocol plan of God.
 - 2. The indwelling of Christ is related to the body and is not an experience. Indwelling is a position. Occupation with Christ is an experience.
 - 3. Just as Jesus Christ indwelling the body of every believer, so God the Holy Spirit indwells every believer.
 - a. The indwelling of the Holy Spirit is positional.
 - b. The filling of the Holy Spirit is experiential.
 - c. The indwelling of Jesus Christ is positional.
 - d. Occupation with Christ is experiential.
 - 4. The indwelling of the Holy Spirit is related to the believer's body, 1Corinthians 3:16, 6:19-20; 2Corinthians 6:16. The filling of the Holy Spirit is related to the believer's soul, Ephesians 5:18. The filling of the Holy Spirit is experiential, while the indwelling of the Holy Spirit is permanent. Therefore, all believers are indwelt with the Holy Spirit. Only believers using the spiritual skills are filled with the Spirit.
 - a. The filling of the Holy Spirit is mandated by God. The indwelling of the Holy Spirit is stated by Scripture to be a permanent status quo in time.

- b. The purpose of the indwelling of the Spirit is to provide a temple for the indwelling of Christ as the Shekinah glory.
- c. The purpose of the filling of the Spirit is:
 - (1) To provide the first power option of the spiritual life.
 - (2) To provide the first spiritual skill in the spiritual life.
 - (3) To provide the second problem solving device on the FLOT line of the soul.
- d. Summary.
 - (1) The indwelling of the Spirit is permanent whether the believer is spiritual or carnal. Therefore, the indwelling is non- experiential.
 - (2) The filling of the Spirit is temporary, depending on the experiential status of the believer-out of fellowship through sin or in fellowship through the function of rebound.
 - (3) The purpose of the filling of the Spirit is to provide enabling power for the execution of the protocol plan for the Church. Every time the believer commits a sin, he loses fellowship with God and the filling of the Spirit. Every time the believer uses the rebound technique of 1John 1:9, he recovers fellowship with God and the filling of the Spirit.
 - (4) Apart from the filling of the Spirit there is no divine power for perception, metabolization, or application of doctrine to experience. Apart from the filling of the Spirit there is not and cannot be the fulfillment of the will, plan, and purpose of God for the Church Age.
 - (5) Divine power is necessary to execute the divine plan. Therefore, the two powers options belong to experience rather than the indwelling of the Spirit. The two power options are the filling of the Spirit and teaching ministry of the Holy Spirit to the human spirit plus the conversion of GNOSIS doctrine to EPIGNOSIS. In both cases your volition is involved.
 - (6) The indwelling of Christ belongs to all believers at the moment of faith in Christ and remains a permanent possession regardless of spiritual status quo or lack of it. The indwelling of Christ as the Shekinah glory guarantees we have the divine blessing of our portfolio of invisible assets. Christ also indwells us as the guarantee of the irrevocability of our escrow blessings.
 - (7) Occupation with Christ relates to the soul and occurs experiential for the few who are persistent in the use of the three spiritual skills. The experiential factors related to occupation with Christ are as follows:
 - (a) Cognition of the indwelling of Christ contributes to number one priority being given to the three spiritual skills as the means of occupation with Christ.

Understanding precedence for the Christian way of life. Cognition of the indwelling of Christ becomes motivation for perseverance in the use of the spiritual skills.

- (b) The experience of Christ formed in you, Galatians 4:19; tantamount to the experience of Christ formed in your hearts through doctrine, Ephesians 3:17.

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Doctrine of the Indwelling of the Holy Spirit

A. Definition and Description.

1. The Holy Spirit indwells the body of the Church Age believer at the moment of salvation, 1Corinthians 6:19-20, 3:16.
2. The indwelling of the Spirit is one of the six permanent ministries of the Holy Spirit at salvation. The purpose of the indwelling of the Holy Spirit is to provide a temple in the body of every Church Age believer for the indwelling of Jesus Christ as the Shekinah Glory and the indwelling of God the Father.
 - a. There are no sacred buildings in the Church Age. The only sacred building was the temple in Jerusalem which belonged to Israel and was destroyed in 70 A.D.
 - b. God the Holy Spirit makes a sacred building out of your body for the indwelling of God the Son and God the Father.
3. The indwelling of the Holy Spirit is also a sign of the royal family status, which is superior to being in the family of God, as believers in past dispensations were. In the Millennium, all believers are filled with by the Holy Spirit, but no millennial believer is indwelt with the Holy Spirit. There was no indwelling of the Holy Spirit until the Church Age. Believers in the Old Testament were empowered by the Holy Spirit at times. We live on the best time in (or the best side of) history, which is after the cross. Therefore, we are royal family to complement Christ's battlefield royalty. We receive six additional ministries of the Holy Spirit at salvation: efficacious grace, regeneration, sealing, spiritual gifts, filling, and baptism. The Church Age is the completion where the Lord calls out His royal family.
4. While no believers are indwelt by the Holy Spirit in other dispensations, all believers are indwelt with the Holy Spirit in the Church Age. The ministry of the Holy Spirit in other dispensations was technically the enduement of the Holy Spirit. For example, David said, "Take not Your Spirit from me," Psalm 51:11.
5. The Holy Spirit indwells the body of every believer, but only controls the soul of the believer under the title "filling of the Holy Spirit" or "walking in the Spirit."
6. It is important to distinguish between the indwelling of the Holy Spirit which is permanent, and the filling of the Holy Spirit which is temporary depending on the use of the rebound technique. When we sin we lose the filling of the Holy Spirit, but not the indwelling of the Spirit.
7. The Holy Spirit indwells the body of the believer because the old sin nature lives in the body of the believer. In the life of every believer, human ability must be superceded by divine ability. Therefore, the dynamics of the Holy Spirit are clearly important. Both seek to control the soul.
8. However, the actual use of divine power from the indwelling of the Spirit depends on the filling of the Holy Spirit rather than the indwelling of the Spirit. The indwelling is not operational apart from the filling.
9. Therefore, the believer must learn to distinguish between the indwelling of

Holy Spirit and the filling of the Holy Spirit. It is the filling of the Holy Spirit by which we deploy the problem solving devices of the protocol plan of God. The filling of the Holy Spirit is the first power option of the spiritual life and without this divine power it is impossible to execute the unique spiritual life of the Church. Divine power is necessary to execute the divine plan. Without the filling of the Holy Spirit there is no spiritual life. A perfect plan demands perfect power for its fulfillment. The Christian way of life is a supernatural way of life and demands a supernatural means of execution, which means anything the unbeliever can do is not the Christian way of life.

10. The indwelling and filling of the Holy Spirit are not synonymous terms.
 - a. While the indwelling of Holy Spirit emphasizes the body, the filling of the Holy Spirit emphasizes the believer's soul. Therefore, the sphere of indwelling is always stated as the body of the believer, 1Cor 3:16; 6:19-20. Your body is the sacred building of the Church Age. This indwelling makes it impossible for demon possession to occur.
 - b. While both the indwelling and filling are absolutes (they cooperate with each other and are not antithetical), they are different types of absolutes.
 - (1) The indwelling of the Holy Spirit is an irrevocable absolute.
 - (2) The filling of the Holy Spirit is a revocable absolute through carnality. But the indwelling and filling are cooperating absolutes when we are filled with the Spirit.
 - (3) When the Holy Spirit controls the soul, the believer is said to be filled with the Spirit. But when the sin nature controls the soul, the believer is said to be carnal-both grieving and quenching the Holy Spirit
 - (4) Rebound is the only way to recover the filling of the Spirit.
 - (5) The indwelling of the Holy Spirit is both permanent and irrevocable whether the believer is carnal or spiritual, winner believer or loser believer.
 - (6) The filling of the Spirit is temporary, depending on whether the believer is spiritual or carnal.
 - (7) The filling of the Spirit is related to the believer's soul. When the sin nature takes over the believer's soul, then the believer sins.
 - (8) The purpose of the indwelling of the Holy Spirit is to provide a temple in the believer's body for the indwelling of Christ as the Shekinah Glory.
 - (9) The purpose of the filling of the Spirit is to provide the enabling power for the execution of the unique spiritual life of the Church Age.
 - (10) Therefore, the indwelling of the Spirit is permanent, while the filling of the Spirit is temporary, depending upon consistency in using the rebound technique of 1John 1:9.

- c. The indwelling of the Holy Spirit is permanent whether the believer is spiritual or carnal, therefore, it is non-experiential.
 - d. The filling of the Holy Spirit is temporary, depending on the experiential status of the believer.
 - e. The filling of the Spirit is mandated by God, Ephesians 5:18, but the indwelling of the Spirit is stated by God as a fact, 1Cor 3:16, 6:19- 20. Therefore, the indwelling of the Spirit is a permanent status quo in time.
 - f. Both power options in the spiritual life (the power of the Holy Spirit and the power of Bible doctrine in your soul) depend upon the filling of the Holy Spirit. The indwelling of the Holy Spirit is a temple in the body. The filling of the Spirit is the triumph of the soul.
11. Additional nomenclature related to the Spirit.
- a. We are commanded to "grieve not the Spirit," Ephesians 4:30, which occurs when we enter cosmic one.
 - b. We are commanded to "quench not the Spirit," 1Thessalonians 5:19, which occurs when we enter cosmic two.
 - c. We are never commanded to be indwelt by the Spirit (this always exists), but to "be filled with the Spirit," Ephesians 5:18, or to be "walking in the Spirit," Galatians 5:16.
12. Personal judgment decisions, like how much you eat, drink or smoke, has nothing to do with the filling of the Holy Spirit. Overindulgence in these things is sin, but moderation in their consumption is not sinful.
- B. The Inner Conflict Between the Old Sin Nature and Indwelling of Holy Spirit.
- 1. The prior indwelling of the old sin nature from physical birth and the indwelling of the Holy Spirit from the new birth result in a great inner conflict, Galatians 5:17 **For you see the old sin nature rises up in protest against the indwelling Spirit and the indwelling Spirit wars against the old sin nature, for these—the Spirit and the old sin nature—are constantly opposed to each other, that you may not continue doing whatever things, if you desire. .**
 - 2. The indwelling of the Holy Spirit is the principle of victory over the old sin nature, while the filling of the Holy Spirit is the function of victory over the old sin nature.
 - 3. Therefore, emphasis is placed on the baptism of the Holy Spirit, which divorces the believer from the power of the old sin nature and marries the believer to a second husband with a new way of life (the subject of Romans 8). It further provides a new marriage counselor for the new life in God the Holy Spirit.
 - 4. The inner conflict between the old sin nature and indwelling of the Holy Spirit is portrayed in Romans 8:2-8 and Galatians 5:16ff. The old sin nature has a head start at birth. It is only overcome by positive attitude to doctrine, especially the doctrine of rebound. The sin nature controls in Romans 7 and the Holy Spirit controls in Romans 8.
- C. The Prophecy of the Indwelling of God the Holy Spirit, John 7:37-39.
- 1. It was prophesied prior to the beginning of the Church Age by Christ.

There are three spiritual uses of water, one of which is mentioned in John 7:37-39.

- a. For salvation, Isaiah 55:1; Revelation 22:17.
- b. For doctrine, John 3:5; Ephesians 5:26.
- c. For the Holy Spirit, John 7:39. 2. In John 14:16-17 Christ again prophesied the indwelling of Holy Spirit, "will be in you."
- d. The indwelling of the Holy Spirit occurs after the glorification of Jesus Christ after the cross.

D. The Primary Objective of the Indwelling of Holy Spirit.

1. The primary objective of the indwelling of Holy Spirit is to provide a temple in your body for the indwelling of the other two members of the Trinity. This provides motivation for the attainment of spiritual objectives.
2. The power or energy to accomplish the Christian life comes through the Holy Spirit.
3. Advance to maturity and glorification of Christ is accomplished through the filling of the Spirit and perception of doctrine.
4. Perception of doctrine is related to the teaching ministry of the indwelling Holy Spirit, John 14:26. The Holy Spirit provided accuracy of recall through a photographic memory for the writing of Scripture, John 16:12-15 cf 1Corinthians 2:9-16 and 1John 2:27.

E. Anointing or unction is a synonym for the indwelling of Holy Spirit, 1John 2:20, 27. Anointing relates the indwelling of the Holy Spirit to the Church Age believer as a sign of the royal family of God. The indwelling of Holy Spirit is the royal family escutcheon. Because the royal family lives in the Holy of Holies forever, it is important that we are indwelt by God the Holy Spirit. The indwelling of the Holy Spirit demonstrates that we are royalty. Anointing appoints us ambassadors for Christ.

F. The Distinction Between the Indwelling of Christ and the Holy Spirit.

1. The indwelling of the Holy Spirit is both permanent and functional, while the indwelling of Jesus Christ is the guarantee of escrow blessing in the believer's advance to maturity. The indwelling of Jesus Christ is also in the body and is permanent.
2. There is definite evidence that the reversionistic believer does not benefit from the indwelling of Jesus Christ, 2Corinthians 13:5; Revelation 3:20.

G. Oil illustrates the power of the indwelling of Holy Spirit.

1. Oil lubricates. Friction is removed from machines by oil, just as the Holy Spirit removes friction between people.
2. Oil heals and is used for medicine. The Holy Spirit heals breaches among believers.
3. Oil lights; the Holy Spirit illuminates the teaching of doctrine.
4. Oil propels; the Holy Spirit provides the thrust to maturity.
5. Oil invigorates; the Holy Spirit stimulates production.
6. Oil warms; the ministry of the Holy Spirit warms the life of the believer in relationship to the Lord and other believers.
7. Oil adorns; the Holy Spirit provides inner beauty.

H. The Importance of the Power of the Spirit, 1 Kg 19:1-18. Elijah failed to learn the

importance of the Spirit-filled life. He was not indwelt with the Spirit in the same sense that we are.

R. B. Thieme, Jr. Bible Ministries 5139 West Alabama, Houston, Texas 77056 (713)
621-3740

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The Judgment Seat of Christ by R. B. Thieme, Jr.

Although I took this doctrine from NB1, I edited it according to Bob's teaching from Romans #335.

1. The judgment seat of Christ or the evaluation of believers in phase two of the plan of God occurs at the termination of the Church Age. It follows the receiving of a resurrection body. (Whether a believer succeeds or fails he will have a resurrection body)
2. The purpose of the judgment seat of Christ, 2Corinthians 5:10 For we must all appear before the judgment seat of Christ; that each one of us [believers in the royal family of God] may receive what is due him for the things accomplished while in the physical body [phase two], whether good [agathos (ἀγαθός) [pronounced *ag-ath-OSS*]] or worthless [or evil, fauloj]." If the believer lives his Christian life inside the cosmic system what he accomplishes is worthless or evil or both, fauloj. On the other hand if the believer lives his Christian life inside the divine dynasphere what he does is categorized as intrinsic good, agathos (ἀγαθός) [pronounced *ag-ath-OSS*].
3. Agathos (ἀγαθός) [pronounced *ag-ath-OSS*] refers to the plan of God from the viewpoint of imputation [X+Y+Z = Good]. Here again we have the principle: agathos (ἀγαθός) [pronounced *ag-ath-OSS*] means, first through X radical, human life imputed at birth plus Adam's original sin. The imputation of Adam's original sin means spiritual death, and that sets up the first potential for salvation, plus the pertinent doctrine - redemption, reconciliation, propitiation, imputation, justification, all of those things related to the work of Christ on the cross. That equals hope #1, absolute confidence that if you believe in Jesus Christ you have eternal life plus salvation adjustment to the justice of God through faith in Christ. Now you advance to being an immature believer: Y radical. Here you have judicial imputation #1 - our sins are imputed to Christ on the cross, the basis of our so great salvation. Judicial imputation #2, the basis for our relationship with God. We have God's righteousness, one half of divine integrity, and also at the same time God has created a target for all logistical grace - imputation, and all supergrace blessing - the possession of the righteousness of God. So a new potential is set up: the potential for great blessing in time, plus the pertinent doctrine equals hope #2 - absolute confidence that you and I as believers using the divine dynasphere advance to maturity, plus maturity adjustment to the justice of God, going from gate four to gate eight. In Z radical we have the imputation of eternal life at salvation plus the imputation of supergrace blessing, blessing in time at the point of maturity, and that equals the third potential, the potential of eternal blessing and reward at the judgment seat of Christ above and beyond the resurrection body. Plus the pertinent equals hope three, absolute confidence that by attaining maturity, advancing from gate four to gate eight, we are going to receive great blessing and reward at the judgment seat of Christ. This equals the good, agathos (ἀγαθός) [pronounced *ag-ath-OSS*], all things working together for good - Romans 8:28. This second Koine word agathos (ἀγαθός) [pronounced *ag-ath-OSS*] occurs in 2Corinthians 5:10 - **"that each one of us [royal family of God] may receive what is due him for the things accomplished in the body, whether good, agathos (ἀγαθός) [pronounced *ag-ath-OSS*], or worthless."** The purpose of the judgment seat of Christ is the evaluation

- of each believer's life on earth between salvation and his departure.
4. The loss of reward at the judgment seat of Christ is a major issue.
 - 1) The gain or loss of reward and blessing above and beyond the resurrection body is determined by your personal volition. Your choice of dynasphere determines gain or loss of reward, 1Corinthians 3:11-15.
 - 2) Loss of reward at the judgment seat of Christ does not imply loss of salvation, 2Timothy 2:11-13. "if we endure" is persistence and function inside the divine dynasphere. Enduring here is *hupomenô* (ὑπομένω) [pronounced *hoop-om-EHN-oh*]. This is God's game plan for the Christian life, residence and function inside the divine dynasphere. And if you persist in making decisions consistent with the divine dynasphere in phase two there will be reward in phase three. "If we refuse," i.e. to function under our Lord's plan (X+Y+Z); "he will also refuse us (i.e. reward, not salvation)." Eternal security is a divine gift at the moment of salvation through faith in Christ. What God does for us cannot be lost, cannot be changed, cannot be removed. Eternal security depends upon the integrity of God while confidence toward God depends on the integrity of the believer, he must have doctrine resident in his soul. Failure to live in the divine dynasphere may destroy the believer's confidence in God but failure to live in the divine dynasphere can never destroy your eternal security. Therefore the principle of 2Timothy 2:11-13: eternal security is permanent and cannot be destroyed by Christian failure. Confidence in God is a motivating virtue which can be lost through the believer's residence and function inside the cosmic dynasphere. The principle of eternal security: John 10:28; 1Peter 1:3-5. Eternal security is never an issue at the judgment seat of Christ.
 - 3) However, the cosmic believer in losing reward at the judgment seat of Christ will experience, at least for that period of time, shame. He will be in a resurrection body but there is that implication of shame at loss of reward. Perhaps this is the closest thing to any lack of happiness that can ever exist in heaven, in eternity. And this appears to be only temporary at that moment and does not seem to be perpetuated into eternity. Philippians 1:20, Confidence in time implies reward in eternity. Phil. 3:18,19 for many keep walking in the cosmic system ..." The apostle Paul had an emotional response to his observation of cosmic Christians: "they are the enemies of the cross of Christ." What is the end of such believers? - verse 19 whose end is destruction [the sin unto death], whose God is emotion, whose glory [at the judgment seat of Christ] is their shame, who keep thinking about earthly things [a description of cosmic involvement]." 1John 2:28 And now dear children, keep on residing in it [the divine dynasphere]; that if he [Christ] should appear [the Rapture, the resurrection of the Church], we might have confidence, and might not be put to shame by him in his presence [at the judgment seat of Christ]."
 5. The first is the a fortiori approach of Romans 5:15–17 For if by the transgression of one [Adam's original sin] spiritual death ruled through that one; much more they who receive in life the surplus from grace [the exploitation of logistical grace is parleyed into supergrace - surplus of grace] and the gift of righteousness [imputed

- righteousness], much more they shall rule through that one, Jesus Christ." Those who exploit logistical grace inside the divine dynasphere are going to rule with Christ.
6. Therefore the application of virtue to the judgment seat of Christ. Note one application found in Romans 14:10-13, **You there [the weak believer who lives in the cosmic system], why do you judge your brother? [Principle of the weak controlling the strong] or you also [the strong believer] why do you regard your brother with contempt [Lack of toleration and impersonal love]? for all will be present at the tribunal of God. For it stands written [Isaiah 45:23], For surely as I live, says the Lord, every knee will bow to me [the big genuflect after the Rapture of the Church], and every tongue will confess to God [these are believers]. So then each one of us [Church Age believers] shall give an account to God concerning himself [You are responsible for your own decisions]. Therefore let us no longer judge one another: but rather make up your mind, [determine this] not to place an obstacle or distraction in front of his brother.** This is application of virtue to the judgment seat of Christ. The only possible way to do this is inside the divine dynasphere where the motivating virtue of personal love for God is counterparted by impersonal love for mankind. There is where you get your toleration to tolerate believers in all stages of growth so that there is no distraction to their positive volition toward Bible doctrine.
 7. The function of gap and the Judgment Seat of Christ. The divine dynasphere and its relationship to the judgment seat of Christ.
 - 1) Note James 1:25: **But the one who looks intently into the perfect law [Bible doctrine] that gives freedom [perception of doctrine inside the divine dynasphere], and continues to do this [momentum in the divine dynasphere], not forgetting what he has heard but doing it, this believer will be blessed [or happy] in what he is doing.** The perfect law and looking into the perfect law which gives freedom is our life inside the divine dynasphere with emphasis on perception of doctrine.
 - 2) James 2:12-13 **So keep speaking and so keep doing as though who are going to be judged [evaluated] by the law that gives freedom [perception of doctrine inside the divine dynasphere is the basis for our evaluation]. For judgment for those who have not produced mercy [have not manufactured virtue inside the divine dynasphere, or better, who do not show compassion]; compassion triumphs over judgment.** This is an interim point to emphasize the fact that the judgment seat of Christ and our evaluation is related toward the many decisions for or against the divine dynasphere, residence and function therein.
 8. Hebrews 6:7–12 For God is not unjust to disregard your occupation [of pastor-teacher], also the love which you yourselves demonstrated toward his person [learning Bible doctrine in the divine dynasphere and teaching it to the congregation], having ministered doctrine to the saints, and continuing such ministry."
 9. The rewards given at the Judgment Seat of Christ. There was an agricultural society; and there were parables about the sort of harvest that people would have. There is the political situation, like the concept of a city state. Rome began as a city

state that eventually expanded to take in all the territory around it. Herod apparently worked out a deal to will what he ruled over to Rome, and he made provision for his sons and daughter in this will. The Lord used the city-states as an illustration: some will have ten cities, some will have 50, etc. There will be great variations in eternity when it comes to rewards in heaven.

10. The decorations presented at the judgment seat of Christ. Bob discussed many decorations from more recent times. Frederick the Great and the decorations that he set up. Napoleon and his system of decorations. Decorations in the Roman empire were more remunerative. Paul was very pro-military and he knew a great deal about them. When Paul was under house arrest, he became very familiar with the praetorium guard.

- 1) During the Roman empire there were two Greek words used for crowns. One of them, *stephanos* (στέφανος) [pronounced *STEHF-ahn-oss*], which is pertinent is a reward in two areas of life. It is a reward in military service and in the empire games. There is a second word for crown which occasionally we find in the Bible, *diadema* (διάδημα) [pronounced *dee-AD-ay-mah*]. This is a crown used for a king. Certain rewards to mature believers at the judgment seat of Christ are called *stefanoi*, crowns. There were six categories of such crowns given by the Roman empire. In order of merit the six categories each had a monetary reward that went with it. All six were in the form of a golden crown that you could wear for the rest of your life.
- 2) We have in the scripture, not six of the crowns, but three listed for believers. There is the crown of righteousness for the fulfilment of the plan of God in the Church Age [in other words for advancing from gate four to gate eight]. There is the crown of life for passing all of the momentum tests as you go from gate four to gate eight. And there is the crown of glory, a decoration for pastors, evangelists and faithful communicators of the Word of God.
- 3) There used to be a phrase among fundamentalist Christians about living your life in the light of eternity. Of course it is a very sound concept, a very doctrinal principle, that while we are living a day at a time as per the mandates of our Lord, we are also to live with eternity in mind. That is exactly what we have in verse 10 with regard to the judgment seat of Christ.
- 4) There are three crowns mentioned in the Word of God. The first one is the crown of righteousness, 2Timothy 4:7–8 The corrected translation of verse 7 is as follows: "I have fought that honourable fight [a reference to the advance to maturity inside the divine dynasphere. It refers to going from gate four to gate eight of the divine dynasphere. It indicates that the apostle Paul has attained spiritual maturity at gate eight], I have completed the course [the fulfilment of God's plan for his life], I have retained the doctrine [not 'I have kept the faith'. And it refers to perception and application of doctrine resulting in the construction of the edification complex structure]. In the future [reference to the judgment seat of Christ] a crown (wreath) of righteousness is reserved for me, which crown the Lord, the righteous evaluator, will award me on that day the crown of righteousness is awarded to the believer who executes the plan of God during the Church Age. and not only to me, but also to all those who have loved his appearance [the appearance of Christ

at the Rapture]." Paul received tremendous personal suffering as a part of his supergrace rewards. All Roman wreaths were accompanied with a stipend. Some of the wealthiest Romans had won many crowns or decorations.

- 5) The Bravo cross, which is related to undeserved suffering. The second crown is the crown of life, the one which is mentioned in Revelation 2:10. This crown is related to momentum testing. Momentum testing is only for those believers who are advancing, those believers who are taking in doctrine. The believer who faces momentum testing inside the divine dynasphere accelerates his advance to gate eight. There are two biblical references made to this second crown, James 1:12 which says **Happy is the individual who perseveres under testing: for he will receive the crown of life, which God has promised to those who consistently love him** [referring to our life inside the divine dynasphere]. The second reference is found in Revelation 2:10. So the crown of life is actually a martyrs decoration and reward and also an eternal decoration for those believers who remain in the divine dynasphere under the greatest pressures of life, and advance to maturity in times of historical disaster or historical downtrend. Revelation 2:10 **Do not fear those things which you are about to suffer [undeserved suffering]. Behold, the devil is about to cast some of you into prison that you might be tested. Also, you will have pressure and affliction ten days. Become faithful unto death [the imputation of martyrdom as the highest honor that God can give to the believer in time]. Become faithful unto death, and I will give you the wreath of life.**
- 6) Note that both the crown of righteousness and the crown of life are preceded by some form of dying grace, and that includes martyrdom. Therefore both crowns or decorations awarded to believers in eternity and believers whose priorities are so linked with Bible doctrine that in time of disaster, pressure or heartache of any kind, doctrine is more real to them than the actual suffering which they endure. And they do not compromise their doctrine or their stand or their love of the Lord because of some pressure.
- 7) The third crown is the crown of glory; it is the ultra-cross. This eternal decoration is given to pastors who not only reach maturity through their own personal residence and function inside the divine dynasphere, but who through faithful teaching of the Word lead others to spiritual maturity. The crown of glory belongs primarily to the pastor; firstly the apostles, and to the evangelists and prophets who taught the Word of God before the canon was completed, and afterward to the pastors. No pastor can lead his congregation, however, beyond his own stage of growth. In other words, as they would say in Rome *No man can transfer to others rights more extensive than that which he possesses.*" Therefore it behooves the pastor to get cracking and get to maturity as rapidly as possible in order to lead the way; not by example, but by content of doctrine. Bob knows all about you; I know where you sit when you come alone; I know where you sit when you are with your husband. I know those who come on a trade-out; etc. I feel sorry for you people because nothing is going to seep into you. The best you can do

is develop a little poise. Grimly hang on until it is all over. After you come for awhile and you become *desired ones*. That does not mean that I want to get to know you. We will go in a much simpler, more practical direction in Romans 12. Paul calls these people, *my happiness*. He calls these people his victory crown. He will have the pleasure of seeing them assigned fantastic sections of space and things. The happiness is now; the blessing is then. **Keep on being stabilized, the ones worthy of love.** Jesus loves you, but not because you are sweet and nice. A lot of you are. A lot of you are things who think you impress God with what impresses your friends. All believers are worthy of love; *we are sweet and we take notes and God will give us one city for every page of notes*. When Bob first believed in Jesus Christ, he received God's righteousness and with that goes God's love. Let me tell you, Jesus is not your old pal; and He is not the man upstairs either. We are loved because we have the righteousness of God. We do not reduce Jesus to our level. Remember that our blessing will come from the blessing of God. Be stabilized by the Lord, ones worthy of love. 1Thessalonians 2:19–20 For who is our hope [our confident assurance]; is it not even you, mature believer, Judgment Seat of Christ, receiving the ultra cross. For you are our glory and happiness. 1Peter 5:4 And when the Chief Shepherd appears, you will receive the unfading wreath of glory.

11. Human good is rejected at the Judgment Seat of Christ. 1Corinthians 3:14 **If anyone's work which he has built remains, he shall receive reward; if his work is burned, he will suffer loss; but he himself will be saved yet so as through fire.** Tithing, witnessing, hustling for God, joining Christian service organizations. The justice of God is the source of all blessing. So you have an encapsulation by the grace pipeline. These human works are burned and destroyed.
12. A winner trained for the Judgment Seat of Christ. A winner trains. The winner works hard. You do not just luck out in life. This is how people think in life. Losers always think in terms of lucking out in life. An athletic analogy to the judgment seat of Christ. 2Timothy 2:5 - **"Now if anyone really competes in the athletic games he does not receive a winner's wreath unless he trains according to the rules."** You have to enter and register in the state gym; which is on much acreage and it had high walls. The Roman empire, in copying the Greek games, copied the whole system, including the rules, and the athlete couldn't compete unless he trained according to the rules. There were two types of athletes who existed in the Roman empire. The first group were called aqletai and were the people who entered state gymnasiums in order to train and compete in the games. There was also another category of athlete called a)gonistai and were the muscle or body builders who did not enter the games and train under the rules. He was not qualified for the games. So we have a)qletai and a)gonistai, two categories of athletes. And we have two kinds of believers, those who are in the divine dynasphere [comparable to the a)qletai] and those in the cosmic system [comparable to the a)gonistai]. We have the cosmic believer who doesn't train according to the rules and we have the believer in the divine dynasphere who does. Not only did the Roman athlete live inside the gymnasium for ten months but he followed a set of very strict rules which constantly tested his motivation, his decisions, and his momentum. This was a part

of the system. The concept of perception of doctrine in the divine dynasphere is analogous. Once the athletes went back to their home town they received rewards which are comparable to the judgment seat of Christ. No matter what the weather or how he felt, he must answer all the trumpet calls for exercise. He wore only oil when outside. Nothing else. The athlete must exercise under the direction of the exercise master. Everyone went through the same exercise regimen. Consistent positive volition. The athlete could not have any contact with the opposite sex for 10 months. "I think that illustrates many things" (laughter) "And I was about to call you, *dearly beloved*." There are people absent from this congregation tonite because they reject Bible doctrine and were influenced away by a loved one. Believers must avoid distractions. Part of the training was dietary, like avoiding rich foods, wine and beers. That was #6. They were allowed to eat meat, lean meat, fish, figs, and something else. This is being objective. 7th authority in hands of the gym head, called a *gymnasiarc*, the governor of the gym. He wore a purple robe and white sandals. A wonderful job that paid high wages. Either discipline yourself or God will do it for you. Rule #8 once you have finished 10 months training, then you could compete. The winner of each event received a wreath, which was made up of whatever foliage was in the region. The 9th concept. The athlete returned home, where he receive his reward. Fantastic rewards. Eternal blessing imputed. A hole in the wall was cut open for him to walk in. The wall was then repaired and a plaque was put there. He received a monetary award, a lifetime pass to the games, a statue was erected to him, a poet wrote a poem to him, he was exempted from all income tax in life; and children educated on state expense. This was Paul's subject, then, in 1Corinthians 9:24-27: "Do you not know that those who run in a race all run [analogous to the games in the Roman empire and the function of gate four, the perception and application of doctrine necessary for momentum in the Christian life], but one receives the prize [in each event]?" analogous to the attainment of spiritual maturity or advance from gate four to gate eight in the divine dynasphere. "Run in such a way that you may win," a command for residence and function in the divine dynasphere ; "And everyone who competes in the games exercises self-discipline in all things. They [the athletes] do it to receive a perishable wreath [or crown]; but we [mature believers] an imperishable crown. Therefore [Paul's application] I do not run like a person without an objective; I do not fight like a person beating the air [cosmic believers are shadow boxers]: Instead I discipline my body, and keep it in training [residence and function in the divine dynasphere]: lest having preached [communicated doctrine] to others, I myself should be disqualified" [disqualification from both temporal blessing in time and eternal reward at the judgment seat of Christ].

13. Philippians 4:1 Therefore, my brethren, loved [impersonal love] and deeply desired ones [positive believers living in the divine dynasphere], my happiness and my crown ..." Paul recognizes those listening to him and advancing to maturity as his crown, the crown of glory; "in this way [residence in the divine dynasphere] keep on being stabilized by the Lord ..."
14. 1Thessalonians 2:19,20 For who is our hope [confidence], or happiness, or crown of boasting? Is it not you [mature believers] in the presence of our Lord Jesus Christ [the judgment seat of Christ] at his coming? For you are our glory ..."

15. 1Peter 5:4 And when the chief Shepherd appears [the Rapture of the Church], you will receive the unfading crown of glory .." In the context he is talking to pastors.
16. There are certain rewards mentioned in the scripture that do not belong to the royal family of God. They actually belong to believers of other dispensations. For example, the reward of cities in Luke 19:12-26, or Abraham's special city, the new Jerusalem, which is mentioned as a reward in Hebrews 11:9,10,13,16 and Revelation 21:2,10,11. There is the harvest analogy in Matthew 13:3-9, 18-33, for Old Testament believers.
17. There is another type of reward called "ruling with God," referring to believers of this dispensation, the Church. We are royal family of God, we are designed to rule. We are designed to rule in eternity, we are designed by logistical grace to rule. There are a number of approaches to ruling:
 - 1) There is a sarcastic approach, 1Corinthians 4:8. Paul says to the Corinthian Christians who are in the cosmic system: "You are already filled, you already have become rich, you have become kings without us: [and then he adds sarcastically] how I wish you really had become kings, so that we also might rule with you." Now the truth of the matter of that sarcasm is very simple. The Corinthians, on the course they had already charted, were going to have no rulership in heaven, whereas Paul is going to be one of the greatest of rulers.
 - 2) There is the approach from the standpoint of eternal security, 2Timothy 2:12: "If we endure [residence and function in the divine dynasphere] we shall also rule [has to do with reward at the judgment seat of Christ]."
 - 3) From the standpoint of Rapture hymnology, Revelation 5:10 And you have made them a kingdom, even priests to our God, and they will rule on earth."
18. In addition to this there are rewards related to historical trends for those who had maximum impact to historical uptrends in their life in the divine dynasphere and the resultant momentum. We have just noted the crown of life in Revelation 2:10 which is a reward related to historical trends. Momentum testing is related to historical trends in the client nation. As a result of passing persecution testing mature believers prepared the way for one of the greatest missionary movements in all of history.

Doctrine of the Judgment Seat of Christ (1985–1987, 1995)

Spiritual Dynamics 168 4/4/93; Ephesians 627 8/23/87, 477f 2/8/87; 234 3/9/86; 4/7/85
There is not an exact matchup, so I added a few points from Romans #440–#441.

A. The Seven Major Judgments from the Time of the Cross.

1. The judgment of Jesus Christ on the cross for all our personal sins is the first of seven major judgments in history from the cross until the end of time. Our Lord was sustained in His humanity on the cross while bearing our sins by the omnipotence of the Holy Spirit inside the Divine Dynasphere and by +H (God's happiness).
2. The second major judgment is rebound which belongs to the royal family. This is the royal family's self-judgment to recover from the cosmic system. "If we would judge ourselves, we should not be judged." Because of our Lord's work on the cross, we simply name or cite our sins once committed which were already judged at the cross, 1John 1:9. This restores us to the divine dynasphere so that we are again filled with the Holy Spirit and restored to fellowship with God.
3. The Judgment Seat of Christ, the evaluation of all Church Age believers.
4. The judgment of living Tribulational unbeliever Gentiles at the Second Advent who are cast off the earth into the lake of fire, Matthew 25:31-46.
5. The judgment of the living Tribulational unbeliever Jews at the Second Advent, Ezekiel 20:32-38. Judgments #4 and #5 comprise the baptism of fire.
6. The judgment of all fallen angels at the end of the Millennium. Their sentence was passed before time began, but its execution is not carried out until the end of human history. For man was created in order to resolve the angelic conflict.
7. The second resurrection and judgment of all unbelievers from the beginning of time who are cast into the lake of fire. They are not judged for their sins, (for all their sins were judged at the cross), but they are judged on the basis of their human good and works, which are not good enough for the perfect righteousness of God, Revelation 20:7-10.

B. Definition, Description and Application.

1. "Judgment" can mean two things: condemnation and evaluation. In this context, it refers to evaluation. The Judgment Seat of Christ is a technical, theological term used to designate the evaluation of the royal family of God at the end of the Church Age after the rapture or resurrection of the Church. It is the evaluation of what use we made of logistical grace provision, the divine dynasphere, problem-solving devices, and divine power.
2. The Judgment Seat of Christ is the efficiency report of the believer in time.
3. The total time logged in the Spirit along with one's growth are the factors which determine how a believer is evaluated. Some believers are rewarded and some are not.
4. The reversionistic believer will not have eternal reward.
5. The evaluation is determined on the basis of the execution of the protocol plan of God or the failure to do so. The purpose of the evaluation is to determine gain or loss of escrow blessings (reward) for eternity. Gain comes

from the exploitation, positive volition, and advance in the protocol plan of God. Loss comes from cosmic living, from failure to execute the Christian way of life as God's game plan for the Church Age. It also means your escrow blessings remain on deposit forever as a memorial to lost opportunity.

6. The Church Age terminates with the resurrection of the royal family of God
7. Immediately following the resurrection (rapture) of the Church, all believers of the Church Age in resurrection bodies are assembled to be evaluated with regard to their performance.
8. The evaluation is related to the believer's utilization of his very own portfolio of invisible assets.
9. Performance, not salvation, is the issue at the Judgment Seat of Christ. The protocol believer, the winner, will be rewarded at the Judgment Seat of Christ. The cosmic believer, the loser, will suffer temporary shame. He will lose his escrow blessings, but never his salvation.
10. One thing is obvious: because of the Judgment Seat of Christ, there is no equality in heaven among believers. Since God is perfect, the inequality is a perfect inequality. This inequality is not discrimination or unfairness, which we associate with inequality. Inequality exists in heaven because of lost opportunity under the equal privilege and equal opportunity every believer has under the protocol plan of God. While we have equal privilege and equal opportunity to fulfill God's plan on earth in time, there will be no equality in heaven. The greatest degree of inequality will be evident at the Judgment Seat of Christ.
11. Inequality in the eternal state means the neglect of freedom in time. For God in His grace has provided enough freedom with equal privileges and equal opportunities under the portfolio of invisible assets so that there is no excuse for any believer failing to execute God's plan. This freedom to exercise your options and make decisions for God's logistical grace provision is your responsibility as a believer. Freedom can always be measured by the amount of inequality that results. Societies and nations can be measured by this rule. God's plan provides the greatest freedom of all. The greater the freedom, the greater the inequality. Freedom equals inequality. It never leaves us the same.
 - a. Having winners and losers in the eternal state does not imply that there will be any unhappiness. But there are degrees of happiness based on the great inequalities among believers.
 - b. The distinctions and inequalities in eternity are so great that you should seriously reconsider your motivations and goals in life. You must live your life only as unto the Lord, only to please the Lord, only to be concerned with God's opinion of you. If you place doctrine first in your scale of values, the Lord will promote you. And if you are advancing in the protocol plan of God, you will be doing your job right and living your life right, which in itself will cause some indirect establishment blessing.
12. Regardless of the historical circumstances in which you live, whether under

establishment freedom or tyranny, you have full spiritual freedom inside your very own palace, the divine dynasphere.

- a. Jn 8:32, "You shall know the doctrine, and the doctrine will make you free." If you are positive, God will provide the doctrine no matter where you are.
- b. Gal 5:1, "It is for freedom that Christ has set us free. Therefore keep on standing firm, and do not become entangled again in the yoke of slavery [cosmic system]."
- c. James 1:25 **But the one who looks intently into the perfect law [Word of God] that gives freedom and continues to do this, not forgetting what he has heard [from doctrine] but executing it, this believer will be happy in what he is doing.** This believer will come to the end of his life with no regrets!
- d. James 2:12, "Keep communicating and so keep doing as those who are going to be judged by the law of freedom."
- e. We prepare for the Judgment Seat of Christ through taking in Bible doctrine. 2Timothy 2:5 **Now if anyone really competes in the athletic games he does not receive a winner's wreath unless he trains according to the rules.** This is a great issue in the athletic games of the ancient world. You could not win in any of the games without being authority oriented. Some of the best athletes did not compete or win because they were not authority-orientated. You cannot learn doctrine apart from the pastor-teacher and being able to recognize that person's authority. You do not orient to authority by Christian feasts. Our schools are lacking in authority; and this is destroying our education. If you lack authority-orientation, then your hangups are multiferous. In a large system, there will be problems and breakdowns. But stay with the system, the system will work for you. There is a system called marriage, family, athletics, education; and these will work for you eventually. It is when you buck the system; when you buck authority. How many times has the authority been wrong and you have been right; but you buck the authority, and you become instantly wrong. Children who complain about their parents; athletes who complain about their coach; all the same principle. No recognition of authority in little league up to pro-ball. Different standards for the hotshots and for the victims and for the others. Rules exist to prepare you for life. This is for unbelievers; for the unfairness of life. The athletes there lived in a dorm; and it was one cubicle per athlete. When you are canned, you are canned (and this is true for Berachah Church as well).
- f. This law of freedom says that God has provided a system for you to grow in grace and knowledge of our Lord and Savior. It is a freedom totally apart from any national or establishment freedom; it is a freedom inside the divine dynasphere. It is the freedom to advance from gate #4 to gate #8, having equal privilege and equal opportunity to do so.

- g. Therefore, at the Judgment Seat of Christ, the first issue you will face in your new resurrection body is how you used this freedom!
- 13. So freedom means inequality both in time and in eternity. People are free to succeed or fail, free to stand on their own decisions and motives and actions.
 - a. Freedom means individual responsibility and motivation.
 - b. Freedom means you must have your very own scale of values and priorities.
 - c. You are evaluated on how you used your freedom, because having freedom, you must take the responsibility for every decision you make, as well as for your thoughts, motivations and actions. Being free is the greatest responsibility the world has ever known.
 - d. Freedom means some will take their volition and develop a system of priorities and stick to them, becoming organized in their minds. Others will depart from their priorities when they feel like it. You will answer for this use of your freedom to the Lord Jesus Christ Himself.
- 14. Inequality exists the moment freedom starts. Inequality is always the greatest monument to freedom.
- 15. Believers who are constantly failing to execute the protocol plan of God lack four things:
 - a. They have no true standards. They cannot distinguish God's plan for life in general from Satan's cosmic system.
 - b. These believers have no effectiveness. Their life has neither meaning, purpose, nor definition. The cosmic believer cannot be distinguished from any unbeliever, moral or immoral. Ignorance is not bliss but blasphemy and disaster to his life. This is why God so often punishes and disciplines, because we have to be brought to the end of our resources before we realize what is important in life.
 - c. They have no coordination. Ignorance of doctrine means no orientation to the plan of God. Therefore, the believer makes decisions from a position of weakness; that is, from arrogance and from personal ambition. He has no control over his life and no personal sense of destiny.
 - d. They have no performance, no momentum in the divine dynasphere, no execution of the protocol plan of God, no virtue, no use of the problem-solving devices, no production, and no glorification of God. No performance means no rewards or decorations at the Judgment Seat of Christ.
- 16. While the believer cannot lose his salvation, as a loser in the cosmic system, the privileges, rewards and decorations that are given to winners will never be his throughout all eternity.
- 17. The Judgment Seat of Christ is the time of the seventh imputation from the justice of God.
- 18. The evaluator of each believer is the prince ruler of the Church, the Lord Jesus Christ, John 5:22.
- 19. Since the Son was judged for our sins on the cross, a series of judgments follow the judgment of the Cross, for example:.,

- a. the self judgment of the believer in rebound,
 - b. the Judgment Seat of Christ,
 - c. the terminal judgments of the Tribulation,
 - d. and the terminal judgment at the end of the Millennium.
- C. The Time of the Judgment Seat of Christ.
1. The Rapture of the Church occurs at the end of the Church Age. All Church Age believers both alive and dead will join Christ in the air. No man knows the day or the hour of the Rapture. 1Thessalonians 4:13-18, "But we do not want you to be ignorant, brethren, concerning those who are asleep [dead Church Age believers] that you do not grieve like the rest [unbelievers] who have no hope [confidence]. For if we believe that Jesus died and rose again [and we do], so also God will bring with Him those who have fallen asleep [dead] in Jesus. For this doctrine in the Word of God we communicate to you, that we who are alive and remain until the coming of the Lord [Rapture] shall not precede those who have fallen asleep. For the Lord Himself will descend from heaven with a command, with the voice command of the archangel [for believers alive], also a command from the trumpet of God [for dead believers]; in fact, the dead in Christ shall rise first. Then we who are alive [in resurrection bodies] and remain on the earth shall be caught up together with them in the clouds for the purpose of meeting the Lord in the air [judgment seat of Christ], and so we shall always be with the Lord. Therefore, comfort one another with these doctrines."
 - a. You cannot afford to have ignorance about a doctrine as important as the Judgment Seat of Christ, because you are responsible for your ignorance. Your ignorance is never anyone else's fault. God will always provide pastors who teach the Truth. If you are ignorant, it is because you either do not expose yourself to the Truth by attendance, or though you attend, you do not listen but resent or reject the teaching.
 - b. Meeting the Lord in resurrection body will occur in the second Heaven, the stellar universe ("clouds").
 - c. Rev 22:12, "Behold, I am coming soon, and My reward is with Me to decorate each winner according to his accomplishments." "Soon" refers to the immanency of the Rapture, for there is no prophecy left to be fulfilled before the Rapture. This verse says that the winners will receive their escrow blessings for eternity at the Judgment Seat of Christ.
 2. The Judgement Seat of Christ does not immediately follow the Rapture, but an unprecedented event of worship of Christ. Philippians 2:9-11, "Therefore also, God [Father] has exalted Him [Son] to the maximum, in fact, He has given Him a royal title which is superior to every royal title." The first royal title is Son of God, the patent of deity. The second royal title is Son of David, the patent of our Lord's Jewish humanity. The third royal title referred to here is King of kings, Lord of lords, the Bright Morning Star, the patent of our Lord's strategic victory in the angelic conflict. "That in the presence of the person of Christ, every knee in heaven shall bow, both the ones on earth [believers

alive] and the ones under the earth [dead believers]. And every tongue will acknowledge that Jesus Christ is Lord to the glory of God the Father."

a. Jesus Christ becomes your Lord at salvation when you are entered into union with Him. But we do not come to recognize this unless we advance to spiritual maturity. Then we have full cognizance of the Lordship of Christ. During our lifetime, the Lordship of Christ is really a matter of our priorities. If Bible doctrine is #1 in your life, then Jesus Christ has highest priority as your Lord, for Bible doctrine is the thinking of Christ. If He is not first, then you're a loser and will not recognize Jesus Christ as Lord until you're in resurrection body.

b. Phil 2:11, "And every tongue . . ." is the last time there will be any equality in the royal family of God. This event can be called the big genuflect in the sky. After that comes the Judgment Seat of Christ which will result in tremendous differences among believers in resurrection bodies.

3. The Judgment Seat of Christ follows in heaven while the Tribulation occurs on earth.

4. Then we return with Christ at His Second Advent to begin His millennial reign.

D. Encouragement from the rapture:

1. Philippians 2:9-11, 3:20-21 For the seat of our citizenship exists in heaven; even from which place [heaven] we eagerly anticipate the Saviour, the Lord Jesus Christ; Who shall change the form of our body of our humiliation into conformity with the body of his glory [resurrection body], humble station [phase II] in conformity with the body of His glory [the glory of the resurrected Christ] according to the operational power from of this same one [Jesus Christ] also keeps on being able also to bring into subjection all these things to Himself. ; 1Corinthians 15:50-53 Now I communicate this doctrine to you, royal family, that flesh and blood cannot inherit the Kingdom of God; neither does corruption inherit incorruption. Behold, I tell you a mystery that we shall not all sleep but we shall all be changed, in a moment, in the blinking of an eye, at the last trumpet, for the trumpet shall sound and the dead shall be raised incorruptible and we shall be changed. For this corruptible must put on the incorruptible and this mortal must put on immortality [this is a reference to the rapture of the church]; 1John 3:1-2 Concentrate on how great a love the Father has given to us that we should be called the children of God [and we are]; therefore the world does not recognize us because it did not recognize Him. Beloved, now are we the children of God and it has not yet appeared what we shall be; but we know that if He should appear [the rapture of the church], we shall be an exact copy of Him because we shall see Him just as He is. This is the rapture of the church followed by the big genuflect, Philippians 2:9-11 Therefore, also, the God (God the Father) has exalted Him [Jehovah, to the maximum] and He has bestowed on Him the rank which is above every rank [battlefield royalty] in order that in the Presence of the Person of Jesus every knee of heaven shall bow both the ones on earth and the ones under the earth. Every tongue shall

acknowledge the Jesus Christ is Lord resulting in God the Father. This is the great genuflex which occurs after we receive our resurrection bodies. The entire population recognizes Jesus Christ as the head of the family and they recognize this by the bowing before Him of God the Father. This is the great inerrim event between the rapture of the church and the Judgment Seat of Christ. The royal family efficiency report is given; and the rewards are bestowed in time.

2. 1Corinthians 15:58 **Therefore, my brethren, be stabilized immovable, always abounding in the production of the Lord, knowing that your labor (your advance to maturity) is not empty in the Lord.** Many times you may think that you are spinning your wheels, when in reality you are moving ahead in the plan of God.
3. The rapture takes the sting out of death. 1Corinthians 15:54–57 **But when this corruption shall have put on incorruption and this mortal shall put on immortality, then will come to pass the saying that has been recorded, [Isaiah 25:8] death is swallowed up in victory; O death where is your victory; O death, where is your sting?** The sting of death is sin and the power of death is the Law, but thanks be to God Who gives us the victory through our Lord Jesus Christ. The sting of death has been taken away from us by this great doctrine of the rapture.
4. The rapture also removes hysteria during bereavement. 1Thessalonians 4:13–14 **However, we do not desire you to be ignorant, royal family, about those who are asleep [Christian death; the body is sleeping waiting for the resurrection while the soul and the spirit are in the presence of the Lord] in order that you might not grieve as the rest of the world who have no hope. For if we believe that Jesus died and rose again [and we do] so also the God will bring with him those who have fallen asleep in Jesus.**
5. The rapture is a comfort to anyone standing at the gravesite of another believer. 1Thessalonians 4:15-18 **For this doctrine in the Lord we communicate to you, that we who are alive who remain until the coming of the Lord [the rapture] shall not precede those who are asleep for the Lord Himself will descend from heaven with a command with the voice of the archangel, also with the trumpet of God, the dead in Christ shall rise first and then we who are alive who remain shall be caught up together with them in the clouds for the purpose of meeting the Lord in the air, and so we shall always be with the Lord. Therefore, comfort one another with these doctrines.** This is how we are comforted when we are at the funerals of relatives and friends of long standing, where there are these wonderful memories; and the realization that we know we will see them again.
6. Philippians 1:6 **For I have confidence in this same doctrine, that He Who began a good work in you will accomplish it until the day of Christ Jesus (being the rapture of the church);** 1Peter 1:3 **Blessed by the God, even the Father of our Lord Jesus Christ, Who, according to His great mercy, has caused us to be born again to a living confidence through the resurrection of Jesus Christ from deaths.**
7. The rewards and blessings glorify God forever and are to be enjoyed forever.

8. Hope is confidence in future events;
 - a. Colossians 1:27 (Church Age believers) to whom God willed to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ indwelling you, the absolute confidence of glory.
 - b. Titus 1:2 in hope of eternal life in which God cannot lie....
 - c. Job 4:6 Is not your awe of God your hope? Supergrace A and supergrace B; to ultra supergrace.
 - d. Psalm 71:5 You are my hope, Lord God, my confidence from youth.

The Seven General Characteristics of the Judgment Seat of Christ

- D. The Purpose of the Judgment Seat of Christ. 2Corinthians 5:10, "For we must all appear before the Judgment Seat of Christ, that each one of us [royal family of God] may receive what is due him [rewards] for the things accomplished while in the body, whether good [of intrinsic value] or worthless [evil]."
1. This is the evaluation of the believer's performance in the protocol plan of God during his time on earth. Under our computer assets, each believer has equal privilege and equal opportunity under both election and predestination to execute the protocol plan of God.
2. If the believer lives his life in the cosmic system, it is worthless (PHAULOS) or evil; he has failed to fulfill the protocol plan of God. If he lives in the divine dynasphere and fulfills the protocol plan of God, it is intrinsic good (AGATHOS) and he, the winner, receives rewards above and beyond the resurrection body.
3. The loser is the one who loses these decorations and rewards. The winner is the one who fulfills the protocol plan of God and receives them.
4. So the issue is that your life for all eternity is now in the making. Your day-by-day attitudes toward doctrine and priorities will determine completely what you will receive at the Judgment Seat of Christ. It takes only one decision for eternal life. It takes many, many decisions to receive the great decorations, honors, and rewards at the Judgment Seat of Christ.
5. There are two Greek words which describe the plan of God for each of us. DUNAMIS means power; AGATHOS means good. The first word refers to the plan of God from the viewpoint of the divine dynasphere, His power system in which we are to function, so that we will be stronger than the cosmic system. You cannot make it on your own in life. You must have a power greater than your own power. Two kinds are offered: Satan's cosmic system, or God's divine dynasphere. The second word refers to the plan of God from the viewpoint of imputation, X+Y+Z equals the Good.
6. The invisible and visible part of the Christian life which produces motivating and functional virtues are rewardable. In the cosmic system there is motivating evil, arrogance, and functional evil, the actual production of evil.
7. The purpose of the Judgment Seat of Christ is the evaluation of each believer's life on earth between salvation and death (or the Rapture). What did you do with the tremendous invisible assets provided by God?
8. You will know how it will be at the Judgment Seat of Christ for you by how

you die. If you don't have dying grace, you'll receive little or nothing at the Judgment Seat of Christ.

9. There is no distinction in heaven between those who fail or succeed as long as the Church Age continues. Therefore, those in an interim body all have equally fantastic happiness prior to the Judgment Seat of Christ.
- E. The Application of the Judgment Seat of Christ: Virtue. Romans 14:10-13, "You there, why do you judge your fellow believer? Or you also, why do you regard your fellow believer with contempt? For we shall all stand before the judgment seat of God. For it stands written, [Isa 45:23] 'As I live,' says the Lord, 'every knee will bow to Me and every tongue will acknowledge to God.' Therefore, each one of us [Church age believers] shall give an account of himself to God. Therefore, let us no longer judge one another but rather determine this: not to place an obstacle or a distraction in front of a fellow believer."
1. Every believer is a royal priest and represents himself before God. You are to live your own life as unto the Lord. You first become spiritually independent at gate #5 with personal love for God, where you live under the privacy of your priesthood as unto the Lord.
 2. When you become a spiritual adult, you stop interfering in and tampering with the lives of others. You cannot have control of your own life and interfere in the lives of others. You stop the arrogant characteristic of possessiveness.
 3. Each one of us must stand before the Judgment Seat of Christ alone. Just as we have to learn how to live our own lives and how to die alone, so we will stand alone in resurrection body before the Lord Jesus Christ and give an account of ourselves to Him.
 4. You have no right to judge others. That is the prerogative of Jesus Christ. Our only concern should be our own priesthood rather than minding others' business and telling them how to run their lives. When you regard others with contempt it is indicative of lack of virtue-love and having not attained spiritual maturity.
 5. You are responsible for your own decisions. Ignorance is no excuse before the Judgment Seat of Christ. The only way you can avoid judging or distracting other believers is by tolerating them from the virtue developed through impersonal love in spiritual autonomy.
 6. You must give account for your own thoughts, actions, decisions. You cannot blame anyone else at the Judgment Seat of Christ. What good does it do for you to be full of self-righteous arrogance and moral degeneracy and judge other people, when you yourself will be judged for it by Jesus Christ at His judgment seat? Ignorance and insanity will be no excuse, because volition still wanted to do it.
 7. In context, the "obstacle" you place in front of other believers is judging or maligning them, trying to make them feel guilty, seeking revenge.
 8. So how can you avoid becoming a distraction to other believers? By simply growing in grace and in the knowledge of our Lord and Savior, Jesus Christ. The sooner you get to spiritual self-esteem and occupation with Christ, the better, for then you will have overcome this.
 9. Stubborn people are divorced from reality. They have no flexibility. Doctrine

- and ductibility go together.
10. Some people face reality but only when they are hurting. Then they get very emotional and ignore the reality. You can get emotional during your periods of prosperity.
 11. People in battle suddenly face reality and then they run to save themselves.
- F. The Fulfillment of the Protocol Plan of God.
1. Life in the divine dynasphere and the fulfillment of the protocol plan of God determines winners or losers at the Judgment Seat of Christ.
 2. 1John 2:28, "And now, dear children, keep residing in it [the divine dynasphere], that if He should appear [Rapture], we might have confidence and might not be put to shame in His presence." Note that there is a difference of attitude in resurrection bodies at the Judgment Seat of Christ. The winner will have confidence; the loser will be put to shame, though only temporarily, for there is no sorrow in the eternal state. The loser does not lose his salvation, only his eternal rewards.
 3. James 1:25, "But the one who looks intently into the perfect law that gives freedom [Bible doctrine] and continues to do this, not forgetting what he has heard but doing it, this believer will be blessed in what he is doing."
 4. James 2:12-13. Perception of doctrine in the divine dynasphere is the basis for our evaluation. The Judgment Seat of Christ is related to our many decisions to reside and function in the divine dynasphere.
- G. Winners will be rewarded at the Judgment Seat of Christ. Revelation 22:12, "Behold, I am coming soon [imminency of Rapture] and My reward is with Me to decorate each winner as his accomplishment is." Point 12 in this doctrine delineates the rewards given to the winner.
- H. Winners have confidence about the Judgment Seat of Christ.
1. 1John 2:21, "Beloved, if our right lobe does not condemn us [and it doesn't in the divine dynasphere], we keep on having confidence before God."
 2. 1John 4:17, "By this [living in divine dynasphere], virtue love has been achieved by us, that we might have confidence in the day of evaluation [Judgment Seat of Christ], because just as He is [during the great power experiment of the Hypostatic Union], so also we are in the world [great power experiment of the Church Age]."
 3. Our Lord lived in the prototype divine dynasphere; we live in the operational divine dynasphere. Consistent living in the divine dynasphere produces confidence before our Lord at His judgment seat. Just as Christ had confidence about His eternal rewards before His death, so we do also.
- I. Losers are ashamed at the Judgment Seat of Christ.
1. Shame is defined as painful feeling originating from the consciousness of something dishonorable or wrong or sinful or that causes terrible regret; hence, embarrassment regarding failure to fulfill God's plan under the principle of equal opportunity to do so. This is a very temporary shame; for there is no sorrow in the eternal state.
 2. There are five passages which describe the shame of the loser at the Judgment Seat of Christ.
 - a. Philippians 3:18-19, "For many believers [losers] keep walking,

concerning whom I have communicated to you many times and now continue communicating even though weeping, that they are the enemies of the cross whose end is destruction [the sin unto death], whose god is their emotion, whose glory [at Judgment Seat of Christ] is their shame, who keep thinking about earthly things."

(1) Paul was weeping from frustration because of the negative volition of believers who could care less about what the Word of God has to say even though he continued to teach faithfully and accurately. There never was a teacher or a believer like Paul. These believers had not been faithful in the perception, metabolization, and application of doctrine through the problem solving devices.

(2) All losers are enemies of the Cross; they die the sin unto death. This is the eschatology of every loser in the Church Age. Christian losers are believers who fail to execute the protocol plan of God in time. They have equal opportunity to do so. They must be self-motivated; no one can do it for you. They fail to glorify God in time through the function of the spiritual skills. Losers have no glory, no blessing at the Judgment Seat of Christ. On earth they had only wrong priorities and wrong scale of values. Christian losers are described under seven categories in the New Testament.

(a) The believer who has "drifted off course from grace," Gal 5:4.

(b) The believer who "comes short of the grace of God," Hebrews 12:15.

(c) The "lukewarm" believer of Revelation 3:15-16.

(d) The "shipwrecked" believer of 1 Timothy 1:19.

(e) The "psycho" or double-minded believer of James 1:8.

(f) The believer who fails to metabolize doctrine, James 1:22-24.

(g) The believer who is called "the enemy of the Cross," Philippians 3:18-19.

(3) 1 Corinthians 15:34, "Come to your senses righteously, and stop sinning; for some believers have no knowledge of God. I speak this to your shame."

b. Romans 5:5, "And confidence [at the Rapture] does not make us ashamed [at Judgment Seat of Christ]."

(1) The faith-rest drill is parlayed into a personal sense of destiny as we learn more doctrine. A personal sense of destiny separates the basic problem solving devices from the advanced problem solving devices.

(2) The Greek verb ELPIZO means to have hope in the sense of expectation with the nuance of counting upon something. The noun ELPIS means to have absolute confidence. We have three absolute states of hope or confidence in the Christian

life.

- (a) We have absolute confidence that at the moment we believe in Christ, we become the possessor of eternal life.
- (b) We have absolute confidence that at the moment we reach spiritual maturity, we receive our escrow blessings for time.
- (c) We have absolute confidence that at the Judgment Seat of Christ as mature believers, we will receive our escrow blessings for eternity.

- c. Philippians 1:20, "According to my earnest expectation and hope [3] that I shall not be put to shame in anything, but with all confidence, Christ shall even now [living in divine dynasphere] as always [before Judgment Seat of Christ in resurrection body] be glorified in my body, whether by life or by death." Living and dying, prosperity and adversity, are equated with +H.
- d. 2Timothy 2:15, "A workman who does not need to be ashamed [at Judgment Seat of Christ], rightly dividing the Word of Truth." Learning the mechanics of the protocol plan of God (rightly dividing the Word of Truth) and executing this plan protects the believer from being ashamed.
 - e. 1John 2:28, "...that we might have confidence and not be put to shame by Him in His presence [judgment seat of Christ]."

- 3. The use of the ten problem solving devices during your Christian life on earth is the means of avoiding shame at the Judgment Seat of Christ.

J. Loss of reward does not mean loss of salvation.

- 1. Loss of reward or blessing above and beyond the resurrection body is determined by your volition, your choice of dynasphere. 1Corinthians 3:13-15, "Each man's production will become manifest; for the day will show it, because it is to be revealed by fire. In fact the fire itself will test what quality each one's production is. If any one's production, which he has built on the foundation [salvation] remains, he shall receive a reward. If anyone's production is burned up, he shall suffer loss [of reward]. But he himself shall be saved [delivered] yet so as through fire."
- 2. There is great inequality in heaven based on the function of your free will in time. The foundation is eternal life in this passage. Bad decisions from the cosmic system produce the wood, hay and straw which is burned. A lot of hard working, sincere Christians will have big bonfires at the Judgment Seat of Christ.
- 3. Even though you can lose reward, you cannot lose your salvation. 2Timothy 2:11-13, "Faithful is the word. For if we have died with Him, we shall also live with Him. If we endure [in divine dynasphere], we shall also rule with Him. If we refuse [to function in the divine dynasphere], He will also refuse us [reward]. If we are unfaithful [in cosmic system], he remains faithful, for you see, He cannot deny Himself."
 - a. When God does something for you, it's permanent. Eternal security

is a divine gift at salvation that not even God can take away.

- b. While eternal security is permanent, confidence in God is temporary, depending on your residence in the divine dynasphere. Confidence in God can be gained or lost, but not so with eternal security.
- c. Confidence in God is something we do for ourselves by learning doctrine. But eternal security is something God does for us. Eternal security depends on the integrity of God, while confidence in God depends on the integrity of the believer.
- d. Confidence in God can be lost through the believer's residence in the cosmic system. But eternal security is permanent no matter what the believer does.
- e. The principle of eternal security is found in John 10:28, "And I give to them eternal life, and they shall never perish, neither shall anyone pluck them out of My hand." Cf. 1Peter 1:3-5.
- f. 1John 3:21 teaches the principle of confidence in God. In 1John 4:17, confidence is the issue at the Judgment Seat of Christ, not eternal security. The believer in the cosmic system has no confidence before God at the Judgment Seat of Christ.

K. Military and Athletic Analogies to Rewards, 2Timothy 2:4-5 "No soldier on active duty entangles himself in the affairs of everyday life [a person on active duty does not live a normal life], so that he may please the one who enlisted him as a soldier." Verse 5, "Furthermore, if anyone competes in the athletic games, he does not receive a winner's crown unless he trains according to the rules."

1. The athlete had to undergo ten months of strict training just to qualify to participate in the games. He had to enter a registered state gymnasium, analogous to living in the divine dynasphere. Every athlete went through identical training no matter what his event. This is analogous to every believer having the identical divine dynasphere as the place in which we train and compete. We must fulfill the training rules of the protocol plan of God. Only the protocol Christian is living the Christian way of life, therefore, is qualified to compete in the angelic conflict.
2. The ATHLETAI were the ones who trained under the rules of the national gymnasium for ten months. You were not allowed to leave the large walled area of the gymnasium for ten months, and had to exercise under the authority of the GUMNASIARCH, the ruler of the gym (analogous to the pastor). It was a very well-paying job. He had marshals under him who watched the athletes. He wore a purple robe with white sandals, and is analogous to the pastor. The marshals were comparable to the deacons.
3. Disqualification is analogous to function inside the cosmic system. They trained not only the body, but the mind as well. After the completion of the ten month course, the athlete was allowed to compete.
4. The athlete followed a set of very strict rules which constantly tested his motivation, decisions, and momentum. This is analogous to the concept of daily perception of doctrine and momentum testing. You could not leave for any reason.
5. Everyone did the same exercise under the same authority. There were eight

to ten exercise periods during the day. Everyone received group exercise naked outdoors regardless of the weather (analogous to everyone getting the same doctrinal teaching). Daily trumpet calls had to be met at various times (if you missed one you were disqualified). Everyone had equal privilege and opportunity to compete. Each class was preceded by a warning trumpet during which time the athlete reported to his trainer, the ALEIPTEI, who rubbed him down with olive oil. This is analogous to rebound before perception of doctrine. The athlete wore no clothes, analogous to the filling of the Holy Spirit.

6. All the athletes ate the same food: wheat, cheese, figs, no wine, no sweets. This relates perception of doctrine to strict academic discipline. You were on a strict diet, which everyone ate (other foods being analogous to distractions of the cosmic system).
7. All earthly distractions were prohibited during the ten months, including contact with family, friends, no sex, no social life.
8. The AGONISTAI were people who just worked out to stay in shape, which is just sheer agony; analogous to the believer in the cosmic system. This is analogous to arrogance in the cosmic system, which is sheer agony.
9. 1Corinthians 9:24-27 illustrates how we compete to reach a reward which is imperishable. "Run in such a way that you may win." Verse 27, "but I discipline my body and keep it in training, lest possibly, having preached to others, I myself should be disqualified."
10. Each winner in the national games received a crown of ivy leaves, which represented the rewards he would receive when he returned home (analogous to us receiving eternal escrow blessing when we go home to heaven). He had a special entrance cut into the wall of the city through which he passed when he returned. A plaque was put up after the wall was sealed up again. He rode in the best chariot through the city in a parade; he received a lifetime pass to all future games; a great amount of money; an ode was written by a poet; a statue was put up in the public square; his children fed and educated at public expense; he was exempt from all income taxes for life.

L. The Rewards at the Judgment Seat of Christ.

1. Introduction.
 - a. Two Greek words are used for crowns.
 - (1) Stephanos (στέφανος) [pronounced *STEHF-ahn-oss*], a reward in athletics and the military.
 - (2) Diadema (διάδημα) [pronounced *dee-AD-ay-mah*], a crown used for a king. Certain rewards for believers are called Stephanos (στέφανος) [pronounced *STEHF-ahn-oss*]. Diadema (διάδημα) [pronounced *dee-AD-ay-mah*] is not used for the believer's rewards in the Bible.
 - b. Stephanos (στέφανος) [pronounced *STEHF-ahn-oss*] is the exact equivalent to the Latin word CORONA. The Stephanos (στέφανος) [pronounced *STEHF-ahn-oss*] is comparable to our medal of honor. There were six categories of such crowns given by the military. Each

had a great monetary reward that went with it.

- (1) CORONA OBSIDANALUS or CORONA GRAMANIA, a golden wreath woven of golden strands; also called golden grass. This guaranteed \$150,000 tax-free income a year.
- (2) CORONA CIVICA, wreath of golden oak leaves, given for the highest type of valor in battle or for unusual acts performed by a civilian.
- (3) Corona Navalis, the medal of honor for the navy. It was given to the first sailor to board an enemy ship during battle.
- (4) Corona Muralis, awarded to the first soldier to scale the wall of a besieged city or reach the enemy lines, similar to our Army Distinguished Service Cross. This was only given to enlisted men.
- (5) Corona Castrensis, awarded to the first soldier to reach the enemy lines in a battle, or to any enlisted man who did unusual things in battle.
- (6) Corona Triumphalis, awarded to a victorious army general who commanded a winning army, or men who did secondary things of valor, comparable to our Distinguished Service Cross.

c. The most highly decorated soldier lived in the second century B.C. according to Livy. His name was Spurius Ligustanus. Four times he was the senior centurion for the legion as an award for bravery. He won 34 decorations, including six CORONA CIVICA, the second highest. So even while serving in the army, he was one of the wealthiest men in the Roman Empire.

d. Paul used this concept as a metaphor to illustrate the decorations awarded to winners at the Judgment Seat of Christ. There are three categories of crowns for believers in the Word of God. The first two are available to all believers; the last is available to pastor-teachers only.

- (1) The crown of righteousness.
- (2) The crown of life.
- (3) The crown of glory.

e. The warning regarding crowns, Revelation 3:11, "Hang on to what you have, so that no one takes away your crown." cf 2 John 8.

2. The Crown of Righteousness.

a. This crown is awarded at the Judgment Seat of Christ to the Church Age believer who fulfills the protocol plan of God by the advance to gate #8 or spiritual maturity. This believer has advanced from spiritual self-esteem plus providential preventative suffering to attain spiritual autonomy, and from spiritual autonomy plus momentum testing to attain spiritual maturity.

b. This is given to mature believers with emphasis on their attainment of gate 8 in the divine dynasphere. It emphasizes functional virtue directed toward man and circumstances; i.e., the modus operandi of your royal ambassadorship and the fulfillment of the royal family

- honor code.
- c. The believer who wears the invisible uniform of honor (Eph 6) will receive the crown of righteousness. The function of impersonal love is the manifestation of the invisible uniform of honor. The crown of righteousness is given for your virtue, honor, integrity, passing momentum tests, and fulfillment of the royal family honor code.
 - d. 2Timothy 4:7-8, "I have fought an honorable fight [advance to spiritual maturity]. I have completed the course [execution of the protocol plan of God]. I have guarded the doctrine [as #1 priority]. In the future there is reserved for me a crown of righteousness, which the Lord, the righteous judge, will award me in that day, and not only to me, but to all [winners] who have loved His appearing." He perpetuated spiritual self-esteem and spiritual maturity. As a mature believer, the perpetuation of spiritual maturity means to continue learning the Word of God daily.
 - e. So the crown of righteousness is a decoration for the attainment, perpetuation, and activity of spiritual maturity. This crown is presented to those believers who advance through the three stages of spiritual adulthood.
 - f. Accompanying the crown of righteousness is a tremendous amount of extra privileges, blessings, and opportunities in the eternal state.
3. The Crown of Life. See John 15.
- a. This crown of life is awarded to the Church Age believer who in spiritual maturity passes evidence testing. By passing evidence testing, the mature believer has glorified God to the maximum and so will receive the crown of life. Evidence testing is administered by Satan as an extension of the angelic conflict.
 - b. Revelation 2:10, "Do not fear what you are about to suffer. Note that the devil is about to cast some of you in prison, that you may be tested and you will have special persecution ten times. Keep on being faithful even until death, and I will give you the crown of life."
 - c. James 1:12, "Happy is that person who perseveres under testing, for once he has passed the [evidence] test, he will receive the crown of life which God has promised to those who love Him." This tells us that happiness is not confined to prosperity, to having things going your way. The happiness provided by Bible doctrine exists under the greatest categories of adversity.
 - d. The crown of life is awarded to all members of the royal family of God who utilize the problem-solving devices and advance to maturity and then use +H to pass evidence testing.
4. The Crown of Glory.
- a. This is awarded to pastors who faithfully study and teach Bible doctrine to their congregation, doctrine by which the pastor and positive members of the congregation will attain spiritual maturity. There are four categories of pastors in the Church Age.
 - (1) The cosmic pastor, who lives in cosmic one and two, is

distracted by social action, crusader arrogance, and is totally disoriented to reality. He is very arrogant, self-righteous, and ignorant of doctrine.

- (2) The baby pastor high profiles his own personality while low profiling the Word of God. He only evangelizes and gives moral lectures.
 - (3) The adolescent pastor teaches some truth but is distracted by various forms of high profile. He is selling his own personality (rather than teaching doctrine) by visiting the sick, calling on the congregation, conducting programs. He can be a pseudo-intellectual, a crusader, a bleeding heart, self-righteous, a pleasing personality, or arrogant. He appeals to those with negative volition toward Bible doctrine. He doesn't have the time to study.
 - (4) The mature pastor through personal study and teaching advances to gate 8 of the divine dynasphere and is leading his congregation there. He has fulfilled the concept of gate 5,6,7,& 8 and therefore has the crown of righteousness as well. He emphasizes doctrine and is a prepared person academically, knowing where he stands theologically. He focuses on the message, not his personality. Hebrews 6:10.
- b. The motivation for the pastor is occupation with the Lord. 1Peter 5:4, "And when the Chief Shepherd [our Lord at Judgment Seat of Christ] appears [Rapture], you [faithful pastors] will receive the unfading crown of glory."
 - c. Philippians 4:1 personalizes this concept: "Therefore, my brethren, loved ones [congregation who is respected for their faithfulness], deeply desired ones, my happiness and my crown, keep on being stabilized [winners of the crown of righteousness]."
 - d. 1Thessalonians 2:19-20, "For who is our hope or happiness or crown of boasting [glory]? Is it not you in the presence of our Lord Jesus Christ at His coming? [At the Judgment Seat of Christ, those who have attained spiritual maturity are the crown of glory for the pastor.] For you are our glory and our happiness."
 - e. The pastor's boasting or crown of glory is received because certain members of his congregation do two things by listening to the teaching of the Word: they take the giant step to spiritual self-esteem, and they take the victory step to spiritual maturity where they can receive evidence testing to glorify God to the maximum. So the happiness of the pastor comes from the positive response of those faithful to the teaching of the Word of God. The pastor's happiness is different from that of anyone else.
 - f. Protocol believers are the basis for the pastor receiving the crown of glory.
 - g. The danger to the pastor is given in 1Corinthians 9:24-27 **Do you not know that those who run a race all run but one receives the prize?**

Run in such a way that you may win. And everyone who competes in the games exercises self-discipline in all things. They do not receive a perishable crown but an imperishable crown. Therefore, I do not run without a goal [or, an objective]. I do not box like a person beating the air [he hits his target]. Instead, I discipline my body and keep it in training, lest having communicated to others the word, I myself should be disqualified. As a believer, in order to run to win, we take in Bible doctrine. Disqualification is lack of doctrine. Lack of authority-orientation.

5. The Ultimate Decoration: the Order of the Morning Star.
 - a. The winner who receives the above crowns not only has vast estates in the eternal state, but he receives this decoration and others that go with it. This decoration is taken from and named after our Lord's third royal patent, "King of kings, Lord of lords, the Bright Morning Star," mentioned specifically in Revelation 22:16 and 2Peter 1:19.
 - b. The Order of the Morning Star is given to winners as the highest of all decorations in escrow blessings given by God. It is a part of the new order of chivalry in the eternal state for the royal family. This decoration is awarded for the maintenance of spiritual maturity in what may be called an ultra supergrace status.
 - c. This decoration is mentioned as a part of escrow blessings for the eternal state in Revelation 2:26,28, "Furthermore, the winner, even he who keeps My assignments [execution of the protocol plan of God] until the end [perpetuation of spiritual maturity through evidence testing], to him I will give authority over the nations." Verse 28, "Furthermore I will give to him the order of the Morning Star." The mature believer will be a king over a Gentile nation and rule during the Millennium.
 - d. Receiving this decoration is the highest manifestation of glorifying the Lord Jesus Christ in the Church Age. This same title was given to Him at the ascension and session and is related to both the strategic victory and tactical victory of the angelic conflict. Revelation 22:16 "I, Jesus, have sent My angel to declare these things to you for the churches; I am the root [Jesus Christ as eternal God], and the descendent of David [Jesus Christ in Hypostatic Union], the bright morning star [His title for the First and Second Advents]." In Numbers 24:17, His title is related to His strategic victory, "I see Him, but not now, I behold Him, but not near. Behold, a star [Christ as the morning star] shall come forth from Jacob [First Advent] and a scepter shall rise from Israel [Second Advent]."
 - e. Matthew 2:2 is a reference to the morning star related to the First Advent. Bible doctrine is related to Christ as the morning star in 2Peter 1:19-21, "and the morning star has come up" (Second Advent).
 - f. The Order of the Morning Star is named after our Lord's royal title and is given for historical impact in the Church Age. It authorizes the

recipient to reign with Christ in the Millennium and hold the highest privileges for all eternity. These believers can eat from the tree of life in the paradise of God, located in the New Jerusalem.

g. There are at least seven privileges that accompany the Order of the Morning Star.

(1) The uniform of honor, being invisible and worn in the soul, is exchanged at the Judgment Seat of Christ for the translucent uniform of glory worn over the resurrection body. It was first modeled by Jesus Christ on the Mount of Transfiguration, Matthew 17, "and His clothes became white as light." The uniform of glory is a monument to right decisions. The uniform of glory is given as a translucent light which covers the resurrection body. Revelation 3:4-5, "they will walk with Me in whites..."

(2) The name of the winner appears on the honors list, and he is presented in the court of heaven during the Tribulation on earth. Only those on the honors list are taken to heaven and presented to God the Father. The honors list is made up of those believers who make Bible doctrine their highest priority daily. Revelation 3:5, "Thus the winner shall be clothed in white garments and I will never blot out his title [the winner is knighted at the Judgment Seat of Christ] out of the book of life. In fact I will acknowledge his title in the presence of My Father and before His angels [a formal presentation]."

(3) A new order of knighthood and eternal order of chivalry will be added to the believer's name in the Lamb's Book of Life forever, Revelation 2:17 cf Colossians 3:4,6. The new knighthood is given to the winner, Revelation 2:17, "To the winner, I will give him blessing from the hidden manna [escrow blessing for time and eternity]; also I will give him a white pebble [the resurrection body, God's final vote of justification - they voted with colored pebbles in the ancient world], and on that white pebble has been inscribed a new title [your royal patent in the eternal heraldry] which no one knows [you are an anonymous hero during the Church Age]."

(4) The winner will rule with Christ during the Millennium. There are six different approaches with regard to ruling with Christ.

(a) The a fortiori approach, Romans 5:17, "For if by the transgression of one spiritual death ruled by that one, much more, they who receive in life this surplus from grace [escrow blessing] and the gift of righteousness, much more, they shall rule through that One Jesus Christ."

(b) The sarcastic approach, 1Corinthians 4:8, "You are already filled [with private sins]; you have already become rich [but not from escrow blessing]; you have

become kings without us. How I wish you really had become kings, so that we might also rule with you."

- (c) The eternal security approach, 2Timothy 2:12, "If we endure [perpetuation of life in the divine dynasphere], we shall also rule..."
 - (d) The parable approach, Luke 19:12ff especially v.17, 19 "take charge over ten cities" = rulership.
 - (e) The direct approach, Revelation 3:21, "The winner, I will give to him the reward of sitting with me on my throne, as I have won and sat down with My Father on His throne."
 - (f) The Morning Star approach, Revelation 2:26-28.
- (5) The winner's name is recorded in the permanent historical record section because of his invisible historical impact during the Church Age, Revelation 3:12a. The impact of the winner is anonymous as far as the record of history is concerned, but not as far as God is concerned. The mature believer's historical record will be recorded forever in the heavenly temple. Each pillar will have the record of his life as a winner. Revelation 3:12, "The winner, I will make him a pillar in the temple of My God. Furthermore, he will never again vanish [go outside] from history. Also I will emblazon on him the title of My God, and the name of the city of My God [this will be his pass to enter the eternal city, the New Jerusalem, a satellite city suspended above the earth in the atmosphere or in space], the new Jerusalem, which shall descend from heaven from My God; also My new title [King of kings, Lord of lords, bright morning star]."
- (a) The temple of God is the eternal record center in the future. Example: the temple at Ephesus had the great deeds of people inscribed on the pillars.
 - (b) This temple of God will be the historical textbook of the true heroes of history. The mature believer as a part of the pivot is the true impact on history. In Gal 2:9 the mature believer is currently called a pillar of the church.
- (6) The winner receives his own coat of arms of glory, Revelation 3:12b.
- (7) The winner has special privileges related to the Tree of Life, the Gazebo of the Garden, called the Paradise of God. You are a member of a special club with special parties to which only you are invited; you're a member of the Paradise Club forever, Revelation 2:7, 14. Revelation 2:7, "To the winner, I will give to him the privilege of eating from the tree of life which is in the paradise of God." Revelation 22:14, "Blessed are they [winners] who have washed their robes [rebound], that they may have the right to the tree of life, and may enter by the

gates into the city [new Jerusalem]." The tree of life is the ultimate in eternal reward and blessing. _

R. B. Thieme, Jr. Bible Ministries 5139 West Alabama, Houston, Texas 77056 (713) 621-3740

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Korean Prison Camps

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Bob in many of his lessons has taught portions of this, about the mindset of the American soldier in the Korean War. Bob only quoted a portion of this text.

EXTENSION OF REMARKS OF HON. OVERTON BROOKS OF LOUISIANA IN THE HOUSE OF REPRESENTATIVES Thursday, March 13, 1958 Mr. BROOKS of Louisiana. Mr. Speaker, under leave to extend my re- marks I include a speech delivered by Rear Adm. W. G. Schindler, United States Navy, before the Rotary Club, in Shreveport, La., on April 11, 1958. This speech is entitled " A Test of American Character " and it is the type of speech that will provoke real thought and per haps will provoke some controversy. Nonetheless, the speech is a most force ful one and is the type seldom heard in modern times. It is as follows : A TEST OF AMERICAN CHARACTER (Remarks before the Rotary Club, Shreveport, La., by Rear Adm. W. G. Schindler, U. S. Navy, April 11, 1958) Since the Soviets launched their first sputnik in the United States, and people in the countries of the free world as well, have been greatly concerned over the progress and status of our scientific development. As a nation, we became frantic because of a supposed inferiority in our ability to maintain our established lead in equipment and armament supplied to our Armed Forces. The Congress has appropriated billions in an endeavor to bolster what is considered our lagging efforts to produce war material. Our Department of Defense is being investigated with a view to improvement so that we may not again be beaten by the Soviets in firsts in science and in instruments of war and destruction. The whole Nation has been virtually up in arms in demands for greater efforts and better hardware. Certainly, we need better guided and ballistic missiles, better performance in our aircraft and warships and better scientific developments and we need them now. These are grave matters and grave times. But to my way of thinking, even more than these material things in a hurry, we need better manpower, better citizens and we need them now. We in this country lack an appreciation of the shortcomings of our own people. We sort of take our superiority for granted. But I'm sure, if you stop to think about it, you'll agree that we don't have the stamina, the faith, the doggedness and, yes, the integrity of our forefathers who founded and developed this great Nation. Now there is evidence on every hand of softness and irresponsibility; a lack of respect for authority, an attitude of " what's in it for me, " a desire for undeserved luxury, no appreciation of citizen responsibility all are becoming commonplace in our national character. These qualities are manifestations of a deterioration of our social systems of our personnel. They present a problem which must be the concern of everyone with the fate of his country at heart. I'm going to wade into this problem by giving you a harsh and cruel indictment of our fellow citizens. In July 1951, at a place called Prisoner of war Camp No. 5, Chautong in the People's Republic of North Korea, the chief of intelligence of the Chinese People's Volunteer Army in North Korea wrote a report to his chief in Peiping. The report was entitled " An Estimate of American

Military Personnel. " This is what it said : " Based upon our observations of American soldiers and their officers captured in this war for the liberation of Korea from capitalistic and imperialistic aggression, the following facts are evidenced. The American soldier has weak loyalties to his family, his community, his country, his religion, and to his fellow soldiers. His concepts of right and wrong are hazy; opportunism is easy. By himself he feels frightened and insecure. He underestimates his own work, his own strength, and his ability to survive. He is largely ignorant of social values, social tensions and conflicts. There is little knowledge or understanding, even among United States university graduates, of American political history and philosophy; the Federal, State, and community organizations; States rights and civil rights; freedom safeguards, and how these things supposedly operate within his own system. He is exceedingly insular and provincial, with little or no idea of the problems and the aims of what he contemptuously describes as foreigners and their countries. He has an unrealistic concept of America's inherent, rather than earned or proven, superiority and of its absolute military invincibility. This is his greatest weakness. He fails to appreciate the meaning of and the necessity for military organization or any form of discipline. Most often he feels that his military service is a kind of hateful and unavoidable servitude to be tolerated as briefly as possible; then escaped from as rapidly as possible. He is what he himself calls a peacetime soldier. He looks on military service only as a soft and safe job. He resents hardship and sacrifice of any description, as if these things were unfair and unreasonable to him personally. Based upon these facts about the imperialistic United States aggressors, the reeducation and indoctrination program for American prisoners proceeds as planned. " This report I have just read is the estimate of the Chinese after nearly a year of interrogation and observation of American prisoners of war. The report was from a Chinese intelligence officer to his superiors in Peiping. It certainly was not propaganda but, in their eyes, a factual report and estimate on American conduct and reactions under the peculiar conditions of a prison camp. Now I don't for a minute pretend that this was an entirely accurate estimate. But, on the other hand, we can't be realistic about it and at the same time dismiss it as being a figment of Chinese Communist imagination. Whether we like it or not, this appraisal of your American youth (for most of these prisoners were young men) points out specific weaknesses and shortcomings manifested by our military personnel in Korea. Furthermore, it reflects certain weaknesses and shortcomings in this generation of Americans and in our parents, teachers, and leaders. There is a severe criticism of our way of life; of our social system. It is a commentary on manners and morals; on national character and the lack of it. In fact, to use appropriately strong language, it is a disease that might well be considered the number one social disease of America. Now I want to make another strong statement : The prevention and successful treatment of this disease are essential to the continuing survival of our system. I ask you to think about that : " the continuing survival of our system. " For if our system— the American way of life goes under we can expect a far worse fate than that being meted out to peoples of Soviet satellites Hungary, as an example. But before we accept the Chinese appraisal of our manhood let's examine the evidence. Four days after our ground forces engaged the enemy in Korea July 9, 1950, to be exact an American Army officer, taken prisoner 48 hours before, made a 900 word broadcast in the enemy's behalf over the Seoul radio. This man said, among other things, " We did not know at all the cause of the war and the real state of affairs, and were compelled to fight against the people of Korea. It was really most generous of the

Democratic People's Republic of Korea to forgive us and give kind consideration for our health, for food, clothing and habitation. " What must we American citizens think of something like that ? Here was an American, an officer in the Army, within 2 days after capture, practically committing treason certainly abetting the enemy. How had such a behavior been possible ? Service authorities were dumfounded. Within a few weeks many statements of this sort were picked up at radio listening posts. The Army began at once the collection of data for a formal study of the behavior of our Korean prisoners of war in all its aspects medical, psychological, propagandistic, and legal. The study was one of the most searching and exhaustive analysis of human conduct ever made. Nothing was left to chance, opinion or conjecture. Beginning with the first returned prisoners in February 1951, every American prisoner of war was interviewed and interrogated by specialists : counter intelligence officers, doctors, psychiatrists, lawyers, and administrative workers. These men were drawn from all the services, the Army predominating. No limit was set on the length of the men's answers to questions which ultimately covered several million pages of interviews.

The Communists had warned our men that when they returned to their country they would be subjected to intensive and, it was implied, to brutal questioning by the American authorities. Because of this, the interrogators and specialists were extremely understanding and sympathetic in their tactful handling of the men. Everything possible was done to restore their peace of mind and assist them in a gradual and undisturbed recovery from their ordeal as prisoners of war. Answers to questions were not forced or influenced in any way. What was wanted was facts facts arrived at naturally and truthfully. This they succeeded in doing after more than 2 years of careful and exhaustive work. Time does not permit even outlining the many hours spent in obtaining every possible bit of evidence from each man and then checking and doublechecking each fact. The indisputable facts were then pieced together to form the whole story of the American prisoners of war in Korea. Now I want to give you some of the facts and findings that I have taken from various reports and studies. Much of the material on prisoners of war in Korea was obtained from an article by Mr. Eugene Kinkead and paper by Maj. William E. Mayer (Medical those who died; that often was the differCorps), United States Army. ence between those who resisted and those who gave up. At the beginning various members of the study groups had preconceived ideas about Communist treatment of their prisoners. It was commonly believed that any American falling into Communist hands would be subjected to such brutal, inhuman treatment that he would become insane, or die trying to resist or suffer a moral collapse and become a Communist. Statistics show, however, that of the whole group of prisoners less than 5 percent were mistreated and most of these cases occurred early in the war when the North Koreans were still in evidence. The incidence of mental disease among prisoners of war in Korea, while there and after their return, was not as high as in the general population in the United States. Thus, the procedure that the Communists imposed upon their American guests did not produce insanity. The death of the prisoners was appalling; 62 percent survived and came home; 38 percent did not. This was the lowest survival rate, the highest death rate, among American prisoners of war since the American Revolution. It was at first assumed that the 38 percent who died, died at Communist hands. But a searching and intensive investigation disclosed that there was not a single documented case of any American who was ever tortured to death, beaten to

death, starved to death, or executed for resisting the Communist brainwashing or indoctrination treatment.

What, then, caused this high death rate ? The plain, unvarnished truth is that the men couldn't take it. And they couldn't take it because of many contributing factors. The first one, of course, is that we in America today do not live a hard life. Few of us are very hungry, few of us have to fight for survival. As a Nation, we are drifting away from a code of discipline a code largely responsible for the establishment and early growth of our country. Our idea of life is generally one of less work, more pay, and more play. We shy from the harsh realities of life and are drawn toward the luxurious. None of this provides us with the fortitude to face up to something unforeseen like a prisoner of war camp. In Korea it became clear that so called liberalized, but actually undisciplined, military organization, designed to please mama's boy and boys ' mamas, cannot survive when the going got tough on the battlefield or in prisoner of war camps. It was the mama's boys who died first. It can be demonstrated that survival in battle depends almost entirely upon organization and discipline and the same applies to survival in case of capture or, for that matter, in case of any civilian emergency or natural disaster. But I want to make this point clear. It does not mean something arbitrarily forced on a helpless draftee by a tough old sergeant or heartless chief petty officer. It does not mean something forced on young lieutenants by unreasonable colonels. Far from it, discipline is a system of values that requires constant attention and constant building. It is a set of beliefs and convictions which are meaningful to the individual and which actually guide his behavior. A person who has been taught, and has acquired, good discipline knows right from wrong, knows the reasons for and the worth of obedience to proper authority, knows the value of integrity in himself and others; he does things that need to be done even though he doesn't like doing them; he appreciates and respects the rights and sensibilities of others even though he does not always agree with them in principle. In short he has a guide for his own behavior and this guide has been obtained mainly through the teachings and examples of others. It was that kind of discipline that made the difference between those who lived and Many prisoners died because of an illness known as " giveupitis. " An Army doctor, who as a prisoner himself, reported, " First, the sufferer became despondent; then he lay down and covered his head with a blanket; then he wanted ice water to drink with his food; next, no food, only water; and eventually, if he was not got to and helped, he would die. You could actually predict how long it would take. If you didn't get to him within 3 weeks, he was a goner; if you got to him sooner, he could usually be saved. But in a camp of 3,000 men, which was what we had at the start, and with only a few doctors, it was hard to locate all of these cases. " Why, you ask, even with a shortage of doctors among the prisoners, didn't the prisoners themselves help the sick and despondent ? Now here is a \$ 64.000 question. The sad and simple fact of the matter is that the prisoners lacked discipline both military and personal discipline. The men who were captured in large groups early in the war (incidentally, most prisoners who died, died in the early stages of the war) became unmanageable. Even in prison camps our military regulations require maintenance of organization and rank structure. But in Korea the men refused to obey orders and they

cursed, and sometimes struck officers who tried to enforce orders. This sort of thing was, of course, encouraged by the Communists. They informed all newly captured prisoners that command organization no longer existed among them and that they were all of equal rank as simple prisoners of war. At first, the badly wounded suffered most. Then dysentery took its toll and gradually the inability of the men to take care of themselves in the primitive conditions of the camps further weakened their physical and mental resistance to those things which required personal discipline and good old Yankee resourcefulness to overcome. I do not have the time now to relate incidents of cruel and almost savage treatment of men by their fellow prisoners. Some of these stories are almost unbelievable, but they have been confirmed by evidence and thorough investigation. Now I would like to consider the other most appalling thing of the prisoners' conduct: Collaboration with the enemy. By collaboration I mean acts of cooperation by prisoners with and for their captors. These acts ranged all the way from thoughtlessly snitching on their fellow prisoners to supplying information of military value to the enemy. One man, by his own admission, related how he gave information to the Communists after 35 minutes of not very intensive questioning. As he explained it, "They said they had ways of making me talk, so I talked." In contrast to this kind of behavior, another man, who had said nothing in the almost 3 years of his captivity explained that he had been taught not to communicate with the enemy, so he didn't. An Army medical officer, who interrogated many returned prisoners and studied hundreds of cases and thousands of pages of documented testimony, placed the prisoners in 4 categories. The first of these, or about 13 percent of the total number of collaborators, he placed under the general heading of "hard core." This group consisted of men with little capacity for enduring stress, who capitulated early in the game. In the second category he placed the opportunists. They would give information, sign petitions, and make broadcasts for the sake of tangible benefits they were told they would receive, such as additional food, cigarettes, or soap or freedom to walk outside the camp. Despite their acts of collaboration, these men appeared no deep seated convictions about communism and no real understanding about its techniques. The third, and smallest, group of collaborators consisted of those who actually accepted communism. In general, they seemed to be men who had never formed any strong attachments of loyalties in their past lives. They had no confidence in themselves or were dissatisfied with what they had been up to that time. Thus, they were willing to accept a system as different as possible from the one they believed had done nothing for them. In the fourth category were placed the great majority — 3 out of 4 to be exact. Here were the men who chose what seemed to them to be the line of least resistance. In the absence of group discipline, they tried to substitute a form of conduct or protection of their own. Lacking personal discipline this procedure was doomed to failure. They complied outwardly with less extreme demands and some signed petitions and made broadcasts, but these were relatively harmless. On the whole, this group refused to do anything obviously traitorous. They believed that the Communists would be more lenient if they acquiesced to demands and that if they didn't they would be punished and even tortured. These beliefs were of their own making largely because of the inadequate quality of their personal character and fortitude. Unfortunately, there was no one around to point out to this group that their attitude was unrealistic and that if their behavior had been based on reality, rather than on fantasy, the entire camp experience would have been easier for all of them. This conduct of outward compliance and lack of personal discipline made the Communist's system operate. Without it, the Communists

would have been powerless. I have pointed out a few factual results of American behavior under pressure. Such behavior, in such proportions, is not good for our country. In fact, unless and until we establish and maintain the integrity, fortitude, hardihood, and faith of our country's forefathers, our very survival is at stake. That statement is made in all seriousness and conviction. Reiterating what I said at the beginning of this talk, we are producing sufficient material requirements of life and for our national defense. What we need is a national and individual effort to improve the quality and character of our personnel. What the Communists were able to do with our young men in the prison camps of North Korea, they are trying to do with our entire country. They have been working at this for some time. They are hard at work now and they will continue into the future until we or they go under. It is as clear cut as that. Our very survival is at stake. In an analysis of our people we can examine the problem from two aspects : What the Communists are doing to deteriorate or influence our collective character and what we are doing or need to do to build it up. At the present time the Communist is operating what amounts to a kind of evangelical warfare. For his evangelist he is obtaining the services of people who initially believe at least a part of the Communist doctrine. This method of indoctrination and education of masses of people is a very effective one. It is a weapon in a very real war and one which is going on right now all over the world. And it is being used most intensively in the United States in classrooms, homes, news media, organizations everywhere around us. This is a war which we are not winning at this time. In this war we can't rely on retaliatory bombing squadrons, radar warning systems, intercontinental missiles, nuclear powered submarines or upon any material fortifications. The fortifications of this battlefield must be moral, spiritual and psychological.

This is a war of ideals and in this war we do have a better weapon. But it's a weapon which, like any other, is worthless unless it is used with understanding and effect. Our weapon is our ideological principles as compared to those of the Communist. It is the strength of our men and women and teenagers; of our bill of rights; of our freedom of thought and speech; of our individual and collective integrity, faith, honor and justice. But what we must face up to today is that these strengths are being misused or, what is even worse, unused by us. We can learn a lesson from the prisoners who returned from Korea. These men were normal American citizens, such as you and I. What was done to them can and will be done with equal success to others. It is in process now and will succeed unless we set up fortification to combat it and defeat it. The study of American prisoner behavior in Korea forcefully disclosed a deficiency in character and morals as well as physical stamina. It indicated a decided lack of oldfashioned ideas about personal honesty, loyalty, dependability and responsibility. To rectify these shortcomings requires a system of personal and character development and an awareness and determination by everyone that such a system must have universal support. across The This kind of character development begins in the home the military does a very credible job with its young men; but it must have something sound to work on. character buildup must begin in the cradle and at the parent's knee (and let's hope the day will soon return when some of this development is accomplished the parent's knee). From the home, the development must be continued and broadened in schools, churches, playing fields, work shops, and offices. As personnel managers and leaders you are in a position to make better citizens of our young American workers. Instill in them the pride of accomplishment of a good job, well

done. Make them proud of their earning power make them see how important it is do an honest day's work for an honest day's pay. A vital part of the answer lies in an understanding by all Americans of our noble heritage, of our system of ideals and values which underlies our country's greatness. Specifically, it lies in a realization of the fact that we have available to us a power greater than that of ourselves alone. The Communist is an atheist and boasts of it. This is one of communism's great weaknesses. We are a Christian Nation. We should boast of it. It can be our greatest strength.

New Ruling Is Blow to Little Business

EXTENSION OF REMARKS OF HON. O. C. FISHER OF TEXAS IN THE HOUSE OF REPRESENTATIVES Monday, April 21, 1958

Mr. FISHER. Mr. Speaker, under leave to extend my remarks I include an editorial from the San Angelo, Tex., Standard Times, April 16, 1958, which I think is both sound and timely. I commend this particularly to the Committee on Education and Labor, which has jurisdiction over the subject matter. Corrective legislation should be enacted at once. The editorial follows :

NEW RULING IS BLOW TO LITTLE BUSINESS

Government bureaucracy appears to be moving in on small business again while Congress and the do gooders beat their breast over little business. The Department of Labor, through Clarence T. Lundquist, Administrator of the Department's Wage and Hour Division, has announced he will put into effect a ruling on May 5 which will deprive those employees classified as executives from holding this title unless they receive \$ 125 a week. Under the present procedure this title can be held by all those who receive \$ 100 a week and above. There are not many executives getting less than \$ 125 a week. The only ones we know anything about are those who work for small business concerns in the smaller cities of the Nation. Mr. Lundquist's ruling will make eligible for overtime payment all so called executives receiving less than \$ 125 a week. While Mr. Eisenhower admonishes Mr. Reuther to be reasonable, the President's employee, Lundquist, moves in on the little fellows. There is no need for Congress to profess interest in little business if this ruling goes into effect. If Congressmen want to help little business, here is their chance. They can talk Mr. Lundquist out of this ruling. The cumulative effect of the ruling will be the penalizing of those little concerns, which are already having a hard time competing with their large competitors. We doubt if any executive in any business of any size will be affected. But the little business people, who get such consistent solicitude from every liberal organization and politician, have no means of reaching Mr. Lundquist and his helpers and might Little business just as well await his ax. gets it again on May 5, 1958, unless alert Congressmen act quickly.

Doctrine of the Last Judgment

- A. Definition.
 - 1. The Last Judgment is the alternative to salvation. In effect, it is facing God's judgment in eternity because you would not face God's judgment in time.
 - 2. The Last Judgment is the expression of the integrity of God toward those who reject Christ as Savior.
 - 3. It is the culminating judgment of human history in which every unbeliever of the human race is judged and sentenced to the lake of fire. They will stand before Jesus Christ who is the supreme court judge of heaven, John 5:22.
 - 4. This is also called the second death or the Great White Throne Judgment, Revelation 20:12.
- B. There are two basic categories in the human race based on God's justice.
 - 1. The believer has accepted and adjusted to divine justice in time, John 3:18, 36; Acts 4:12.
 - 2. The unbeliever must face divine judgment in eternity, since he was negative to divine justice in time.
 - 3. Attitude toward Christ determines classification in the human race. Idiots, morons, babies, and those who never reach the age of accountability are automatically saved by the justice of God.
- C. In the Last Judgment, only the unbeliever is under the indictment of rejection of Christ as Savior, John 3:18, 16:9; Revelation 20:15. The Book of Life is the roster of believers only. The unbeliever is not found in the Book of Life because he has not been given eternal life for faith in Christ. He has committed the "willful sin" or "unpardonable sin" of unbelief in the person and work of the Lord Jesus Christ, Hebrews 10:26.
- D. No believer is involved in the Last Judgment, Romans 8:1. "There is, therefore, no judgment to those who are in Christ Jesus."
- E. The unbeliever has two appointments with God.
 - 1. Heb 9:27-28, physical death.
 - 2. The second death or the Last Judgment. This is spiritual death or separation from God forever. Hebrews 9:27, "For just as it is destined for man to die once, but after that the judgment."
- F. The second appointment of judgment is preceded by the second resurrection, John 5:24-29; Daniel 12:2.
 - 1. All unbelievers are resurrected at the end of the Millennium in order that they may be judged by Christ and cast into the lake of fire. They are resurrected from the fire of Hades to go into the eternal lake of fire. So the Last Judgment follows the second resurrection.
 - 2. Dan 12:3, "And many of those who sleep in the dust of the ground will awake to eternal life [first resurrection for believers only], but others to disgrace and eternal rejection."
- G. The Basis of Indictment of the Unbeliever.
 - 1. No sin is mentioned as the basis of judgment, but rather the unbeliever's human good and his righteousness based on his good works, which God rejects as not good enough to match the perfect righteousness of God required for eternal life with God.

2. At the Last Judgment, two books are opened.
 - a. The Book of Life lists the names of believers only. Therefore, this book is closed because all the names of unbelievers have been blotted out, and so it is not an issue at the Last Judgment.
 - b. The Book of Works lists the name of every person who has rejected Christ as Savior. All his works are listed there. They are all added up, and they total relative righteousness. God is perfect righteousness and cannot have fellowship with anything less. This is the basis of judgment.
 3. So the unbeliever is judged on the basis of his works, not his sins, Romans 2:5-6; Revelation 20:12-13.
 4. Jesus Christ was judged for the sins of believers and unbelievers; this is the doctrine of unlimited atonement, taught in 2Corinthians 5:14, 15, 19; 1Timothy 2:6, 4:10; Titus 2:11; Hebrews 2:9; 2Peter 2:1; 1John 2:2
 5. The unbeliever is judged because he has rejected Jesus Christ as Savior. John 3:18, "He who believes in Him is not judged, but he who does not believe is judged already because he has not believed in the name of the uniquely born Son of God."
 6. Jn 16:9 says that the convicting ministry of the Holy Spirit does not address your personal sins, but only the one sin which could not be judged on the cross. "Concerning sin, because they do not believe in Me."
- H. The Eternal Status of the Unbeliever.
1. The unbeliever faces "the second death," Revelation 20:14, also called "dying in your sins," John 8:21,24.
 2. The unbeliever will live forever in the lake of fire, Revelation 20:14-15; Matt 25:41.
 3. The unbeliever does not have his name in the Book of Life, Revelation 20:15; only in the Book of Works, Revelation 20:12-13.
 - a. Man's works are not adequate to live with God forever. Only the righteousness of God is adequate. The righteousness of God is imputed to all believers at the moment of faith in Jesus Christ.
 - b. Rom 2:22, "Even the righteousness of God through faith in Jesus Christ for all those who believe."
 - c. The cross separates the entire human race into believers and unbelievers.
 4. To live with God forever, you must be as good as God is (have perfect righteousness), and live as long as God does (have eternal life). The unbeliever has neither. Therefore, he lives forever with human life in his soul in the lake of fire in a resurrection body designed especially to suffer maximum pain.
 5. God gives the unbeliever an indestructible body and soul to suffer with forever, Revelation 14:11.

Rev 674; 8/18/76; 3/1/77; 10/20/77; 11/28/77; Ephesians 778 3/3/88

The doctrine of mental attitude in phase two

1. In the angelic conflict and during the course of man's history there are two antithetical mental attitudes. These two mental attitudes conflict in the soul of every believer. They are described in Isaiah 55:7-9.
2. What you think is what you really are. You are not what you appear to be, you are what you think in your soul, Proverbs 23:7.
3. It is obvious from the scriptures that the divine viewpoint is commanded of every believer priest, 2Corinthians 10:4,5. This can only be fulfilled by the daily function of GAP resulting in doctrine in the right lobe, the erection of the ECS, and the rapid entrance into the supergrace life.
4. Since doctrine in the mind of Christ such intake under GAP shapes the mental attitude, 1Corinthians 2:16; Philippians 2:5.
5. God's plan, operation grace, demands a new mental attitude on the part of the believer priest, 2Timothy 1:7.
6. The inner happiness of the ECS, plus entrance into supergrace, produces capacity for the divine viewpoint of life, Philippians 2:2.
7. Part of divine viewpoint is that confidence which results in the inculcation of Bible doctrine through GAP, 2Corinthians 5:1 cf verses 6 and 8.
8. Stability, therefore, is a mental attitude, Philippians 4:7; 2Thessalonians 2:2.
9. Giving is a mental attitude, 2Corinthians 9:7.
10. Love is a mental attitude of the soul, 1Corinthians 13:5. Therefore capacity for love is resolved in the soul.
11. Worldliness is the human viewpoint mental attitude rather than overt activity - it is thinking the way Satan wants you to think, Romans 12:2; Colossians 3:2.
12. Evil is something you think, not something you do, Matthew 9:4; Galatians 6:3. The doing results from the thinking.
13. mental attitude sins are the worst category and not only produce reversionism but along the way they produce self-induced misery, Proverbs 15:13.

The Doctrine of Mental Attitude

1. Definition.
 - a. Mental attitude is the function of the right lobe or the heart of the believer.
 - b. The sum total of all thought impulses which emanate from the launching pad of the believer's right lobe are called viewpoint.
 - c. If the thought emanating from the right lobe is human viewpoint then it is an expression of cosmic norms and standards of life. It is an expression of the Satanic side of ruling cosmos diabolic us.
 - d. The antithesis is divine viewpoint or the expression of biblical norms and standards of life.
 - e. Every thought impulse of the believer can be categorised basically as divine or human viewpoint.
2. The real you is what you think. What a person thinks in the right lobe of his soul is what he really is. Mental attitude, therefore, determines both the character and the life of any individual. Mental attitude determines both your character and capacity for life. To think you must have a vocabulary. Thinking is the real personality - Proverbs 23:6,7. The passage portrays hypocrisy as the background for principle. In a person a person thinks hatred, implacability, but he or she invites you to sit down and eat. The real person is not the one who offers you the hospitality but the one who thinks hatred and implacability toward you. A person can appear to be on the surface to be hospitable, gregarious and nice, and inside to be a vicious person. Thinking is the real personality.
3. The conflicts of mental attitudes in the believer. Every believer is a walking battlefield. This often explains why, at least for a while, some Christians are quite kooky, get mixed up in a hurry. It is because they have an inner conflict of mental attitudes. This is described for us in Isaiah 55:6-9 - "Seek the Lord while he may be found [positive volition toward doctrine in time], call upon him while he is near" - the principle of prayer and other spiritual dynamics related to the believer - "Let the reversionist forsake his way [negative volition toward doctrine], and the unrighteous man [reversionist] his thoughts [human viewpoint], and let him return to the Lord [reversion recovery], and he will have compassion on him; and to our God; and to our God; for he will abundantly pardon." The reversionist has a bad mental attitude. He is full of mental attitude sins and he is a complainer. if anyone ought to forsake their way it is the reversionist. What is his way? Negative volition toward doctrine producing complicated results in his life. "And the unrighteous man his thoughts" - the most dangerous thing in your soul are your thoughts when you are in reversionism. The thoughts go through and through until they make you a kook, and all of the psychotic problems and the neurotic problems that exist right now, and all of the people who are truly mentally ill are mentally ill because of the thoughts that course through the soul.
 - a. "For my thoughts [divine viewpoint] are not your thoughts [human viewpoint], neither are my ways [the ways of God] your ways [reversionism]."
 - b. "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."
4. The command to divine viewpoint. Since doctrine is the mind of Christ, as per 1Corinthians 2:16, attitude toward doctrine determines viewpoint of life - Philipians

2:5, "Keep on having this mental attitude in you which was also in Christ Jesus" - a reference to His humanity and a reference that He had a maximum saturation of doctrine. This command is obeyed by the consistent and daily function of GAP. Maximum doctrine in the soul is the only source of divine viewpoint and our only protection. 2Corinthians 10:4-6 tells us what our attitude and what our concept in the royal family should be - "(For the equipment and the weapons of our conflict are not human attributes" - we are fighting in the greatest of all warfares, the angelic conflict, older than the human race, and we are not fighting it with human attributes. The power is in the soul - "but the attributes of power [resident doctrine in the soul] through God against the destruction of fortifications)" - Satan's fortifications, Satan's concepts. Satan has many fortifications in the world today, e.g. the United Nations, the concept of socialism, communism, the ideologies of the day. Therefore these fortifications cannot be destroyed by a good punch or counter punch, these things are in a greater warfare and a warfare that demands the skill of the soul. The skill of the soul is our mental attitude based on doctrine resident in the soul - "assaulting and demolishing cosmic thoughts [human viewpoint], and every obstacle of pride which attacks against the objective of knowledge of God [divine viewpoint], and makes a prisoner of every human viewpoint system of thought to the authority of Christ;" - in other words, your greatest fighting capabilities in the angelic conflict are in your soul. You can have a weak body and be totally out of it as far as your physical body is concerned and you can have the most dynamic powerful attack. You possess in your soul the great capabilities for fighting. However, like any good weapon, the soul has to be loaded; and loading and locking is Bible doctrine in the soul. You have to load the weapon - "holding in readiness to punish all deviation from obedience [reversionistic human viewpoint], when your obedience [daily function of GAP] has been fulfilled." So the whole principle is that we must load up this great weapon that God has given us, the human soul.

5. Rapport in the royal family is also based on divine viewpoint - Philippians 2:2, "Fill up the deficiency with inner happiness, that you keep on thinking the same thing [divine viewpoint], having the same love, soul rapport, in thinking." Love is a mental attitude. Soul rapport in thinking is the basis for love. What is love? It is soul rapport in thinking. So the power of anything that is great in life, the dynamics of everything that is wonderful in life, is based upon what goes on in the soul."
6. The function of the royal priesthood, therefore, demands a new mental attitude - 2Timothy 1:7, "For god has not given us the spirit of fear, but of power [resident doctrine], love [the capacity for life which comes from that doctrine], and stabilised mentality" - nobility is based upon stabilised mentality. Romans 12:2 - ""And stop being conformed to this world, but be ye transformed by the renewing of your mind, that you may prove what the will of God is, namely that the will of God is good, and acceptable, and perfect."
7. Divine viewpoint from doctrine produces confidence - 2Corinthians 5:1, "For we know that if the earthly tent which is our house is torn down [physical death], we have a building from God [resurrection body], a house not made with hands, eternal in the heavens." Verse 6 - "Therefore, we keep having confidence, and knowing that, while we are at home in the body, we are absent from the Lord." As long as we live in this life we can have great confidence based upon knowing. Verse 7 - "(For

we walk by doctrine [our confidence] resident in the soul, and not by sight). Our whole instrument system is doctrine resident in the soul. Verse 8 - "We keep having confidence, and take mental delight in the fact that to be absent from the body is to be at home with the Lord." So consequently, everything in life that is important for the member of the royal family of God, his nobility, his impact, his dynamics, his glorification of the Lord, is related to what goes on in his soul, what he thinks in his mind.

8. The areas of life involving mental attitude.
 - a. Stability is a mental attitude - James 1:8.
 - b. Prosperity is a mental attitude - Philippians 4:7.
 - c. Giving is a mental attitude - 2Corinthians 9:7.
 - d. Worldliness is a mental attitude - Romans 12:2; Colossians 3:2.
 - e. Evil is a mental attitude - Matthew 9:4.
 - f. Arrogance is a mental attitude - Galatians 6:3.
 - g. "Therefore, as many as are mature, let us continue objective-type thinking [the result of being spiritually mature], and if you think differently in anything at all [and you do], this also will God reveal - Philippians 3:15." In other words, the answer to divine viewpoint, the answer to the dynamics of objective thinking is all bound up in Bible doctrine.

The Doctrine of Money

A. Definition.

1. Our English word “money” is derived from the Latin word moneta which actually means a mint. A moneta in Rome was where they coined the money, manufactured silver coins. So it refers to a stamped coin of gold, silver, or other metal used as a medium of exchange.
2. Therefore money, by the very use of our Latin word, is the medium in which prices are expressed, debts discharged, goods and services paid for, and bank reserves held.
3. The term “money” is synonymous with circulation and a circulating medium and may be regarded as comprising demand deposits in common money or currency — coins, bank notes, paper money issued by a government.
4. The British economist Ralph Hautry states: “Money is one of those concepts which is like a teaspoon or an umbrella but unlike an earthquake or a buttercup.” He means they are definable primarily by the use or purpose which they serve. Therefore money must be defined in terms of its function and related to its value.
5. Money is a medium of exchange whereby goods and services are paid for and debts are discharged. Money is the means of stating the prices of goods and services as well as expressing the debts, the salaries, the wages, the rents, the insurance obligations, and innumerable contracts of this type.
6. Money serves as a reserve for ready purchasing power. Money is the only complete liquid asset. In the ancient world money was used as a store of value. The rise of commercial banking and central banking resulted in a corresponding increase in the importance of money used as reserves for a banking system. Money is unique among economic goods, it is regarded not as wealth but as a device for exchanging and measuring wealth. So money was never regarded historically as wealth in itself but as a device for exchanging and measuring wealth. An increase in the quantity of money in a country does not necessarily constitute an increase in the country’s wealth.

B. The history of money

1. Different objects have been used as a medium of exchange. Slaves were used that way, gunpowder, and in some primitive societies the jawbones of pigs. The ox of Homeric times was used in that sense. The elephant in Ceylon was considered to be money in that area for many hundreds of years. Wool, barley, wheat, timber have all been used for money. The most widely known monetary standard is gold and silver. Before coins were invented money was measured in terms of rings and ingots as well as bars or shekels. Coin type money was invented by Creasis, King of Lydia.
2. Three kinds of coinage existed in the time of the New Testament. The imperial coinage was the best. There were the provincial coins which were minted at Antioch and Tyre, and they were based on the Greek standard of drachmas. Then there was the local Jewish money coined in Caesarea and it had wide circulation because the Greek became great loaners of funds.

C. The legitimate functions of money.

1. Monetary transactions are a legitimate function of life all the way from

Genesis 29:3 to Jeremiah 32:44 and throughout the scripture. It is legitimate for believers to enter into business and into monetary transactions. To carry on monetary transactions the believer must have money or credit, therefore if he gave it all to the church he couldn't engage in business and his children would starve and he would be worse than an infidel.

2. Money was used to pay taxes by Jesus Himself — Matthew 22:17-22; Mark 12:13-17; Luke 20:20-26.
 3. Money is necessary for the function of an economy, therefore it is not wrong or sinful to possess and use money.
 4. However, you should know that as a member of the royal family of God money is a very useful and helpful servant but it is a cruel and harsh master — Jude 11. The word for “deceit” is Jude 11 is the word planh. It connotes three areas of deceit regarding money. When a person gets into monetary reversionism there are three areas of deceit:
 - a. That money will bring happiness. Many people abandon doctrine and try simply to make money. It is all right to make money so long as you don't abandon doctrine, but when you abandon doctrine and simply go out for money the first objective is that money means happiness. There is no happiness in money or in any of the details of life apart from doctrine resident in the soul.
 - b. That money is security. Security for the believer is provided through the grace provision of God in eternity past. It is provided through the principles of living grace and supergrace, not through monetary principles — Matthew 6:24-33.
 - c. That money can buy anything. That is erroneous. Money cannot buy salvation, category #2 love, security, or even peace of mind, happiness or stability. While Balaam is the illustration of monetary reversionism the emphasis in Jude 11 is on the point of doctrine that money does not provide happiness, security or love.
 5. Consequently money and its use is permissible. It is not carnal for the believer to possess money. The believer with wealth is not required to give all of his money to the church. There are also some illegitimate uses of money — bribery, to buy power, to buy fornication, to corrupt character; these are forbidden to the believer. This does not make money evil, it just confirms the old sin nature's evil. There is nothing wrong with money, the problem is always the love of money.
- D. The dangers of money to the unbeliever.
1. We anticipated this with the quoting of Mark 8:36,37. Salvation cannot be purchased with money, and a person who has a lot of money thinks he can buy anything. He buys celebrityship, he buys affection or friendship (or thinks he does), he buys people, situations, power. In other words, he is in the field of purchasing things that he could not get any other way. He has to get everything through money and therefore he assumes that he can buy salvation. Money causes the rich man to put his faith in the wrong object, says Mark 10:25. Therefore, Jesus concludes that it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom

of God. This does not mean that a rich man cannot be saved but it is just very difficult for them to be saved because they have a tendency to depend upon their money for security and they have a tendency to try to buy their way out of every kind of trouble.

2. Money hinders the unbeliever from seeking salvation, according to Luke 16:19-31, and we must understand always that money has no credit with God. If there is such a thing as credit with God it is only found in the inner residency of Bible doctrine.
 3. Note some of the passages dealing with this subject: Proverbs 11:4 — “Riches do not profit in the day of wrath, but righteousness imputed delivers from the second death.” In other words, you can’t buy salvation. Proverbs 11:28 — “The one who trusts in his riches will fall, but the believer will flourish [or prosper] like the green leaf.” Money does not mean capacity for life — Proverbs 13:7, “There is one who pretends to be rich, but he has nothing in his soul; there are those who are in poverty but have great wealth [of doctrine resident in the soul].”
- E. Believers have succumbed to the various temptations related to money. Solomon had monetary reversionism in Ecclesiastes 5:10-6:2; Balaam in Jude 11; Ananias and Saphira in Acts 5:1-10; 1Timothy 6:3-17; James 4:13,14; James 5:1-6.
- F. Monetary prosperity is part of supergrace blessing under paragraph SG2. Under paragraph SG2 God has provided as a part of spiritual advancement great supergrace blessing in the field of money. Men like Abraham, David, Solomon, were blessed by monetary prosperity as a part of their supergrace blessings. Often great wealth and business success is a sign of supergrace or spiritual maturity — Proverbs 13:8 (Isaiah 30:18, God is waiting to provide you great wealth); Proverbs 13:13,18; 11:18.

Doctrine of Money (2)

Eph 10:18 3/12/89; 6/29/75; 1 Timothy 8/10/75; Revelation 2:14 3/19/82 D245

A. Definition.

1. The English word money is derived from the Latin MONETA, which means a mint, a place where money is made. It refers to a stamped coin.
2. Money is the medium in which prices are expressed, debts are discharged, goods and services are paid for, and bank reserves are held.
3. The term is synonymous with a circulating medium, and may be regarded as comprising demand deposits, common money or currency, coins, bank notes, or paper money which is circulated.
4. British economist Dr. Ralph Hautry, "Money is one of those concepts which like a teaspoon or umbrella, but unlike an earthquake or buttercup, are undefinable primarily by the use or purpose which they serve." Money must be defined in terms of its function and related to its value.
5. Money is the means of stating the prices of goods and services as well as expressing debts, salaries, wages, rents, etc. Money is a medium of exchange whereby goods and services are paid for and debts are discharged.
6. Money serves as a reserve for ready purchasing power. Therefore, money is the only complete liquid asset.
7. In the ancient world, money was used as a store of value.
8. The rise of commercial and central banking resulted in a corresponding increase in the importance of money used as reserves of the banking system.
9. Money is unique among economic goods. It is regarded, not as wealth, but as a device for exchanging and measuring wealth.
10. An increase in the quantity of money in a nation does not necessarily constitute an increase in the country's wealth. Inflation is the increase of the quantity of money in a nation, but decreases the nation's wealth.
11. Money is the common medium by which exchanges are rendered possible, the common measure by which the comparative values of these exchanges are estimated, and the standard by which future obligations are determined.

B. The History of Money.

1. There have been many different objects used for money, such as barter, slaves, gunpowder, oxen in Homeric times, elephants, cattle, stones, wool, barley, wheat, timber. The most widely used medium is gold and silver. Before coins came into use, money was measured in terms of rings, bars, talents, various systems of weights.
2. Coin money was first invented by Creusis, King of Lydia, 561-546 B.C. Darius, king of Persia, picked up the idea and used coined money. The Phoenician traders did the same and it spread all over the ancient world.
3. There were three kinds of coins in the New Testament times.
 - a. The imperial Roman coins.
 - b. The provincial coins based on the old Greek standard.
 - c. The Jews had their own money.
4. Paper money did not come into use until the French Revolution.

- C. The Bible teaches legitimate functions of money.
1. For monetary transactions, Genesis 23:9 through Jeremiah 32:44. The shekel was a rolled piece of metal.
 2. Money was used to pay taxes, Matthew 22:17-22; Mark 12:13-17; Luke 20:20-26. The Bible only recognizes 10% across-the-board taxation.
 3. Money is necessary for the function of an economy. Therefore it is not wrong or sinful for believers to possess money, even in large amounts. It glorifies God when it is part of your escrow blessings.
 4. Money becomes a wonderful slave or a cruel master, depending on your spiritual condition, Jude 11. The deceit of Balaam was monetary lust. Don't ever let money become your master.
 - a. The Greek word PLANE connotes areas of deceit regarding money.
 - (1) Money cannot buy salvation. The spiritual death of our Lord was the purchase price for our salvation.
 - (2) Money cannot buy love.
 - (3) Money is not a means of happiness.
 - (4) Money is not a means of security, Matthew 6:24-33.
 - (5) Money cannot buy everything. There are many things that money cannot buy, such as salvation, true love, security, perfect happiness from God, stability of soul, peace of mind.
 - b. While Balaam is an illustration of monetary reversionism, the emphasis in doctrine is that money doesn't provide any of these things.
 5. Giving of money is an expression of the royal priesthood and is a legitimate function in the Church Age, 2Corinthians 8-9, 9:6.
 6. Consequently, spending and accumulating money is legitimate.
 7. It is not carnal or sinful for the believer to possess money or use money in a legitimate way. Illegitimate uses of money include bribery, trying to buy power, influence, or love, or to corrupt character.
 8. Money is legitimate, its accumulation is legitimate and its use is permissible. The functions of money is part of the work ethic. There are monetary principles in the work ethic: earning money, saving money, spending money, giving money, investing money.
- D. Dangers of Money to the Unbeliever.
1. Unbelievers can't buy salvation, Mark 8:36-37; 1Peter 1:18-19.
 2. Money causes a rich man to have faith in wrong objects, Mark 10:25. The "eye of the needle" was the small door in the main gate of the city. This door was called the "eye of the needle." One man could just barely get through the door. The camel could not fit through the door. The rich man cannot buy his way into heaven.
 3. Money hinders the unbeliever from seeking salvation, Luke 16:19-31. (See Doctrine of Hades for extensive details on this passage.)
 4. Money has credit with people but no credit with God, Proverbs 11:4. The righteousness of God is the credit you need to live with God forever. Money does not mean prosperity, Proverbs 11:28.
 5. Money does not mean capacity for life, Proverbs 13:7, 11.

- E. The Principle of Monetary Reversionism.
1. Solomon, Eccl 5:10-6:2. Money corrupted Solomon.
 2. Balaam, Jude 11; Revelation 2:14-15. Lust for money destroyed Balaam.
 3. Ananias and Sapphira, Acts 5:1-10. They used money for approbation from other believers.
 4. Lust for money can destroy the right priorities for life.
 - a. James 4:13-14, "Don't kid me, you who say, 'Today or tomorrow, we will go to this or that city, and we will work in that place for a year's time, we shall both transact business and make a profit. Why, you do not even know what will happen tomorrow. What is your life? You are just a vapor trail in the sky, visible for a short time and then you vanish away [physical death].'"
 - b. Money related to right perspective and mental attitude is taught in 1 Timothy 6:3-11, 17, "If anyone advocates a different doctrine, and does not agree with sound doctrines, those that belong to our Lord Jesus Christ, and with doctrines that conform to godliness, he is arrogant and understands nothing; however, he has a morbid interest in controversial questions and disputes about words, out of which originate jealousy, strife, abusive language, evil suspicions, and constant friction between persons of a depraved mind, even deprived of truth, who assume that godliness is a means of profit. But godliness is a means of great profit, when accompanied by contentment [sharing God's happiness]. For we have brought nothing into this world, and we cannot take anything out of it either. And if we have food and clothing, with these we shall be content. But those who want to get rich fall into a temptation and a snare, plus many foolish and hurtful lusts which plunge men into ruin and destruction. For the love for money is the root for all kinds of evil, and some by lusting for it have wandered away from doctrine, and stabbed themselves with many sorrows. But, O man of God, flee these things and pursue righteousness, godliness, doctrine, virtue-love, stability, gentleness." Verse 17, "Teach those who are rich in this world not to be arrogant or to fix their confidence on the uncertainty of riches, but rather fix their confidence on God, who richly supplies us with all things to enjoy."
 - c. Monetary reversionism or monetary degeneracy is taught in James 5:1-6. "Now listen, you rich people, weep and howl for your miseries which are coming upon you. Your wealth has rotted and your clothes have become moth-eaten. Your silver and gold are corroded [because you are using money as a problem solving device]; and their corrosion will testify against you and will eat your flesh like fire. You have hoarded wealth in the last days. Look at the wages you fail to pay the workmen who harvested your fields; you defrauded them of their wages, and they kept screaming; and the screams of your harvesters have entered the ears of the Lord of the armies. You lived in luxury and self-indulgence in the land. You have led a life of wanton

pleasure; you have nourished your right lobes for the day of slaughter [70 AD]; you have condemned the innocent; you have murdered just persons who did not resist you.”

- F. Monetary prosperity is a part of the supergrace blessings of Abraham, David, and Solomon, Proverbs 13:8-13, 18, 11:18.
- G. The Dangers of Money to a Believer, Hebrews 13:5. “Let your lifestyle be free from the love of money, keep on being content with what you possess. For He Himself has said, ‘I will not ever leave you, nor will I ever forsake you.’”
- H. Money and the Balance of Power.
 - 1. Love for money creates power struggles which destroy the balance of power and create an imbalance of power.
 - 2. Imbalance of power destroys both freedom and economic prosperity in the client nation to God.
 - 3. Power struggles, which create imbalance in the economy of a nation, result in great suffering to the poor.
 - 4. The problem of the imbalance of power.
 - a. The historical application of the industrial revolution. The industrial revolution gave rise to free enterprise, factories for mechanical production and systems of mechanical transportation, and a middle class as opposed to aristocracy and different economically from the poor.
 - b. There are three categories in the industrial revolution: management, labor, government.
 - (1) Management is designed to convert money and investment into industrial efficiency, which includes production and marketing.
 - (2) Labor is designed to execute production and marketing. There are three categories of labor: skilled and unskilled; administrative labor; marketing labor (sales personnel).
 - (3) There are three categories of national government: executive, legislative, legal.
 - c. National prosperity depends on all three categories of the industrial revolution: management, labor, and government. Government must maintain the freedom.
 - (1) These three categories must always be kept in balance.
 - (2) Power imbalance destroys prosperity and causes the industrial revolution to move to another geographical area.
 - d. This is related to the problem of imbalance of power. The decline of the industrial revolution means malfunction of all three categories.
 - (1) Management is both inefficient in the use of capital and often indifferent to the stabilization and security of labor. The power struggle in industry has led to the inefficiency of management to provide motivation, security, and just reward to labor. So labor unions combine with Congress to create an imbalance of power.
 - (2) Labor unions seek monopoly of the labor market rather than

- the benefits which belong to labor.
- (3) Government fails to protect the freedom of all. The power struggle in government has led to the domination of Congress, so that laws no longer support freedom and self-determination, but the personal interests of their constituents. Consequently, government has encroached on freedom and stifled capitalism.
 - (4) Examples.
 - (a) Through excessive taxation of industry, management cannot support both government and labor.
 - (b) Through government attacks on monopolies, they have destroyed efficient service to the people of the country.
 - (c) Through regulation of industry rather than law enforcement where industrial crime exists.
 - (d) Through socialism, by which the state first controls and then owns all industry.
 - (e) Through redistribution of wealth.
 - (5) Just as there must be balance of power in government, so there must be balance of power between government, management, and labor in industry.
 - (6) Love of money creates power struggles both in government and in industry, so that at present the industrial revolution is moving into the Pacific basin.

R. B. Thieme, Jr. Bible Ministries 5139 West Alabama, Houston, Texas 77056 (713) 621-3740

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Doctrine of the Old Sin Nature

1Timothy 71,73, 5/27/75 Ephesians 168,462,911,919,921ff, 977; Romans 8; 1John 17,55,99; 2 John 57

A. Definition.

1. Biblical documentation of the sin nature is found in Romans 5:12. "Therefore, just as through one man [Adam], sin [the sin nature] entered into the world, and [spiritual] death through [the] sin [nature], so [spiritual] death spread to the entire human race because all sinned [when Adam sinned]."
2. The characteristics of spiritual death include:
 - a. The status quo of dichotomy in the human race, having only a body and soul at birth, but no human spirit. Without a human spirit you can have no relationship with God, 1Corinthians 2:13.
 - b. Total depravity can be moral or immoral degeneracy, depending upon one's trend in his sin nature. If a believer's fragmentation (becoming arrogant and staying that way) is perpetuated, the believer becomes morally or immorally degenerate.
 - c. Total separation from God.
 - d. Total helplessness to perform any work, sacrifice, or any change of life by which we can enter into a relationship with God. The only way we can enter into a relationship with God is to accept God's work on our behalf; i.e., to believe on the Lord Jesus Christ.
3. The threefold essence of the old sin nature.
 - a. The area of weakness produces personal sins and eventuates in consequent evil in the form of moral or immoral degeneration, Hebrews 12:1.
 - b. The area of strength produces human good, resulting in moral degeneracy, Isaiah 64:6; Romans 8:8.
 - c. The lust pattern motivates sin and evil, lasciviousness and asceticism, moral and immoral degeneration, Romans 7:7; Ephesians 2:3.
4. The old sin nature is Adam's trend after the Fall in action. Immediately after Adam sinned, two things occurred simultaneously.
 - a. He had a new trend historically.
 - b. He had spiritual death.
5. A trend occurred toward sin, producing personal sin in three categories: mental, verbal and overt.
6. A trend occurred toward good and evil, producing the Satanic policy for the pseudo-millennium. The trend toward good and evil also became a part of the function of Adam's trend. The trend toward good and evil is still an issue. Because of the judicial imputation of all personal sins to Christ, sin is no longer an issue except in rebound. When Adam chose the tree, he chose Satan's policy, immediately making Satan the ruler of the world. The Garden was not so much a coup d'etat as a surrender.
7. The Fall of man resulted in numerous changes from the Garden.
 - a. Satan became the ruler of this world.
 - b. The old sin nature became the ruler of man's body.
 - c. Mankind became spiritually dead, and therefore under the

condemnation of the justice of God, which became our new point of reference.

8. Adam took a perfect soul and, by his negative volition, he revolted against divine authority and created the old sin nature. Adam's volition was a perfect instrument. But being free, he could reject divine authority.
9. We all have this original mold. While the soul is not occupied by the old sin nature, the soul becomes the battlefield which the old sin nature attacks and where it is often tactically successful.
10. The influence of the old sin nature on the soul is seen in mental attitude sins and motivations. The condition and status of the body often affect how you think. There is no question that the body effects the soul and the mentality, just as the soul effects the body (psychosomatics). This phenomenon of not only the immaterial influencing the material but also the material influencing the immaterial is noted in the "heart" passages of Jeremiah 17:9; Matthew 12:34-35; Matthew 15:19; Mark 7:21-23.

B. Biblical Synonyms for the Old Sin Nature.

1. The singular of the Greek word HAMARTIA generally refers to the old sin nature, Romans 5:12, 7:14; 1Corinthians 15:56; 1John 1:8. The plural generally refers to personal sins.
 - a. Rom 5:12, "Therefore, just as through one man [Adam], sin [the sin nature] entered into the world, and [spiritual] death through sin [the sin nature], so [spiritual] death spread to the entire human race because all sinned [when Adam sinned]."
 - b. Rom 7:14, "Certainly, we know that the law is spiritual, but I am of [belonging to the realm of] the flesh [sin nature], sold in bondage to sin [sin nature]."
 - (1) Of course the law is spiritual, for it came from God. It is God's establishment mandate for the entire human race.
 - (2) "Flesh" (SARXZ) is another word for the old sin nature.
 - (3) We are sold into bondage at birth, when the imputation of Adam's original sin to the old sin nature occurs.
 - c. Actually, HAMARTIA in the singular can refer to:
 - (1) Adam's original sin.
 - (2) Old sin nature, usually found with the generic use of the definite article.
 - (3) Principle of personal sin.
2. The Greek word SARXZ means "flesh," and it emphasizes the location of the old sin nature in the cell structure of the body. Because the sin nature is related to the biological life, it is called the flesh.
 - a. Gal 5:16, "But I say, walk by means of the Spirit and you will not execute the lusts of the flesh."
 - b. Eph 2:3 mentions the lust of the flesh; 1John 2:16; Romans 6:6, 7:14.
3. "The old man" (PALAIOS ANTHROPOS) emphasizes the origin of the old sin nature: Adam's original sin perpetuated through the twenty-three male chromosomes which fertilize the female ovum in copulation.
 - a. Eph 4:22, "With reference to your former lifestyle [self- fragmentation

- through post-salvation sinning], you yourselves lay aside [through rebound] the old man [sin nature], you who are becoming degenerate on the basis of the lusts of deceit."
- b. The sin nature is classified as the old man because it originated in the Garden of Eden; it's older than anything else, Colossians 3:9.
 - c. "You who are becoming degenerate" refers to being corrupted in polarized fragmentation from the trends of the sin nature.
 - d. The "lusts of deceit" include power lust, money lust, approbation lust, sexual lust, chemical lust, and emotional lust (fear, worry, anger).
4. "Carnal" (SARKINOS) means "fleshly," "of the flesh," or "belonging to the flesh." This refers to the believer under the control of his old sin nature and therefore out of fellowship with God through personal sin and resultant cosmic involvement.
- a. Rom 7:14, "Certainly, we know that the law is spiritual, but I am of [belonging to the realm of] the flesh [sin nature], sold in bondage to sin [sin nature]." (See point 4 for Romans 7:14-25.)
 - b. 1Corinthians 3:1-3, "And I, brethren, could not speak to you as to spiritual persons [believers in divine dynasphere], but as to belonging to the sin nature [carnal believers controlled by the sin nature], as to babes in Christ [childish believers]. I gave you milk, and not solid food [advanced doctrine], for you were not able to receive it; in fact, you are not yet able. For you are still belonging to the sin nature. For since there is jealousy and strife among you, are you not belonging to the sin nature, and keep walking in conformity with men?"
 - (1) The Corinthians believers were still not able to learn advanced doctrine because they were under the control of the old sin nature, which limits what you can learn.
 - (2) The fact that they are still carnal means they don't use rebound to recover fellowship.
 - (3) Note what Paul mentions as an example of carnality. He mentions one of the mental attitude sins of arrogance: jealousy.
 - (4) The Corinthian believers are therefore "of the sin nature", i.e., carnal, and walking as unbelievers.
5. "Our body of sin" in Romans 6:6 emphasizes the old sin nature's headquarters where it resides in the cell structure of the body. Its genetic home is in the cell chromosomes.
 6. "Corruptible man" refers to the sin nature in Romans 1:23. Corruptions means the old sin nature and the result of the old sin nature. Man is corrupted physically, spiritually, and therefore morally.
 7. "Corruptible seed" in 1Peter 1:23 refers to the transmission of the old sin nature.
 8. There are passages which describe sin, good or evil as coming from the "heart." The heart, or right lobe of the soul, has nothing to do with the old sin nature. But the old sin nature always gets to the soul of man by attacking the heart. This is the old sin nature influencing thought so that sin, good and evil

are motivated in the thinking, being programmed in the brain. Jeremiah 17:9; Matthew 12:34-35, 15:19; Mark 7:21-23.

C. Further Biblical Documentation of the Old Sin Nature.

1. There are three references to the old sin nature in Romans 6:6. "Knowing this, that our old man [old sin nature] was crucified with Him [retroactive positional truth], that our body of sin [old sin nature] might be rendered powerless, in order that we should no longer be slaves to sin [old sin nature]." The implication of this verse is that we are in slavery to the old sin nature apart from retroactive positional truth.
2. When the old sin nature gains control of the soul, it is often called a "desperately wicked heart." Jeremiah 17:9, "The heart of man is deceitful above all things and desperately wicked."
 - a. The Hebrew word LEB is used for the right lobe of the soul, but here it refers to the right lobe connected with the old sin nature's temptations. They are filtered through the soul and its functions.
 - b. The right lobe is the place where sin is defined before volition grabs it and runs with it. All sin originates from your own volition, but temptation goes through your soul.
 - c. This explains Jeremiah 17:9 which relates the right lobe to the old sin nature. Matthew 12:34-35 and 15:19 says the heart is the source of certain sins. This doesn't refer to the right lobe by itself, but as it is related to the old sin nature.
 - (1) In other words, the sin nature comes from the cell structure of the body and presents a temptation which goes into the right lobe. There it is defined in terms of language. Or it can be defined in terms of emotion. So once the source, the old sin nature, gains entry to the soul, then the temptation is defined. At this point, you know you are being tempted according the language of your own soul.
 - (2) Then you face a decision toward that temptation. Negative volition means you will commit the sin you are tempted with, whether you know it's a sin or not. Positive volition means you say no to committing that sin, so that the temptation merely remains a temptation. A temptation can never become a sin until your volition is involved. This is true of all people, normal or abnormal. All people are held responsible for their sins before God. 3. Romans 7:14 has two references to the old sin nature. "For we know that the law is spiritual [comes from God, a Spirit], but I am of the flesh [old sin nature in body], having been sold into bondage to sin [slavery to old sin nature]."
3. 1John 1:8, "If we say [contend, maintain, assert] that we have no sin [nature], we deceive ourselves, and doctrine is not in us."
4. 1John 1:10, "If we say [contend, maintain, assert] that we have not sinned [after salvation], we make Him a liar and His doctrine is not in us."

D. The Source of the Old Sin Nature.

1. The old sin nature is the genetic home for the imputation of Adam's original

- sin at physical birth causing real spiritual death. Real spiritual death is separation from God in a state of total depravity.
2. The old sin nature resides in the cell structure of the body and is the source of all inner temptation. Anything that is a temptation to you must be filtered through your soul. The sin nature is passed down genetically through the twenty-three male chromosomes in copulation.
 3. While the soul of man comes from God, the old sin nature originates from the original sin of Adam in the Garden. The old sin nature works through the soul. All inner temptations come from the old sin nature. Most temptation comes this way, though occasionally we face an overt temptation.
 4. Two imputations occur simultaneously at birth. When the fetus emerges from the womb, God imputes human life to its home, the human soul. That human life is, in every case, created by God. Secondly and simultaneously, the justice of God imputes Adam's original sin to the genetically-prepared home of the sin nature residing in the cell structure of the body. The result is real physical life and real spiritual death.
 5. Adam's original sin was acquired by imputation. Adam's sin nature is attained genetically.
 6. There is a vast difference between biological life and soul life.
 - a. Biological life originates from copulation. Soul life originates from God at birth.
 - b. The sin nature does not become active until birth, when biological life is combined with soul life to form the human being.
 - c. God cannot and did not create the sin nature. The sin nature originated from Adam's disobedience. God is not the author of sin or temptation; that is blasphemous and unthinkable.
 - d. Biological life is genetic, originating from one cell, the zygote. Soul life originates from God at birth.
 - e. Biological life begins at conception; soul life begins at birth.
 - f. The sin nature is transmitted through biological life. Therefore, the sin nature is transmitted through the body, not the soul. For this reason, the word SARXZ or the flesh is used as a synonym for the sin nature.
 - g. Biological life begins with mother dependence in the womb. Soul life begins with God dependence at birth.
 7. While both the man and the woman are carriers of the old sin nature, transmission of the old sin nature occurs only through twenty-three male chromosomes passed down from the man. The man is the transmitter of the old sin nature in copulation because Adam committed the original sin of cognizance, and Eve committed the original sin of ignorance.
 - a. 1Timothy 2:14, "And it was not Adam who was deceived, but the woman, being deceived, was in the transgression.
 - b. Rom 5:12, "Therefore, just as through one man [Adam], sin [the sin nature] entered into the world, and [spiritual] death through the sin nature, so [spiritual] death spread to the entire human race because all sinned."
 - c. Ps 51:5, "Behold, I was born in iniquity, and in sin [the sin nature] I

was conceived." David means that Adam's original sin was imputed to the old sin nature at the point of birth. He is not saying that he was born a bastard.

8. The sin nature is genetically formed in the womb, along with biological life. Because there is no soul life in the womb, God is not the author of sin.
- E. The Virgin Pregnancy and Virgin Birth of our Lord.
1. The one exception to the genetic perpetuation of the old sin nature is the virgin pregnancy of Mary.
 2. Because of meiosis and polar body, the female ovum, ready for fertilization, throws off twenty-three contaminated chromosomes, leaving twenty-three uncontaminated chromosomes.
 3. The virgin Mary was a carrier of the old sin nature. She was spiritually dead at birth. She was a virgin but not sinless. But at the moment of fertilization of that one pure, uncorrupted ovum by the Holy Spirit, she possessed that one pure cell free from the old sin nature. The Holy Spirit fertilized her twenty-three pure chromosomes with twenty-three perfect chromosomes.
 4. The Holy Spirit, in fertilizing the ovum of Mary with twenty-three perfect chromosomes, therefore eliminated the genetic formation of the old sin nature. All the other normal genetic functions did occur, however.
 5. Mt 1:20, "Behold, an angel appeared to Joseph in a dream, saying, `Joseph, son of David, do not be afraid to take Mary as your wife, for that which has been conceived in her is from the Holy Spirit.'" The Holy Spirit provided twenty-three perfect chromosomes which fertilized the ovum of Mary.
 6. The virgin pregnancy of Mary excluded the genetic transmission of the sin nature, so that the biological life of Jesus in the womb was without a sin nature.
 7. At the virgin birth of Jesus, there was no sin nature. Therefore, Jesus was born as Adam was created, i.e., trichotomous, having a body, soul, and spirit.
 8. With no genetically-formed old sin nature, it was impossible for the justice of God to impute Adam's original sin to Jesus Christ at birth because there was no genetically-formed home for its transmission, no old sin nature because of no copulation.
 9. Therefore, Christ was born perfect, just as Adam was created perfect. Both were perfect in the structure of the body and in the soul, having no old sin nature. Jesus Christ is the facsimile of Adam before the Fall; i.e., perfect; we are the facsimile of Adam after the Fall; i.e., spiritually dead with an old sin nature.
 10. Therefore, Jesus Christ was born into the prototype divine dynasphere because He was "filled with the Holy Spirit" from birth. Throughout his life on earth, our Lord had to remain perfect inside the prototype divine dynasphere so that He would be qualified to go to the cross, and receive the imputation and judgment for the sins of the world. "He was tempted in all points as we are, yet apart from sin [sin nature]."
 11. Because of the virgin pregnancy followed by the virgin birth, our Lord was born in a state of perfection which He maintained through residence, function, and momentum inside the prototype divine dynasphere.

12. The doctrine of impeccability teaches that the humanity of Jesus Christ was tempted far beyond anything anyone has ever known, but He resisted all temptation. His deity was not able to sin; His humanity was able not to sin. See the doctrine of Impeccability.
- F. The Biography of the Fragmented Life, Romans 7:14-25.
1. Rom 7:14, "Certainly, we know that the law is spiritual, but I am of [belonging to the realm of] the flesh [sin nature], sold in bondage to sin [sin nature]."
 2. Rom 7:15, "For that which I am doing [fragmentation], I do not understand. For I am not practicing what I would like to do, but I am doing the very thing that I hate [self-fragmentation]."
 3. Rom 7:16, "But if I do the very thing I do not wish to do [fragmenting my own life], I agree with the law that it is good." In 1 Timothy, Paul says that the law teaches what sin is. Romans 7:17, "But as the case really stands, I am no longer the one doing it, but the sin nature which is indwelling me."
 4. Rom 7:18, "For I know that nothing good of intrinsic value dwells in me, that is in my flesh [sin nature], for the desire is present in me to attain the good [virtue], but I cannot do it." Romans 7:19, "For the good of intrinsic value that I desire to do, I do not do [fragmented believer], but the evil which I do not desire to do I keep practicing."
 5. Rom 7:20, "But if I am doing the very thing I do not wish to do [and I am], I no longer accomplish it, but the sin nature residing in me."
 6. Rom 7:21, "Consequently, I discover this principle, that when I desire to do the good [virtuous, noble], evil [fragmented life] is present with me."
 7. Rom 7:22, "For along with other believers, I delight in the law of God [protocol plan] with reference to my inner man [doctrine in mentality]."
 8. Rom 7:23, "But I see a different law [principle] in the members of my body, making war against the law of my mind [status of fragmentation], and making me a prisoner to the law of the sin nature which is in the members [cell structure] of my body."
 9. Rom 7:24, "I am a miserable [wretched] person! Who will rescue me from the body of this death [the old sin nature]?"
 10. Rom 7:25, "Grace belongs to God through Jesus Christ our Lord. So then, on the one hand, with my mind I am myself serving the law of God; but on the other hand, with my flesh [old sin nature in control of the soul], I am serving the law of the sin nature."
- G. Six categories of fragmentation are produced by the old sin nature.
1. Personal or self-fragmentation is related to the sin nature's area of weakness and area of strength. Hebrews 6:1, "Therefore, leaving behind [graduating from] the elementary teachings about Christ [basic doctrines of Hypostatic Union, Christology, soteriology], let us advance to maturity [execution of protocol plan, manufacture of invisible hero, glorification of God], not laying again the foundation [doctrines of salvation and spirituality] of repentance away from dead works, and of faith toward God, . . ." Dead works come from the area of strength of the old sin nature. When under the control of the sin nature, all the works you produce are dead and unrewardable.
 2. Polarized fragmentation is related to the trends of the sin nature. The sin

nature has a trend either toward self-righteous arrogance and legalism or toward lascivious lawlessness and antinomianism.

- a. Perpetuated legalistic fragmentation results in moral degeneracy.
 - b. Perpetuated antinomian fragmentation results in immoral degeneracy.
 - c. Pre-salvation sinning is solved by faith in Christ. Jesus Christ on the cross was judged for both the sins of legalism and the sins of antinomianism. At the moment anyone believes in Christ, the problem of pre-salvation sinning is solved, for those sins are all blotted out, Isaiah 43:25, 44:22; Ephesians 1:7; Colossians 1:14.
 - d. Post-salvation sinning requires the use of problem solving device #1, the rebound technique.
 - e. Polarized fragmentation results in a tremendous conflict among believers who have opposite trends in their old sin nature. There is no toleration of others. This conflict drives positive volition away from doctrine.
3. Fragmentation related to subjective arrogance includes unrealistic expectation and role model arrogance. Unrealistic expectation is subjective preoccupation with self; role model arrogance is subjective preoccupation with others.
 4. Human relationship fragmentation includes:
 - a. Fragmentation and the problem of Christian fellowship.
 - b. Fragmentation and the problem of marriage.
 5. Fragmentation related to emotion involves emotional sins, such as fear, worry, anxiety, hatred, anger, violence, and murder; these perpetuate fragmentation.
 6. God relationship fragmentation includes:
 - c. Failure to understand and utilize the problem solving devices.
 - d. Failure to execute the protocol plan of God.
- H. Post-Salvation Sinning and the Old Sin Nature.
1. The believer continues to use his volition and continues to possess a sin nature after salvation.
 2. 1John 1:8 tells us we continue to possess the old sin nature. "If we say [contend, maintain, assert] that we have no sin [nature], we deceive ourselves, and doctrine is not in us."
 3. 1John 1:10, "If we say [contend, maintain, assert] that we have not sinned [after salvation], we make Him a liar and His doctrine is not in us."
 4. Since the believer continues to possess the old sin nature after salvation, he is a walking grenade.
 5. However, only the volition of the believer can pull the pin of the grenade. Being tempted by the sin nature is not sin; only when volition pulls the pin of the grenade does the believer sin. That's why the rebound technique is the first problem solving device, designed to recover from fragmentation.
 6. The pin of the grenade is related to some form of arrogance. The multifarious manifestations of arrogance include jealousy, bitterness, hatred, vindictiveness, implacability, self-pity, self-righteous arrogance, motivational and functional revenge, slander, maligning, gossip, and judging.
 7. The fragmentation of the life moves in the direction of the trends of the sin

nature.

- a. If the trend is toward self-righteous arrogance and legalism, the fragments of the life include slander, gossip, maligning, judging, and Christian activism.
 - b. If the trend is toward lasciviousness and lawlessness, the trend is toward sexual and even criminal sins.
8. The trend toward self-righteousness and legalism produces such heresies as saying that you cannot commit certain sins and still be a Christian. That is wrong. The believer can commit any sin an unbeliever commits. This trend results in several categories of heretical conclusions.
- a. Salvation by works.
 - b. Spirituality by works.
 - c. A misunderstanding of our Lord's teaching that "by their fruits you shall know them." From a misinterpretation of this verse, self-righteous Christians conclude that you are not really a Christian unless you show the proper manifestation of it.
9. The trend toward lasciviousness and lawlessness results in anti-nomianism and reaction against Bible doctrine because it is associated with self-righteous arrogance.
- I. The Arrogance of False Perspective.
1. The arrogant believer who rejects the doctrine of eternal security thinks that he can do something to lose his salvation. He assumes that his sins and failures are greater than the saving work of Christ on the cross and the forty things he received at salvation from God. Or the arrogant believer erroneously concludes he must add something to faith in Christ for salvation.
 2. The arrogant believer erroneously assumes that dead works of legalism and morality are greater than the omnipotence of the Holy Spirit inside the divine dynasphere. He calls his dead works spirituality.
 3. The arrogant believer who succumbs to the pressures of discipline, suffering, adversity, and injustice erroneously assumes that his sufferings are greater than the provision of the portfolio of invisible assets and the problem solving devices of the protocol plan; i.e., that his sufferings are greater than any solution God can provide.
 4. The arrogant believer who depends on emotional activity, such as dedication ceremonies, tongues, inspirational speakers, and personal attention from the pastor or evangelist, erroneously assumes that his personal feelings and experiences are greater than perception of doctrine.
 5. The arrogant believer who is involved in the demand syndrome, having unrealistic expectation and role model arrogance, assumes that emphasis on people must precede God emphasis.
 6. The believer is arrogant when he listens to the teaching of Bible doctrine with preconceived notions, distorting the acquisition or perception of doctrine.
 7. The believer is arrogant when he uses epignosis doctrine which he has retained to serve him rather than to lead him.
 8. The believer is arrogant when he applies doctrine to justify himself or to establish himself in a system of self-righteousness.

9. This is all summarized in 1Timothy 6:3-4. "If anyone teaches a different doctrine and does not concur with sound doctrine, those doctrines from our Lord Jesus Christ, even the doctrines pertaining to godliness [life in divine dynasphere], he has received arrogance [fragmentation of life], understanding nothing. Furthermore, he has a morbid obsession about controversies and verbal conflicts, from which originate jealousy, discord, and evil speculations."
- J. The Role of Volition in Sin and Fragmentation.
1. No one sins apart from his own consent. Even if you don't know it's a sin, you wanted to do it and you do it, and so are responsible for that sin.
 2. The sin nature is the source of temptation. Human volition is the source of sin.
 3. Once you commit a sin, the sin nature controls your soul and is a stronger power than it was when merely residing in your body.
 4. The believer sins after salvation in two categories.
 - a. In sins of cognizance, temptation from the sin nature is recognized, and the volition chooses to sin.
 - b. In sins of ignorance, temptation from the sin nature is not recognized as potential sin, yet volition chooses to succumb and thereby commits a sin of ignorance.
 5. When the believer uses his volition to sin, he fragments his own life. This self-fragmentation is called carnality or being under the control of the sin nature. It is tantamount to life in the cosmic system and the stages of reversionism.
 6. The trend toward lascivious lawlessness and the trend toward self-righteous arrogance cause tremendous conflict among believers. People who participate in this conflict between the two opposite trends fragment themselves. Moral and immoral degeneracy are constantly at war.
 7. So fragmentation is not only the source of sinning, but is a state of confusion. Once you perpetuate yourself in fragmentation, you will be confused and cannot grow spiritually.
- K. Personal Sins.
1. Personal sins in the human race originate from two sources.
 - a. The function of the sin nature in temptation.
 - b. The function of human volition in the act of sinning.
 2. All personal sins in human history are divided into two categories.
 - a. Pre-salvation sinning.
 - b. Post-salvation sinning.
 - c. Both categories of sin were judged on the cross.
 3. Prior to the cross, all personal sins in the human race, past, present, and future, were programmed into one prom (volitional) chip in the computer of divine decrees. At the time of the crucifixion, God the Father called for the printout of all personal sins, imputed them all to Christ, and judged every one of them.
 - a. 1Peter 2:24, "He carried our sins in His own body on the cross."
 - b. 2Corinthians 5:21, "He who did not know sin was made sin as a

substitute for us."

- c. Romans 5:8, "But God demonstrates His own love toward us, in that while we were yet sinners, Christ died as a substitute for us."
- d. 1Peter 3:18, "Because Christ died once for our sins, the righteous One as a substitute for the unrighteous ones, that He might bring us to God, having been put to death in the flesh [humanity of Christ], but made alive by means of the Spirit."
- e. Galatians 3:13, "Christ has redeemed us from the curse of the law by means of becoming a curse as a substitute for us, for it stands written, `Cursed is everyone who hangs on a cross.'"

L. The Solution to Pre-Salvation Sins.

- 1. Salvation comes from faith and faith alone in Jesus Christ.
 - a. Galatians 3:26, "For you are all the sons of God through faith in Christ Jesus."
 - b. Galatians 2:16, "Knowing that a person is not justified by the works of the law, but through faith in Christ Jesus, even we have believed in Christ Jesus that we might be justified by faith in Christ, and not by the works of the law; for by the works of the law no person will be justified."
 - c. Romans 5:1, "Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ."
 - d. Ephesians 2:8, "For by grace you have been saved in the past with the result that you stand saved forever through faith, and this [salvation] is not from yourselves; it is a gift from God, not of works lest anyone should boast."
 - e. Romans 3:22, "Even the righteousness of God through faith in Jesus Christ, for all those who believe."
 - f. Romans 3:28, "For we maintain that a person is justified by faith apart from the works of the law."
 - g. John 20:31, "But these are written that you may believe that Jesus is the Christ, the Son of God, and that believing, you may have eternal life through His person."
 - h. John 3:15, "That everyone who believes in Him may have eternal life."
 - i. John 3:16, "For God loved the world so much that He gave His Son, the unique One, in order that anyone who believes in Him shall never perish but have eternal life."
 - j. John 3:18, "He who believes in Him is not judged, but he who does not believe has been judged already because he has not believed in the person of the unique Son of God."
 - k. John 3:36, "He who believes in the Son has eternal life, but he who does not believe in the Son will not see life, but the wrath of God abides on him."
 - l. John 11:25, "Jesus said to her [Martha], `I am the resurrection and the life. He who believes in Me shall live even if he dies.'"
- 2. 1John 5:11-13, "This is the deposition: God has given to us eternal life, and

this life is in His Son. He who has the Son has this [eternal] life; He who does not have the Son does not have this [eternal] life. These things I have written to you who believe in the person of the Son of God, in order that you may know that you have [eternal] life."2. The problem of pre-salvation sinning is solved by personal faith in Jesus Christ. In the very moment that anyone believes in Christ, all his pre-salvation sins are blotted out.

- a. Isaiah 43:25, "I, even I, am the One who wipes out your transgressions for My own sake, and I will not remember your sins."
 - b. Colossians 1:14, "In whom we have redemption, the forgiveness of sins."
3. Faith plus anything does not secure salvation. If you add anything to faith, the Holy Spirit cannot make it effective for salvation under His ministry of efficacious grace.
- a. Faith plus "commitment" does not secure salvation.
 - b. Faith plus "lordship" does not secure salvation. Jesus Christ is your Lord at the moment of salvation no matter what you do after salvation. You cannot make Christ "Lord" by anything you do.
 - c. Faith plus morality does not secure salvation.
 - d. Faith plus baptism or any other church ritual does not secure salvation.
 - e. Faith plus "repentance" does not secure salvation. "Repent" actually means to change your mind about Christ, not to feel sorry for sins.
 - f. Faith plus emotion does not secure salvation.
 - g. Faith plus psychological works does not secure salvation.
 - h. Reverse invitations exclude faith. In salvation, God invites us to Him. Therefore, we cannot reverse that and invite Christ into our hearts or lives. Inviting God excludes faith altogether.
 - (1) Inviting Christ into your heart is tantamount to inviting Christ into a garbage dump, Jeremiah 17:9, "The heart is desperately wicked."
 - (2) Inviting Christ into your life is tantamount to inviting Christ into a tomb, because the unbeliever's life is spiritually dead.
4. The ministry of the Holy Spirit in our salvation.
- a. In the doctrine of common grace, the spiritually dead unbeliever has spiritual brain death. Therefore, when the Gospel is presented, the Holy Spirit acts as a human spirit so that the Gospel, which is spiritual phenomena, can be understood. The accurate information which the Holy Spirit uses is then understood in the left lobe of the soul.
 - b. Even when the person understands that salvation is through faith alone in Christ and he believes in Christ, he is still spiritually dead. So under His ministry of efficacious grace, the Holy Spirit takes faith and faith alone in Jesus Christ and makes it effective for eternal life. Therefore, if you add anything to faith, the Holy Spirit cannot make that effectual for salvation.
5. John 16:8-9, "And He [Holy Spirit], when He comes, will convict the world concerning sin; concerning sin, because they do not believe in Me." Sin is

really not an issue in your life as an unbeliever; the issue is Christ. Because Jesus Christ was judged for all your sins.

6. Romans 1:16, "I am not ashamed of the Gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Gentile."
 7. So the solution to pre-salvation sinning is to believe on the Lord Jesus Christ, and you will be saved.
- M. The Solution to Post-Salvation Sinning.
1. The rebound technique is the solution to post-salvation sinning.
 2. 1John 1:9, "If we acknowledge [admit, cite, name] our sins, He [God the Father] is faithful and just [righteous] with the result that He forgives us our sins [post-salvation sins of cognizance], and cleanses [purifies] us from all wrongdoing [post-salvation sins of ignorance]."
 3. The substitution of self-judgment for divine discipline is the subject of 1Corinthians 11:31. "If we would judge ourselves, we should not be judged." Self-judgment is tantamount to the confession of our sins.
 4. So forgiveness and restoration to fellowship as well as the subsequent filling of the Holy Spirit and reentrance into the divine dynasphere is based on the fact that the sins cited have already been judged at the cross. This takes care of sin, one of the three trends of the old sin nature. This is judgment of Rebound means to stand up, look God in the eye, cite your sins, and know that He has judged it and therefore forgives you.
 5. This solution is the only way we can get out of the cosmic system and get back into our own palace, the divine dynasphere, through gate #1, the filling of the Holy Spirit, who now again controls our soul.
 6. There are two different mandates for spirituality.
 - a. Galatians 5:16, "Walk by means of the Spirit."
 - b. Ephesians 5:18, "Be filled with the Spirit." This refers to the Holy Spirit controlling your soul at gate #1. Galatians 5:16 refers to your life and function inside the divine dynasphere.
- N. Fragmentation and the Old Sin Nature. See the Doctrine of Fragmentation.
- O. Divine judgment solves the problem of the old sin nature.
1. God solves two categories of problems created by the old sin nature through the use of condemnation or judgment.
 - a. Sins, which were judged at the cross.
 - b. Good works or human good and evil are judged at the Last Judgment.
 2. Phase 1: Divine judgment at the cross.
 - a. The sins of the world were called for as a printout from a prom chip. They were imputed to Christ and judged by the justice of God the Father.
 - b. This was the first and most important judgment of the old sin nature and is the basis of our salvation which we obtained through personal faith in Jesus Christ. This was the abrogation of the power and rulership of the old sin nature, 1Peter 2:24; 2Corinthians 5:19.
 - c. However, under the law of volitional responsibility, our sins, though judged at the cross, still have consequences from the function of our

negative volition. This is how we cause most of our own suffering.

3. Phase 2: We must judge ourselves through the use of the rebound technique, 1John 1:9; 1Corinthians 11:31.
 4. Phase 3: The human good and evil of the believer is judged at the Judgment Seat of Christ immediately after the Rapture, 1Corinthians 3:12-16. "Wood, hay and stubble" refers to all the human good you have done which will be burned.
 5. At the Great White Throne Judgment, Revelation 20:12-15, the unbeliever is resurrected and brought before the Lord Jesus Christ whom he rejected. His sins, having already been judged at the cross, are not mentioned. Instead, his human good is added up from the book of works. It can only total negative righteousness, which cannot have fellowship with perfect righteousness, and so he is cast alive into the Lake of Fire.
 6. God judges evil periodically; otherwise history could not continue. Evil continues up through the Millennium, as in the Gog and Magog Revolution. Evil must be met in the spiritual realm.
- P. There will be no old sin nature in the resurrection of the Church. Philippians 3:21, "Who [Lord] will change the body of our humiliation [old sin nature] into conformity with the body of His glory [resurrection body of Jesus Christ] on the basis of the operational power from which He Himself is able to subordinate all things to
- Q. What happens to the old sin nature at salvation?
1. At the moment of salvation adjustment to the justice of God through faith in Christ, divine justice imputes divine righteousness to the believer, setting up the grace pipeline for blessing from God's justice.
 - a. Justice is at the origin end; perfect righteousness is at the receiving end. This pipeline is encapsulated by divine integrity.
 - b. Righteousness demands righteousness; justice demands justice; what the righteousness of God demands, the justice of God executes.
 - c. Therefore at salvation, perfect righteousness demands thirty- nine other factors to come through the grace pipeline. From salvation to maturity, perfect righteousness demands logistical blessing to sustain us.
 - d. At the point of spiritual maturity, perfect righteousness demands special supergrace blessings. For just as justice can directly condemn, justice must also have a policy for blessing us: grace.
 2. At the moment of salvation, the baptism of the Spirit also occurs, which cancels the ruling power of the old sin nature over human life.
 - a. This is a positional abrogation or cancellation which provides the basis for experiential cancellation for which we must opt in phase two.
 - b. Potential 2 plus capacity equals the reality of encapsulated environment. Potential 2 is the baptism of the Holy Spirit producing retroactive positional truth and current positional truth.
 - c. Retroactive positional truth identifies us with Jesus Christ in His spiritual death, physical death and burial. In spiritual death, Christ also

rejected human good and evil while accepting the imputation of all personal sins and their judgment.

- d. Therefore in identification, we have positionally rejected human good and evil.
 - e. In His physical death, Christ was totally separated from good and evil; therefore we are positionally separated from good and evil.
 - f. In His burial, He was divorced from good and evil; so we are divorced from good and evil positionally.
 - g. Capacity always equals doctrine. The reality of encapsulated environment is greater than the perfect environment of the garden, yet it is in this very devil's world. For God encapsulates our blessings in time in an environment He provides (the divine dynasphere), regardless of historical circumstances.
 - h. Because the policy of Satan is good and evil and the function of the old sin nature is good and evil, the old sin nature and Satan cooperate as long as good and evil are being produced. But whenever the old sin nature produces sin, this is an embarrassment to Satan. Satan is trying to beat our Lord to the Millennium.
3. This retroactive positional truth establishes the basis for our experiential renunciation and victory over the trends of the old sin nature. Its 3 trends are toward sin, human good, and evil.
 4. Through the baptism of the Holy Spirit, we have retroactive positional truth which is positional separation as well as rejection and divorcement from Adam's trend, the old sin nature.
 5. This abrogates the sovereignty of the old sin nature over human life. It also provides "life with God" on this earth, Romans 6:11.
 6. The old sin nature, however, is still located in the cells of the flesh, the body of corruption, and is still transmitted through the twenty- three male chromosomes.
 - a. That old sin nature still has to be there, because these same cells are part of your physical body and therefore your physical life.
 - b. As long as you are alive in this body of corruption, you have an old sin nature, and you will never completely stop sinning, 1John 1:8.
 - c. But the trends toward sin, good and evil, while still in your body, are at least positionally broken.
 7. So at salvation, we enter the divine dynasphere, but the old sin nature is not changed or eradicated. As we get close to gate #8, we do have more and more control over the old sin nature.
- R. What happens to the old sin nature after salvation?
1. While the power and rulership of the old sin nature over human life is destroyed positionally (Rom 6) and experientially (Rom 7), the trends of Adam still function in the life of the believer.
 2. The contradiction between the positional destruction of the old sin nature's power at salvation (baptism of the Holy Spirit, Romans 6) and the frustration of still following the trends of the old sin nature is the subject of Romans 7, especially verse 15. Romans 7 is the story of the battle of the two husbands.

3. The continued function of the old sin nature after salvation in spite of retroactive positional truth indicates the necessity for Bible doctrine resident in the soul plus the filling of the Holy Spirit to overcome this factor. These two, Bible doctrine plus filling of the Holy Spirit equals experiential sanctification.
 4. The pattern for the believer's carnality or sinfulness depends upon how much time he logs in Satan's cosmic system rather than in the operational-type divine dynasphere.
 - a. Hence, the believer has been given the opportunity of rapid recovery from carnality through rebound adjustment to the justice of God.
 - b. Rebound is exercising the option for being alive to God, 1 Corinthians 3:1. We never confess good and evil because they have not been judged yet.
 - c. Gate #1 of the divine dynasphere completely neutralizes the functions of the sin nature in sin, human good and evil. Only in the divine dynasphere can we execute the protocol plan of God for the Church Age.
 5. Rebound is necessary because of sins committed after salvation. Therefore, sin is not the major problem after salvation. The major problem is the function of good and evil. These go unchecked apart from Bible doctrine in the soul, Romans 7:14; 1 John 1:8
 6. There are three patterns of sinfulness in the life of any believer during this dispensation.
 - a. Frequent sinning, which is life in the cosmic system.
 - b. Occasional sinning, which is spending more time in the divine dynasphere than in the cosmic system, accomplished through rebound and epistemological rehabilitation.
 - c. Sporadic sinner, which is momentum in the divine dynasphere resulting in the attainment of the three stages of spiritual adulthood and therefore infrequent sinning.
 - d. 1 John 1:8, "If we allege that we have no sin nature, we are deceiving ourselves and the doctrine is not in us." 1 John 1:10, "If we allege that we have not sinned, we make Him a liar and doctrine is not in us."
 7. Inside the divine dynasphere is virtue where there can be no sin. All decisions for sin, human good and evil are made outside the divine dynasphere.
- S. Summary #1.
1. God created man as a perfect creature. Consequently, He did not create the old sin nature.
 2. By His very essence, God cannot sin, cannot tempt to sin and/or solicit to sin.
 3. Sin originated in the human race through the negative volition of Adam. Satan, the original sinner and the author of sin, tempted the woman. So solicitation to evil came from Satan the original sinner. The origin of sin came from the cognizant transgression of Adam, negative volition from his own free will.

4. The woman tempted the man after her Fall. Adam, from his own volition, knowing what he was doing, manufactured the old sin nature by rejecting divine authority, by violating divine prohibition. By so doing, the moment Adam sinned, he manufactured the old sin nature which contaminated his body making it a body of corruption, of contamination. Because the man's sin was in cognizance, he is the transmitter of the old sin nature. Also, he was the ruler and the responsible one.
5. Through negative volition toward divine prohibition, Adam is the author of sin in the human race. Through copulation, Adam perpetuates the old sin nature, 1Timothy 2:14
6. This explains how both original parents were under condemnation of spiritual death. Both were guilty. But the old sin nature is transmitted through the man because his was a transgression of cognizance. The woman's sin was done in ignorance.
7. The twenty-three male chromosomes which fertilize the female ovum carry the old sin nature. Psalm 51:5-6, "born in iniquity" refers to the imputation of Adam's original sin to the old sin nature at birth, resulting in spiritual death.
8. At conception, the twenty-three male chromosomes fertilize the female ovum and transmit the old sin nature, 1Peter 1:23.
9. The trends of each old sin nature are different, just as genes combine to form different physical features, different personalities and attitudes. Psalm 58:3 says certain people are born liars (others cultivate it for
10. Psalm 58:3 says we are all "gone astray out from the womb." We are born with personal weaknesses. It is the genetic home of the old sin nature that produces our weaknesses. This is what total depravity really means. "All we like sheep have gone astray." Sheep have trends but no brains. Each of us are different in old sin nature variations and trends. Once you master your primary weaknesses, you will then discover your secondary weaknesses, then your tertiary weaknesses, etc.
11. The old sin nature does not and cannot please God, Romans 8:8.
 - a. Neither sins, acts of human good, nor the function of evil are in any way related to God or the Christian life.
 - b. Therefore, ignorance of doctrine has led most believers to adopt the function of human good and evil and to misconstrue it as the Christian life. This is one of the great distortions of history.
 - c. Few people know that good and evil come from the sin nature. Good and evil are running rampant since they were not judged at the cross.
 - d. Very few believers try to commit sin as a part of their Christian life (exception: antinomianists). But many believers are constantly converting their good and evil into the Christian life. They actually think God rewards and blesses them because He is pleased with their good and evil.
12. Isaiah 64:6, "All our righteousnesses are as menstrual rags"; this refers to human good. "Wither like a leaf" refers to overcoming your primary weaknesses but producing secondary weaknesses.
 - a. If you gave up something when you were saved, it wasn't God that did

- it; it was sheer grit on your part which can only result in self-
- b. When we think we are strong, we are weaker than before.
 - c. It is fine and legitimate when primary weaknesses are overcome by the filling of the Holy Spirit + Bible doctrine; this takes time and means you are growing. But to do so by your own energy means you are withering like a leaf.
 - d. In self-righteousness, secondary weaknesses will destroy you whereas primary weaknesses did not. Secondary weaknesses are just as potent and often more destructive.
 - e. Primary weaknesses being removed without Bible doctrine sets up a vacuum which draws in arrogance. So you can see how both sin and good combine to form evil.
 - f. The proper means for removing primary weaknesses is through spiritual growth. At each stage of spiritual growth, new weaknesses will develop. But they are all handled in the same way. But when the believer gives these things up in the energy of the flesh, all he does is guarantee that his secondary weaknesses will be more obnoxious than his primary ones. He will never grow because he is too proud of what he has done, and so jealous of others better than he that all growth is immediately stopped, and the perspective of the Christian life (filling of the Holy Spirit plus Bible doctrine) is lost.
13. Ephesians 2:3, "lusts" refer to primary, secondary or tertiary weaknesses; "flesh" refers to the old sin nature.
 14. Reversionists do not resist the old sin nature at all, Hebrews 12:4.
 15. The old sin nature is not a part of the resurrection body (nor the interim body) of the believer, Philippians 3:18-21 1John 3:1-4 1Corinthians 15:51-57. This is the doctrine of ultimate sanctification, wherein the old sin nature and its products of good and evil are excluded from eternity.

T. Summary #2.

1. The sin nature is the source of temptation, but human volition is the source of sin.
2. The old sin nature can tempt in three areas: sin, human good and evil. The old sin nature cannot succeed apart from one's consent.
3. The volition guards the gate of the soul from the old sin nature's temptations.
4. Therefore, no one ever sins apart from his own consent or the function of this own volition.
5. Whether sins of cognizance or sins of ignorance, the volition of the soul is involved in every sin. Therefore, ignorance is no excuse.
6. While the old sin nature is located in the body, it must penetrate the soul for sin to be produced.
7. This cannot be done without human volition's consent.
8. When the old sin nature's temptations become sin through human consent, the old sin nature not only controls the soul, but the believer resides in the cosmic system.
9. Therefore, the old sin nature is Satan's inside agent recruiting for the cosmic system.

10. Therefore, the believer is only pure and free from sin when he is inside the divine dynasphere. His status can only be changed by his free will function.
11. Morality without virtue, i.e., in the cosmic system, is hypocrisy. Morality without integrity is like life without feeling. The only place of virtue and integrity is inside the divine dynasphere. Morality in the cosmic system produces sin, human good and evil.
12. Gate #1 of cosmic two is the old sin nature. See the Doctrine of Cosmic Two.
13. The first momentum test at gate #7 in the divine dynasphere is old sin nature temptation/testing. See the Doctrine of Momentum Testing.

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The Doctrine of One Day at a Time (by R. B. Thieme, Jr.)

1. The believer with an ECS and the supergrace life regards every day as unto the Lord — Romans 14:5,6
2. Only the believer has the grace provision to redeem time — Ephesians 5:15-18. The capital for the purchase of time is called “greater grace” — James 4:6. This refers to the supergrace life. God the Holy Spirit provides the basis for supergrace through His gracious teaching ministry of doctrine in the function of GAP — John 14:26; 16:12-14; 1Corinthians 2:9-16; 1 John 2:27.
3. Every day we live as a believer in phase two is a gracious gift from God. The only time we possess to honour God is the number of days in phase two — all provided by grace — Psalm 90:12; James 4:13-15.
4. The fact that the believer lives another day on the earth is a sign of divine grace and faithfulness — Lamentations 3:22,23.
5. God has provided soul capital in the form of Bible doctrine to make each day count for His glory - James 1:21. The “engrafted word” is Bible doctrine in the soul of the believer through the daily function of GAP. So therefore the importance of acquiring doctrine on a daily basis — Jeremiah 15:16; Matthew 4:4.
6. Every day is a special day in phase two — John 11:9,10.
7. Each day in phase two the believer must avoid mental attitude sins which produce self-induced misery. Why? This is the worst category of the three categories of sin — Proverbs 27:1. Furthermore, mental attitude sins are motivators for all other kinds of sins. So every day you must have a relaxed mental attitude - 1 John 2:9-11.
8. Since there is no suffering in phase three — Revelation 21:4 - God can only demonstrate His grace provision for you now, in time. And it is one of God’s objectives in the days you have left on this earth to show you something of great prosperity, to show you something of His provision in adversity, so that no matter what your circumstances may be at any time you can have great happiness through it all — 2Corinthians 12:7-10; Psalm 102:1-3.

Doctrine of One Day at a Time (2)

Eph 1:17; 6/25/80 David; 9/5/72 James

1. Time is a logistical grace provision for the believer, Lam 3:20-25.
 - 1) "Surely my soul remembers and is humbled within me. This I recall to mind, therefore, I have hope. The Lord's gracious functions never cease; for His compassions never fail, they are new every morning. Great is Your faithfulness. 'The Lord is my portion,' says my soul, therefore, I have confidence in Him. The Lord is good to those who trust in Him; to the soul who seeks Him."
 - 2) Logistical grace provision includes a day at a time to execute God's plan, will and purpose for your life.
2. In the days provided by logistical grace, only those days when the believer is in fellowship with God have significance in the execution of God's plan, purpose, and will for your life. Psalm 34:11-14, "Come my children, listen to me. I will teach you respect for the Lord. Who is the person who desires life and loves length of days that he may see the good [the plan of God]? Keep your tongue from evil, and your lips from speaking deceit. Depart from evil, do good and pursue it [the plan of God]."
3. Days are lost through divine discipline administered to the believer.
 - 1) Any time you are under divine discipline, that is a day you have lost. Psalm 102:3, "For my days vanish like smoke, my bones burn like glowing embers."
 - 2) Ps 102:18, "Let this be written for generations to come, that a people yet to be created may praise the Lord." Psalm 102:23-24, "In the course of my life, He broke my strength, He cut short my days [the sin unto death]. I pray, Oh my God, do not take me away in half of my days." The believer under the sin unto death loses half of the days allotted to him. Psalm 89:45, "You have cut short the days of his youth; You have covered him with a mantle of shame." Psalm 90:9, "All of our days pass under Your wrath. We finish our years with a moan." If you lose too many days, then God cuts them all off.
4. The Importance of Bible Doctrine for Length of Days. Proverbs 3:1-2, "My son, do not forget my teaching. But let your right lobe keep my commandments. For length of days and years of life and prosperity, they will add to it [length of days]."
5. Where there is spiritual momentum and growth through doctrinal inculcation, days are meaningful and accompanied by prosperity. Psalm 90:12, "Teach us to number our days correctly, that we may gain a right lobe full of wisdom." Psalm 90:14, "Satisfy us in the morning with Your unfailing grace, that we may sing for joy and be happy all of our days." Jeremiah 15:16, "Your doctrines were found and I ate them; therefore Your words became to me happiness, and the delight of my right lobe, for I have been called by Your name, O Lord, Lord of the armies." Matthew 4:4, "Man must not live by bread only, but by every word that comes from the mouth of God."
6. The day by day life of the believer only has meaning when related to Bible doctrine. Proverbs 3:13-17, "How happy is the person who finds doctrine, and the person who gains understanding. For her [Bible doctrine] profit is better than the profit of silver, and her gain better than fine gold. She [Bible doctrine] is more precious than precious stones, and nothing you desire compares with her. Length of days is in her [doctrine's] right hand, and in her left hand are riches and honor. Her ways are pleasant ways, and her paths are prosperity."

7. Arrogance destroys the capacity for the divine provision of a day at a time. Proverbs 27:1, "Do not boast about tomorrow, for you do not know what a day may bring forth."
 - 1) Jam 4:13-16, "Come now, you who say, 'Today or tomorrow we will go to such and such a city and spend a year there and conduct business and make a profit. Yet you do not know what your life will be like tomorrow. You are just a vaper trail in the sky that appears for a little while and then vanishes away. Instead, you ought to say, 'If the Lord wills, we shall live and also do this or that.' But as it is, you boast in your arrogance; all such boasting is evil."
8. The dynamics of daily living must be related to doctrinal inculcation. Psalm 25:5, "Guide me with Your doctrine and train me, because You are the God of my deliverance. All day long I have confidence in You." Psalm 119:97, "O how I love Your doctrine, I think about it all day long." Proverbs 23:17, "Do not permit your right lobe to envy sinners, but live in occupation with the Lord all the day."
 - 1) 2Corinthians 4:16, "Therefore we are not discouraged, for though our outer man is decaying, yet our inner man is renewed day by day." Romans 14:6-8, "He who observes the day, observes it for the Lord... For not one of us lives for himself, and not one of us dies for himself. If we live, we live for the Lord; if we die, we die for the Lord. Therefore, whether we live or die, we are the Lord's."
9. There are three principles of time.
 - 1) The principle of organized time, Jam 4:3-17. Our time must be organized.
 - 2) The principle of redeemed time, Ephesians 5:16-18, "Constantly buying time, because the days are evil. Because of this, stop being ignorant, but completely understand the will [purpose] of the Lord."
 - 3) The principle of utilized time, 1Corinthians 7:29-31.
10. When God's plan for your life is over, you run out of days.
 - 1) Every day is from the Lord; therefore, every day is equally as great. Each day is a grace gift, John 11:9-10.
 - 2) Every day we live in phase two is a gracious gift from God. The only time we possess to honor God in time is the number of days He provides for us in the Christian life, Psalm 90:12; Jas 4:13-15.
 - 3) God has provided soul capital in the form of Bible doctrine to make each day count for His glory, Jas 1:21. Therefore it is important to learn Bible doctrine every day, Jeremiah 15:16, Matthew 4:4.
 - 4) Since there is no suffering in eternity, God can only demonstrate His grace provision for suffering in time, 2Corinthians 12:7-10 cf Psalm 1-2:1-3. Evidence testing gives God maximum opportunity to show His grace provision in suffering while the believer continues to live one day at a time.

Doctrine of the Pastor Teacher

From: Colossians 4:12

1. There are two pastors we want to study in this passage. The first is Epaphras the pastor of Colosse, and the second one is found in verse 17, Archipus. One man is viewed by Paul as being successful, the other as a failure.
2. We first hear of Epaphras in Colossians 1:7 where he says, "As you have been taught from the source of Epaphras, our beloved fellow-servant, who is a faithful minister of Christ on behalf of you." Nothing greater could ever be said for a pastor than this. God has not called any one of us as pastors to be brilliant, to be scintillating, to be celebrities in the human sense, to be successful by human standards, to be some kind of an unusual person in some aspect of life. God has called every pastor to be a plunger, to be steady, to be faithful. For the word "minister" in 1:7 we have the word diakonos. As it is used here it refers to one of many many meanings, a pastor-teacher. It is used in the sense of being the servant of the Lord and therefore the chef for the congregation. He serves them doctrine.
3. Epaphras was called a minister in the scripture and "minister" is a correct term. Also, "pastor" is a correct term. "Bishop" is not really a correct translation of e)piskopos. It means "overseer." It indicates authority, nothing more. Epaphras was said to be in Colossians 1:7 a faithful minister. The reason is found in the aorist active indicative of the verb manqanw which means to teach. It means to be a prepared teacher, and that is much more important. This is a constative aorist, it gathers into one entirety the faithful teaching, the plugging, of Epaphras - "as you have been taught."

The Doctrine of the Pastor-Teacher (2)

1. Since every believer is a priest, as well as being born into the royal family of God, it is important to understand the system of authority authorised by God. The system authorised by God for spiritual growth and progress in the church is found in one surviving gift (originally there were apostles, there are none today). The only communicating gift inside the local church is the pastor-teacher. There is one specialized communicating gift outside of the local church, the gift of evangelism, but an evangelist has absolutely no authority in the local church.
 - a. There are two basic categories of authority in the Church Age: overt authority, which includes the divine delegation of authority to the royal priest in the form of the Word of God. The pastor-teacher is the communicator of the Word and therefore the overt authority in learning doctrine is the pastor-teacher; secondly, there is the inner authority which is the function of the believer's soul with doctrine resident in the soul.
 - b. The function of the pastor-teacher brings together the two basic systems of authority: Bible doctrine transferred to the individual believer by means of pastoral teaching of the Word. he teaches the Word [his authority]; he teaches with authority.
 - c. Consequently, the pastor-teacher is a spiritual gift sovereignly given by the Holy Spirit at the point of salvation, completely and totally apart from any human merit. Like everything else it is a grace operation.
 - d. The spiritual gift provides both the ability and the authority to communicate doctrine to the congregation - via monologue; there is no place for dialogue, no place for "sharing." One person speaks, everyone else listens.
 - e. The gift of pastor teacher, like all spiritual gifts, is bestowed on the principle of grace and is bestowed at salvation. The gift is restricted to male members of the royal family and is based on the sovereign decision of God without regard to stereotype personalities. There is no such thing, therefore, as "surrendering to preach.," or dedication to full-time Christian service. It is having a spiritual gift and being in a congregation where doctrine is taught, so that you grow up spiritually. And with spiritual growth comes the awareness of the spiritual gift. That is the only way anyone ever discovers his gift.
2. Nomenclature:
 - a. The authority of the pastor comes under the Greek word presbuteroj. Every pastor is a presbuteroj. "Presbyterian" is a transliteration of this word. It is translated generally by the word "elder" and there is only one in each local church. There may be fifty local churches in an area and therefore fifty elders. Unless a church has a pastor-teacher it does not have an elder, and there is no such thing as plurality of elders. There is only one "old man" and old man means the one in authority. Presbuteroj means the one who has the authority - 1Timothy 5:17, 19; Titus 1:5; James 1:5; 5:14; 1Peter er 5:1.
 - b. The function of the pastor - poimhnoj kai didaskolouj. The kai here merely hyphenates; it is "pastor-teacher." This is taken from Ephesians 4:1. The literal translation: "and others, pastor-teachers." This is a spiritual gift which emphasises the function and the authority. This is another authority word.

This time it isn't "elder" or presbuteroj, it is "shepherd" .He is the shepherd-teacher. A pastor is a shepherd - with emphasis on the feeding ground. Every pastor is a shepherd with a flock.

- i. Why don't we have presbuteroj-teacher? For the simple reason that the old man sits up there and gives the orders - absolute authority, but the shepherd kicks butts! That is exactly what the teaching of the Word of God does. Sheep are very contrary and very stupid with no sense of direction. They are weak and helpless, always wandering off somewhere. Therefore they have to be kicked into line and kept in line. They have to be protected. That is the job of the pastor and all of this is accomplished through teaching.
 - c. E)piskopoj. It is translated bishop but it means an overseer. But that isn't quite correct either. It means a policy-maker in a big estate. So e)piskopoj emphasises the pastor as a policy-maker. You can't study the Word of God day in and day out without coming to firm conclusions about policy. Therefore the pastor is the policy-maker - Philippians 1:1; 1Timothy 3:2; Titus 1:7.
 - d. The administrative function of a pastor - diakonoj. This does not mean that he handles administration, it means that he gets people to handle administration.
3. The purpose of the pastor-teacher - Ephesians 4:12,13. "For the purpose of training and equipping the saints for combat" - the first objective is preparing the royal family for the angelic conflict. This is accomplished by teaching - "for the purpose of the vocation of the ministry" - with Bible doctrine as the inner dictator of the believer's soul, with an altar of the soul established, the believer on the basis of that doctrine can find his area of ministry - for the purpose of the edification of the body of Christ, until we all [members of the royal family] have attained the goal [spiritual maturity; supergrace] because of the consistency of doctrine, and e)pignwsij of the Son of God" - no one ever loves Jesus Christ until they know Him, and you must have e)pignwsij of the Son of God before you can be occupied with the person of Christ - "with reference to a mature nobleman" - it is the objective of the pastor-teacher through the teaching of the Word to bring each one of his congregation to the point of being a mature nobleman - "to the standard of maturity which belongs to the fullness of Christ." In other words, there is a standard that can only be achieved by maximum doctrine in the soul. The pastor is the communicator.
4. The function of the pastor-teacher - Ephesians 4:20,21, "But you [members of the royal family of God] have not been taught this manner in Christ, inasmuch as you have begun to hear him, and have been taught by him, since doctrine is in the Jesus." The teaching of the Word of God therefore fulfills the principle of giving us the minds in Christ. With that in mind we have certain words, such as didaskw. It is always used of one person teaching a group, in a group. No one-on-one. The public assembly of the local church is the classroom in this dispensation. Note: There is no spiritual growth outside of the local church. Part of spiritual growth is the academic authority, and this is why no one ever grows up in any service organisation. No one is going to grow up apart from a local church. The pastor is the only communicator in the local church. The public assembly of the local church is

designed by God to provide privacy for each member of the royal family. That is why it is set up this way. The local church may fail here but the principle of the local church is privacy. Privacy is the only way to learn. The only time that it becomes necessary not to give people their privacy is when they are troublemakers. Always a pastor must know his troublemakers. He must communicate [monologue] to a group. Personal time with members of the congregation is an intrusion upon the freedom and privacy of the priesthood and it results in pastoral dictatorship through personal coercion, bullying, overpowering salesmanship, and it violates the right of the royal priesthood to live his life as unto the Lord. Notice two things that are missing. A pastor is not promoter and he is not a counselor. There is a legitimate place for counseling but he is definitely never a promoter and he does minimal counseling.

5. The principle of right pastor/right congregation is found in 1Peter er 5:2. (Point 6)
6. The concept of the pastor as the total product of grace is found in 1Corinthians 15:10. Paul makes it very clear that it is a grace type of labour. Ephesians 3:7 Every pastor owes his ministry to the omnipotence of God, and that only. 1Timothy 1:12-16 - the only thing that grace can use is a plodder: "faithful." Spiritual growth is based upon consistent teaching, day in and day out.
7. There are many passages on the pastor: Ephesians 3:7-10; Colossians 1:23-29; 1Timothy 2:24-26; 3:1-9; Titus 1:6-9.
8. The authority and concept of the pastor - Hebrews 13:7,17.
9. The reward of the pastor - Hebrews 6:10; 1Peter er 5:4. The wreath of glory is the exclusive decoration in eternity for the pastor-teacher. Remember that the reason for this particular award is faithfulness in studying and teaching. The soul is the battlefield in the angelic conflict, and if you are faithful in studying and teaching this issue will become clear. Doctrine was here before we came; doctrine will be here after we are gone. Evil was here before we came; evil will be here after we are gone. The issue with every member of the congregation, as well as the pastor: Are you influenced by doctrine? Are you influenced by evil? Notice that sin is not an issue. Sin was solved at the cross; sin is handled by rebound. The issue is doctrine versus evil. Doctrine is the manifestation of the genius of God; evil is the manifestation of the genius of Satan. David was influenced by doctrine and blessed; Saul was influenced by evil and cursed. Verse 12a: "faithful minister" - pistoj diakonoj.

The Pastor-teacher and Faithfulness

1. God requires faithfulness from all believers - Matthew 25:21.
2. Much more so does God require faithfulness from pastor-teachers, ministers.
3. God does not ask the minister to be sensational, spectacular, scintillating, but faithful.
4. The key to being a pastor is found in one word: plugging. The pastor-teacher must keep right on studying and teaching.
5. Pastors must be consistent and faithful to the assigned task of the ministry which is the communication of Bible doctrine to his congregation.
6. Every time a pastor stops for counseling he is depriving his entire congregation of Bible doctrine.
7. The self-centered, egotistical, haughty, insolent, supercilious member of the congregation who demands attention should get it - on his butt!
8. It is imperative that a pastor should avoid being sidetracked by the psychopathic, imbecilic, self-centred people who demand attention. When it comes to studying the Bible or teaching the Word of God the pastor must become a plodder.
9. "Epaphras who is one of you" - ο(ε)c u(mwn. We have ε)k plus the ablative plural of the personal pronoun su. In the Greek the definite article is used for the pastor, the communicator, and the definite article usually becomes a demonstrative pronoun. But when it comes to the congregation the Word of God is consistent. The congregation is always described in terms of a personal pronoun, a plural personal pronoun. Every member of the congregation is important to the Lord and members of the congregation are entrusted to an under-shepherd, the pastor-teacher. Therefore, always remember that the pastor who bullies, the pastor who confuses his congregation, the pastor who gets one-on-one and pushes them around, the pastor who is a tyrant and not a true pastor, this man will be disciplined double by the Lord. The Romans had seized Epaphras but Paul says he is "one of your number," or "one from among you." "a servant of Christ" - douloj which is a bondsman. The pastor is the douloj of Jesus Christ.

The Doctrine of the Pastor-teacher (3)

Ephesians 4:11,12

1. Diakonoj connotes the principle of the pastor-teacher from the standpoint of service. It indicates that the pastor-teacher is in a profession, a very highly skilled, highly trained, and highly authorized profession; and that this profession of the communication of Bible doctrine requires a variety of types of training in order that the individual who possesses the gift will not have a stereotyped personality but will function under the principles which will be declared in this doctrine. Diakonoj is used in a number of ways:
 - a. It is used always with authority in mind. Service, profession and authority are the meanings of diakonoj. Diakonoj is found in Romans 13:4 in a political sense for those who run a government, those who are rulers in a state, local or national.
 - b. The word is used in a general sense for every believer. Every believer is to be a professional in the sense of reaching the supergrace life. Being a believer is a full time job for everyone. All 24 hours of the day he is to be a professional as far as service for the Lord is concerned. Professional should characterize the believer's life, and being a supergrace believer taking in doctrine consistently makes him a professional. 2Corinthians 3:6;4:1; 6:3,18.
 - c. Sometimes the word refers to those who have some spiritual gift of administration, and in this administration they are to be professional in their function of the local church. Whenever diakonoj is used in that sense it is transliterated by the word "deacon." A deacon is an administrator - Philippians 1:1; 1Timothy 3:8-13. He is an administrator under the pastor and his function is generally administration. The policy-maker is the pastor and whatever policy is made by deacons it is made within the framework of that which has been declared in the pulpit teaching of any particular local church.
 - d. The pastor-teacher has both authority and the communication of the Word of God. He must also be professional in the sense of being an accurate and correct student of the Word of God. 1Corinthians 3:5; Ephesians 3:7; Colossians 1:7,23; 4:7; 1Thessalonians 3:2; 1Timothy 1:12; Hebrews 6:10; Acts 6:4.
 - e. There is also an evil use of the word and that is Satan's ministers - 2Corinthians 11:15.
 - f. Generally speaking diakonoj when translated is translated "minister" but sometimes transliterated "deacon."
2. There are other words by which the pastor-teacher is identified. Each one deals with the principle of authority and some function. There are three other words or phrases. The first deals with the authority of his person, the second with the authority of his policy, and the third the authority of his message. Each one has a word or a phrase attached. In each case authority is the principle.
 - a. The authority of his person is the word translated in the English Bibles "elder," but in the Greek is presbuteroj. This is the person of the pastor in the sense of having the final authority in the local church. He is the elder or the ruler of the local church. This use is found in 1Timothy 5:17,19; Titus 1:5; James 5:14; 1Peter 5:1.

- b. The authority of his policy is usually found by the English word "bishop" and in the Greek is the word e)piskopoj - Philippians 1:1; 1Timothy 3:2; Titus 1:7.
 - c. The authority of his message is in the passage we have just observed where we have two nouns in the accusative plural joined by a hyphenated kai - pastor or shepherd-teacher, poimhn and didaskaloj. This is the authority of his message.
3. Some synonymous identifications. All three of the above words are used interchangeably. For example, in Acts 20:17,28 all three of these words are used. In verse 17 we have the pastors at Ephesus called presbuteroi. Then in verse 28 the pastors at Ephesus are called bishops, e)piskopoi, and that is the authority of their policy. Then they are also told in verse 28 to shepherd the flock, the aorist active imperative of poimainw which is the verb cognate to poimhn, shepherd in our passage. The same aorist active imperative is also found in 1Peter er 5:2.
 4. The appointment of the pastor-teacher - 1Corinthians 12:11, God the Holy Spirit at the point of salvation sovereignly bestows this spiritual gift. 1Corinthians 12:28 confirms it, also Ephesians 4:11 where at the beginning of the Church Age pastors were appointed by the Lord Jesus Christ. So it is the Lord's sovereign decision, it not a part of any merit of the individual.
 5. The principle of right pastor, right congregation is taught in 1Peter er chapter 5, especially verse 2. Every congregation has a right pastor and every pastor has a right congregation.
 6. The authority of that right pastor is a great principle - Hebrews 13:7,17; 1Thessalonians 5:12.
 7. The concept of the pastor as the total product of grace is taught in 1Corinthians 15:10; Ephesians 3:7; 1Timothy 1:12,16.
 8. The reward of the pastor is found in Hebrews 6:10; 1Peter er 5:4.
 9. There are many scriptures which document the existence of the pastor, the requirements, preparation, training, and all other concepts - Colossians 1:23-29; 1Timothy 2:24-26; 3:1-9; Titus 1:6-9; Ephesians 3:7-13; 4:11,12.

One thing should be noted in some of these passages. No man has the right to function as a pastor-teacher if he is ruled by his wife, or ruled by any woman - his mother, his wife, his girlfriend, or any other dominant female personality in his periphery.

Verses 12 and 13 deal with the function of the pastor-teacher. What is his primary responsibility?

Verse 12 - the purpose of the gift of pastor-teacher. "For the perfecting" is the preposition proj plus the accusative of katartismoj. We have "for" two more times and it is not proj. The next two times we are going to see it as e)ij and e)ij. There is a reason for that. All of these three functions are not the same. We switch from proj to e)ij to show that the second function is really a specialized function for those who have the gift of pastor-teacher. They are not to be distinguished from other members of the congregation but they are in the congregation. And when you are fulfilling the teaching ministry to the congregation as a whole you are also fulfilling a special ministry to those who have the gift of pastor-teacher as specialists. So it is possible to train all members of the royal family in

the local church and at the same time in the local church train certain members of the royal family who have the gift of pastor-teacher and are in the process of training. Therefore, for that reason verse 12 has three prepositional phrases. Proj plus katartismoj and then two e)ij prepositional phrases. Katartismoj means to train and equip for combat. The combat is the angelic conflict, the intensified stage of the angelic conflict. The combat takes cognisance of the fact that all believers in this dispensation are members of the royal family and living in the intensified stage of the angelic conflict it is extremely important for them to be trained for combat, to be trained for life. In effect, that is what katartismoj means, to train you to live as a member of the royal family on this earth. So training and equipping is the concept. This training and equipping comes through the teaching of Bible doctrine, not through counselling, not through church programs, etc. Proj plus the accusative here connotes a goal aimed at or striven for. It means to strive or to move toward the goal with conscious purpose. It should be translated, therefore, "For the purpose of training and equipping the saints for combat." The genitive of relationship of a(gioj is used here for you and I as members of the royal family. While it is a plural and while it is a descriptive genitive it is used in the sense of indicating who is to be trained or which ones are to be trained by the pastor.

Doctrine of the Pastor-teacher (4)

Spiritual Dynamics 1612(c)13 10/28/99; PPG 46, 218; Ephesians 109, 234, 647, 811, 840ff, 904 (47 pages)

A. Introduction.

1. No believer can attain spiritual maturity and become an invisible hero or glorify God apart from postsalvation epistemological rehabilitation.
 - a. This means that no believer can read the Bible and attain spiritual maturity. The Bible is our textbook, but the gift of pastor(c)teacher is designed to communicate the specifics of the mystery doctrine that cause spiritual growth. Doctrine must be learned under authority, and that authority is vested in the spiritual gift of pastor(c)teacher.
 - b. No believer can read the Bible daily for himself and discover and learn the mystery doctrine for the Church Age, and understand the mechanics of the protocol plan of God. It must be taught through authority. Authority is always the key to teaching.
2. Postsalvation epistemological rehabilitation is defined as perception, metabolization, and application of Bible doctrine, resulting in spiritual momentum. Postsalvation epistemological rehabilitation cannot occur apart from the gift of pastor(c)teacher.
3. Since every believer is a royal priest and represents himself before God, it is necessary for him to understand the system of delegated authority whereby he receives his spiritual nourishment and which causes momentum in the protocol plan.
4. Every believer must take the responsibility for his own decisions. Therefore, the believer must make decisions with regard to his selection of his own pastor(c)teacher, and his faithfulness in learning Bible doctrine from that pastor(c)teacher.
5. Failure to take in Bible doctrine on a daily basis, to grow in grace and attain spiritual maturity, is directly related to the fall of the client nation to God. Therefore, the believer's attitude toward the mystery doctrine as taught by his right pastor, whomever he is, becomes the major issue in the preservation of the client nation. 6. God has provided two systems of authority for the great power experiment of the Church Age. One is animate and one is inanimate.
 - a. The inanimate authority is the Word of God, with emphasis on the mystery doctrine found in the epistles of the New Testament. Since it is the Word of God that is alive and powerful, it is the responsibility of the pastor(c)teacher to communicate the Word of God, and not to spend his time in other activities.
 - b. The animate authority is the spiritual gift of pastor(c)teacher, whereby the individual believer becomes aware of his invisible assets and the available power to become an invisible hero.
 - c. Both the animate and inanimate authorities are linked together in the communication of the mystery doctrine of the Church Age, whereby cognitive independence in Bible doctrine becomes the means of glorifying God in the unique Church Age.

- d. The inanimate authority of the Word of God can be described briefly in the following manner. "God so supernaturally directed the writers of Scripture that without waiving their human intelligence, their individuality, their literary style, their personal feelings, or any other human factor, God's complete and coherent message to mankind was recorded with perfect accuracy in the original languages of Scripture, the very words bearing the authority of divine authorship." That is the Biblical principle of verbal plenary inspiration.
- e. The spiritual gift of pastor(c)teacher describes the animate authority in the royal family of God during this dispensation only. After the Rapture of the Church, there will never again be the function of the pastor(c)teacher on earth.

B. Definition and Description.

1. Definition.

- a. Pastor(c)teacher is a spiritual gift provided by God the Holy Spirit at salvation for certain male believers only. It is found in all kinds of personalities. Do not try to associate the gift of pastor(c)teacher with a certain kind of a personality (sweetness, friendliness, kindness).
- b. In every generation of the Church Age, the Holy Spirit provides X(c)number of men who possess the spiritual gift of pastor(c)teacher. Out of that X(c)number, certain categories exist.
 - (1) The male believer who never discovers that he possesses the spiritual gift of pastor(c)teacher. This is generally caused by ignorance of Bible doctrine, or malfunction in the perception of doctrine. For only through perception and metabolization of doctrine and resultant spiritual growth can any male believer become aware of the fact that he has the gift. This gift is not discovered emotionally, but rationally through the perception of doctrine. (While the emphasis of this study is on the pastor, most of the principles apply to the evangelism as well.)
 - (2) The male believer who discovers he possesses the spiritual gift, but upon discovery he is distracted.
 - (a) He can be distracted by romance or an early marriage. Once a man marries, he has other responsibilities, and he must consider someone besides himself.
 - (b) He can be distracted by success in business or in another profession. Success is stimulating and difficult to walk away from in order to prepare for the ministry. Of all the professions in life, it takes more time and more energy to prepare for the ministry.
 - (c) He can be distracted by having a family before he can prepare. It's impossible to properly prepare for the ministry when you have a wife as well as children, with a few rare exceptions. In most cases, family obligation supersedes seminary attendance. However, God will honor the desire to prepare in those in such situations.

- (d) He can be distracted by other obligations which prohibit proper preparation, like parents, children, friends, debts, etc.
 - (e) Preparation is everything. The ideal situation is to be a male and to be single.
- (3) The male believer, who after discovering his spiritual gift, is in the position to prepare himself for the ministry and does so, but does not have the opportunity to use his gift.
- (a) The demand for Bible(c)teaching pastors diminishes in time of apostasy. Therefore, when fully(c)prepared pastors are not using their spiritual gift in some way, this category of men stand in condemnation of the apostate generation. God honors this category of men in other functions of life. God can bless in many ways, not only in business and profession, but also in his relationships in life with wife, family, and friends.
 - (b) In generations of great positive volition, there are not enough prepared pastors to meet the demand.
- (4) The male believer, who after discovering his spiritual gift, prepares himself and eventually enters into some form of Christian service compatible with his gift. He can become the pastor in a local church, a teacher in a theological seminary or Bible school, a missionary, a teacher in a Christian or secular school, a teacher or administrator in a Christian service organization.
- (a) Obviously, there is more positive volition among believers in some generations, and less positive volition among believers in other generations. Therefore, not all the men who have the spiritual gift of pastor(c)teacher or evangelism will function under their communication gifts in a time of negative volition.
 - (b) Nevertheless, a certain number of male believers in every generation will function under communication gifts as pastors of local churches, missionaries, professors, teachers, writers, or teach the Word through technology such as radio, television, audio and video tapes.
 - (c) When positive volition reaches a low ebb, certain men with the communication gifts of pastor(c)teacher and evangelism will not function under their gifts. These men who have prepared themselves for the ministry are honored by God with special blessings related to their gift, even though they were denied by negative volition and apostasy from functioning under that gift. God honors their faithfulness in that way.

2. Description.

- a. The spiritual gift of pastor-teacher is the divinely(c)appointed vehicle for the communication of the mystery doctrine of the Church Age to every believer-priest.
 - b. The gift of pastor(c)teacher is a spiritual gift sovereignly bestowed by the Holy Spirit at salvation totally apart from any human merit or ability.
 - c. The gift provides the right for the pastor to go directly to the Canon and dig out divine policy himself, grow spiritually based on his personal study of the Word of God, and communicate doctrine in public after proper preparation. The royal family is, therefore, under the authority of their own right pastor to grow spiritually.
 - d. All kinds of people receive the gift. All kinds of preparation exist. No person or personality should be stereotyped as that of a pastor.
 - e. The pastor has the authority of an apostle, except that the pastor is limited to one local church. The gift is bestowed only on males. The pastor can abuse his authority by spiritual bullying or by not using his God(c)given authority. He is the final authority in the local church. God's delegated authority is the pastor's means of protecting the sheep.
 - f. Only with spiritual growth comes the knowledge that one has this spiritual gift.
3. Further Definition of "Pastor(c)Teacher."
- a. POIMEN or "pastor" means no one can teach Bible doctrine without the authority related to the spiritual gift. The "pastor" or "shepherd" had authority over the sheep and was generally smarter than the sheep. No one can teach without authority. The spiritual gift of pastor teacher carries authority with it, but the pastor must establish his authority through the teaching of the Word of God. In teaching Bible doctrine, the pastor has authority over the following categories.
 - (1) His congregation.
 - (2) Evangelists in his congregation who must learn in a non(c)face(c)to(c)face situation while on the go on the road and face(c)to(c)face while at home. All spiritual gifts must be fed by the pastor.
 - (3) Pastors who are not prepared themselves must learn from a pastor(c)teacher who is prepared. If a pastor is not properly prepared for the ministry, then he must have a pastor(c)teacher feeding him spiritual food in a non(c)face(c)to(c)face situation.
 - (a) A pastor is not prepared for the ministry unless he has been academically trained in the following areas: the original languages of the Scripture (Hebrew, Greek, Aramaic), systematic theology, hermeneutics, and the historical background of the Old and New Testaments. A pastor without this academic training from a seminary is not qualified to interpret the Word of God

independently; therefore, he must get help from another pastor or from books.

- (b) So every pastor without proper preparation is dependent upon some pastor who is prepared, or else he will make a fool of himself until the Lord takes him home under the sin unto death. God uses prepared men. Lack of preparation means that pastors must have their own right pastor.
- b. DIDASKALOS or "teacher" indicates his function. DIDASKALOS means to teach a group. One(c)on(c)one teaching or counseling inevitably becomes a system of legalism or bullying, whereby a pastor becomes arrogant, legalistic, and a self(c)righteous crusader rather than doing his job.
 - (1) There are three times when people must grow up.
 - (a) When they are born.
 - (b) When they are born(c)again by learning God's plan.
 - (c) When they are married.
 - (2) The Bible contains a great deal of information for each of these categories.
 - (a) The laws of divine establishment, when followed, cause us to grow up as a human being, e.g., the authority and teaching of parents.
 - (b) The mystery doctrine for the Church Age, when learned, cause us to grow up spiritually.
 - (c) Many Biblical passages teach about marriage.
 - (3) So the noun DIDASKALOS means teaching under two traditional principles: face-to-face teaching inside the local church and non-face-to-face teaching outside of the local church. Paul's epistle to the Colossians was non-face-to-face teaching of those believers the apostle had never met.
 - (4) Therefore, the noun DIDASKALOS is designed for the reception of Bible doctrine under the privacy of your royal priesthood. This is why believers gather in a group, in order to maintain their privacy in the reception of the Word of God. The principle of privacy can only exist in a group, never in a one(c)on(c)one situation, except in non-face-to-face teaching.
 - (5) As a royal priest, every Church Age believer has the right to his own privacy. He has the right of making his own mistakes as well as his own successes. We are each responsible for making our own decisions.
 - (6) The privacy of the priesthood in postsalvation epistemological rehabilitation is maintained in two ways.
 - (a) In teaching to a group.
 - (b) In non-face-to-face teaching.
- c. Only the spiritual gift of pastor(c)teacher has both authority from God and ability from the spiritual gift to provide the necessary doctrinal

information for the execution of the protocol plan.

- d. While "pastor" emphasizes his authority in communication, "teacher" emphasizes his function. He is to study and teach, study and teach.
- e. No pastor can teach what he does not know himself. Therefore, no pastor can lead his congregation to spiritual adulthood without providing the basis for postsalvation epistemological rehabilitation, which means consistent perception, metabolization, and application of Bible doctrine.
- f. The responsibility of the pastor is to study and teach. 2Timothy 2:15, "Be diligent, be single-minded [in studying] to present yourself approved to God, as a workman who does not need to be ashamed, accurately handling the Word of Truth."
- g. What the believer needs to understand is the protocol plan, the ten problem-solving devices, his portfolio of invisible assets, and to learn the mechanics for the execution of God's will, plan, and purpose. This will result in the believer advancing to the three stages of spiritual adulthood.
- h. Therefore, the pastor must teach the truth of the Word of God, and not become involved in controversies or theological problems. The principle is that God honors truth; God honors His Word. Therefore, the power of God is in the Word of God. The positive statement of truth is far, far greater than all the apologetics in the world.
- i. Pastors must never covet another man's ministry. This is the blasphemy of rejecting God's ministry designed for you. Never covet another man's congregation. This is the arrogance of assuming that you are better than someone else.
- j. As a pastor becomes prepared and faithful in teaching the Bible, God will provide the hearers. The pastor need not pressure anyone to come. God will send those who need a pastor's ministry to that pastor. If God doesn't promote you, you're not promoted. God only promotes prepared people.
- k. Most male believers with the spiritual gift of pastor(c)teacher are neither brilliant individuals nor original thinkers. As a pastor, you're not even required to increase your I.Q., but you are required to be faithful in the principle of study and teach, study and teach.
- l. Faithfulness in the function of the spiritual gift is required. This is why pastors must be pluggers, studying a line or two a day. God uses faithful men, not ignoramuses or genuine geniuses with so-called "break-throughs." What most pastors call "break-throughs" are ridiculous anyway, and show evidence of inordinate ambition and inordinate competition rather than being under the ministry of the Spirit.
- m. The pastor who is trying to reinvent the wheel is not prepared to function under the ICE preparation. That pastor needs his own right pastor to properly interpret and teach the Word.
- n. The pastor involved in the numbers game is envious and has lost his

perspective. The size of a congregation does not in any way indicate success or failure. The only person who knows who is a success and who is a failure in the ministry is God himself.

- o. The pastor is not required to be the "best;" he is mandated to be faithful.

C. Communication Gifts.

1. Life, liberty, and pursuit of happiness, while constitutional for the people of the United States; for the pastor it's life, liberty, and the pursuit of truth of Bible doctrine. Therefore, the responsibility of the pastor is to study and teach.
2. Only two communication gifts are extant today: pastor-teacher and evangelist.
 - a. Evangelism is a spiritual gift of communication designed for unbelievers. The evangelist has no authority in the local church; his function is outside the local church.
 - b. The gift of pastor(c)teacher is designed for the communication of the mystery doctrine of the Church Age to those who are in the Church.
 - c. The distribution of these two spiritual gifts to males only is the sovereign and grace decision of God the Holy Spirit at the moment of salvation.
 - d. God's marvelous sense of humor is manifest in how He gives these spiritual gifts to all kinds of men, defying the casting director's (most women's) concepts of what such a man should be.
 - e. The pastor represents the most visible delegated authority that God provides in the Church Age. Therefore, a pastor should not lie down and let people run all over him and dictate to him; such a man does not belong in the ministry. The minister is answerable only to God.
 - f. Women can communicate and do so effectively because they are, by nature, great teachers. Most children learn more from women in the first years of their life than they ever do from men.
 - g. There is a place for pastors in seminary teaching, Bible school teaching and writing.
3. The discovery that one has this spiritual gift is a matter of postsalvation epistemological rehabilitation, i.e., a matter of spiritual growth. Once you discover you have this gift, you need not dedicate yourself to "full(c)time Christian service;" God the Holy Spirit already did so by giving you that spiritual gift at the moment of your salvation.
4. Part of the challenge of the spiritual gift of pastor(c)teacher is found in Ephesians 3:9: "to make perspicuous what is the dispensation of the mystery which has been concealed from the ages by the God, the same One who created all things."
5. This introduces the grace pattern of the spiritual gift. Don't ever assume that the pastor is better than you are or more close to God.
 - a. Ministers often think "This is my ministry." All pastors at some time are guilty of calling it "mine," when in reality it is God's ministry. God's ministry plus God's power equals the communication of Bible doctrine.

- b. Therefore, the minister has no right to be discouraged or complain or malign others with the spiritual gift of pastor(c)teacher. One of the great problems in the ministry is that too many pastors spend their time maligning others, often in jealousy, or inordinate ambition or competition. Such modus operandi indicates lack of spiritual self(c)esteem plus lack of awareness that the ministry belongs to God and not to the individual communicating Bible doctrine.
 - c. In our generation at present, there are many men with the gift of pastor(c)teacher who will never function as such, but God will bless them in other functions of life, and they will stand in judgment against the believers of this generation for their negative volition toward Bible doctrine.
 - d. Today, men are graduating from seminary with no vacant pulpit and no opportunity anywhere. Some men have gone to the mission field where great opportunity exists today. Others have gone into other facets of Christian service. But many men with the spiritual gift will never function. But God honors the fact that they prepared themselves and fulfilled His will, and God will bless them in professions, businesses, and in other functions of life. The gift of pastor(c)teacher is not in demand at the present time because we are in a state of apostasy among believers.
6. So the spiritual gift of pastor(c)teacher is the function of God's grace policy to male believers and can only be fulfilled through the omnipotence of the Holy Spirit, which means life in the divine dynasphere.
7. Since it is God's ministry and not ours, God requires faithfulness on the part of the pastor, not compliance with human success standards.
8. That's why in Matthew 25:21, the Lord said, "Well done, good and faithful servant. You have been faithful in a few things; I will put you in charge of many things. Enter into the happiness of your Lord." Note that this is a future reward and blessing, and the basis for it is faithfulness in studying and in teaching. Many pastors will be ruling in the Millennium in a resurrection body, not because they had a big congregation or because they met the success standards of Madison Avenue, but because they were faithful in the function of the ministry.
9. Communication gifts are provided at salvation totally apart from human merit, human talent, or personality traits.
- a. Even before one can do anything spiritually, his gift is provided.
 - b. Those with the talent of public speaking or dealing with people may only have a talent; it is not necessarily a communication gift.
 - c. God has a sense of humor; don't ever try to second guess Him and outline an ideal personality profile for a pastor. For God has given the spiritual gift to all kinds of males.
10. The moment we are born again, all of us have a spiritual gift. Different spiritual gifts are like different members on a team, and every member is important. In fact, a pastor(c)teacher cannot function without others functioning in their spiritual gift, both visibly and invisibly. There's no such

thing as an unimportant gift. No pastor can function without the entire team backing him up.

11. Awareness of one's spiritual gift requires consistent residence in your very own palace, the operational-type divine dynasphere, the place of the filling of the Spirit and momentum in the Christian life.
12. The believer with the communication gift will have arrogance problems apart from his own spiritual growth and orientation to the grace of God. Arrogance is always the #1 problem for us all, and it includes jealousy, bitterness, implacability, hatred, self-pity, guilt reaction, vanity, lies, maligning others, seeking "break-throughs" instead of teaching line upon line, trying to build a big empire and call it a church, etc.

D. Preparation for the Ministry.

1. Having the gift of pastor(c)teacher requires the greatest preparation of any function in life.
2. Awareness of the spiritual gift must involve both formal and disciplinary training for the function of the spiritual gift because of the principle that God uses prepared men.
3. Awareness of the spiritual gift does not require a so-called formal dedication to full-time Christian service. We are members of the body of Christ, male and female, and we are all in full-time Christian service.
4. What separates the pastor from all other forms of Christian service is first awareness of his spiritual gift, and secondly preparation.
5. There are four categories of preparation to be considered with regard to the spiritual gift of pastor-teacher.
 - a. The disciplinary and responsibility preparation. To function as a pastor, one must have a strong sense of responsibility. He must have a stronger sense of self(c)discipline for the function of studying and teaching and writing. The gift of pastor-teacher demands that its recipient be a lifetime student of the Word of God. Self(c)discipline can be acquired in numerous ways, such as playing on athletic teams with a strict coach, military service, or studying under a strict academic curriculum.
 - b. The practical preparation can include many things such as military service, working under a tough boss or in some well-organized business. It includes anything that gives one an understanding of the importance of proper authority. Its result must be self-discipline and authority orientation, plus the proper organization of one's life and one's time, which demands right priorities in life.
 - c. The local church preparation. Prior to seminary, the believer must be faithful in some local church in his function, service, and attendance at Bible class. If the believer finds his right pastor, he should then enter the seminary with a good doctrinal foundation as a basis for his studies. Then he will be better motivated than most seminary students. By its very nature, seminary must be very tough academically. Therefore, good motivation must exist to work hard in learning the original languages and systematic theology, especially if

you have no predilection for it. Faithfulness in the perception of doctrine is as far as some believers go in their preparation, which means they must be dependent upon good Bible teaching from a source outside of themselves. This is a hard road to take, because all too often lack of study of systematic and Biblical theology means lack of discernment.

- d. The academic preparation. With few exceptions, no one is prepared for the pulpit without proper academic training. This means that the believer with the gift of pastor(c)teacher should go as far as he can academically. This includes not only high school and college, but also theological seminary and other graduate schools.
- (1) To introduce a practical factor, academic preparation should be accomplished, wherever possible, in the state of single bliss. It is very difficult to go through seminary with a wife and/or children.
 - (2) Undergraduate work should include, if possible, Greek, Hebrew, Latin, speech, psychology, and philosophy.
 - (3) Seminary training should provide the tools with which to dig into the Bible for the rest of one's life. That means being a very good student of Hebrew, Greek, systematic theology, Biblical theology, church history, missions, etc. Practical experience should not be emphasized at this time, for one will receive practical training for the rest of his life in the ministry. There is no substitute for the academic training.
 - (4) Many seminaries have a certain number of required courses which are tantamount to nonsense in preparation, but are excellent for the practice of poise and self(c)discipline, whereby you master a subject even though it is not even pertinent to becoming a pastor-teacher.
 - (5) The seminary that the individual attends must be orthodox in its doctrine and include the languages and systematic theology. If a young man with the gift of pastor(c)teacher enters a seminary that disagrees with his position on certain points, he should not argue with the professor unless invited (and be wary), and he should not try to take over the class or contribute in any way to the breakdown of academic discipline.
 - (6) If one enters a seminary where the rules seem silly or legalistic, he must comply with those rules. You should never argue with a school's policy. You do not make your own rules and do not break the school's rules. This is a part of academic discipline. You must accept the policy and academic discipline of the school you enter.
 - (7) Never enter a seminary with the preconceived idea as to what phase of the ministry you will eventually enter. Keep an open mind. Prepare yourself first, and then the Lord will lead you to becoming a pastor, missionary, Bible school teacher, seminary

professor, evangelist, or a writer.

6. The spiritual gift of pastor(c)teacher is given to a certain number of male believers only. It is God the Holy Spirit's sovereign decision, not a matter of human volition or dedication.
7. Through spiritual growth and momentum in the protocol plan of God, the believer becomes aware of his spiritual gift and so makes decisions related to preparation for the ministry.
8. Preparation for the ministry includes:
 - a. Awareness of the spiritual gift through momentum.
 - b. Undergraduate training in a college or university.
 - c. Military service or some other practical experience where the authority is especially unfair and the discipline is strict.
 - d. Theological seminary.
 - e. Sometimes a brief business or professional career.
 - f. Ordination by a local church.
 - g. Entrance into a field of service compatible with one's spiritual gift and preparation, e.g., the pastorate, mission field, evangelism, teaching in a Bible school or seminary, becoming a writer (a more permanent field of communication than verbalizing doctrine).

E. What the Pastor Is and Is Not.

1. The purpose of the gift of pastor(c)teacher is to lead the believer to spiritual maturity, to execute the protocol plan of God through faithful and consistent Bible teaching.
2. Pastors are definitely not a group of spiritual giants or supermen. They are the beneficiaries of God's grace, just as all other believers.
3. The gift and power of the communication of Bible doctrine is the provision of the grace of God.
4. Do not look to the pastor for a scintillating presentation; that goes with the gift of evangelism. A good evangelist will have twenty(c)five good messages. A good pastor(c)teacher will have anywhere from 10,000 to 25,000 messages.
5. Therefore, an evangelist is often very spectacular in his message, in contrast to the pastor(c)teacher who often seems to be mediocre and even boring. This is because the pastor is faithful in teaching line upon line, precept upon precept, which means he must communicate many things that may not be of any interest to you at the moment. It is his responsibility to teach the whole realm of Bible doctrine.
6. Too many people are so involved in their own problems that they are not interested in learning about something totally unrelated to their own problems. But a pastor cannot cater to your problems. He must develop a baseline for everything in your life.
7. While every believer is in full(c)time Christian service, the ministry of the pastor(c)teacher is the basis for the most important function, i.e., postsalvation epistemological rehabilitation. That means the cognition of both doctrine and the mechanics for the execution of the protocol plan of God, resulting in the manufacture of the invisible hero in this great power experiment of the Church Age.

8. There is no believer who is "better than" another according to the Word of God. The pastor has a sin nature just like those in the congregation. The pastor is the recipient of God's policy of grace just like all believers in the congregation who come under God's grace policy.
9. The greatest enemy of the pastor is the arrogance complex of cosmic one. It not only includes numerous personal sins, but also such distractions to the ministry as self(c)righteous arrogance or crusader arrogance which includes Christian activism, civil disobedience, iconoclastic arrogance, and the subjectivity of emotional arrogance.
10. The second greatest enemy for the pastor is the temptation to use human power or ability or talent rather than the dynamics of divine power available in the omnipotence of all three members of the Trinity.

F. Divine Power versus Human Power in the Ministry.

1. Divine power does not coexist with human arrogance or human power. Human arrogance is the energy of human power. Divine power can only coexist with the believer inside the divine dynasphere where he has the utilization of the omnipotence of the Holy Spirit.
2. Even before he can teach it to his congregation, the pastor himself must learn to utilize the omnipotence of God the Father, Son, and Holy Spirit.
3. God uses and promotes prepared men. A part of that preparation is humility, both enforced humility learned the hard way and genuine humility from spiritual growth. If God doesn't promote you, you are not promoted.
4. So many pastors have misplaced authority problems. First, they have authority arrogance, the authority of human power, the "Pope Syndrome." Divine power must never be confused with human authority. Such pastors demand face-to-face teaching for all believers in their geographical area.
5. Yet from the beginning of the Church Age, there was a tremendous amount of non-face-to-face teaching, illustrated by the epistles of the New Testament. They were written to churches out of sight of the apostle or pastor, in addition of a number of other non-canonical epistles. Paul preached to at least a dozen churches through writing, the only technology for that time.
6. Because God uses prepared men, non-face-to-face teaching has existed throughout the Church Age, beginning with Paul who wrote numerous sermons in letter form apart from the canonical epistles.
7. The real issue in face-to-face teaching is for the pastor to dig up his own congregation through evangelism and personal contact. Churches are always started through evangelism.
8. Pastors today have a tremendous tendency toward arrogance because they are not studying daily.
9. No ministry can be effective apart from enforced and genuine humility. The importance of the humility factor cannot be overstressed in the ministry.
10. In the history of the Church Age, there have been very few original thinkers. Most ministers should realize immediately that they are not original thinkers.
11. The minister should ask himself: "Who am I following?" Most ministers have a tendency to plagiarize, and to follow someone who impresses them. Just

look at the books on the pastor's desk, and that's who he is following. Often they follow people who are inaccurate doctrinally, but they have no way of knowing that without knowing the original languages themselves.

- a. If you're following the wrong person as a pastor, you're following false teaching. Add to that arrogance, and it's a situation that cannot really be corrected apart from the Lord's intervention in throwing him out of the ministry.
 - b. Of course, there are a number of liberal pastors who continue to function not under the authority of the Lord, but under the authority of some denomination, or under the people who accept their false doctrine.
12. Every pastor must constantly ask himself the question: "Is my ministry based on human power or divine power?" Divine power does not coexist with human power. The pastor should also ask himself: "Is my ministry one of inordinate ambition? Am I competing with someone else? Or is it a faithful function motivated by personal love for God and occupation with the person of Christ?"
 13. Pastors who are always complaining about Christians who are leaving their congregation and being attracted to another pastor need to stop whining and get out and do their own evangelizing, and they need to study. God actually sends people to prepared pastors.
 14. These pastors always complain about tolerance for liberals, but they arrogantly compete. For example, many do not understand dispensational theology, but they use it as a source of competition rather than a source of understanding.
 15. Dispensational theology is the only theology that answers the question: "After salvation - what?" Therefore, it is necessary to understand dispensational theology is the only theology of the power of God.
 - a. But because so many pastors are anti-dispensational, they have no way of hooking up with the power of God. Therefore, they function on human power.
 - b. Only dispensation theology can explain the protocol plan of God in terms of execution and the manufacture of invisible heroes.
 16. It is extremely important that pastors and congregations remember the importance of grace. Grace always begins at the cross. We start in grace; we must continue in grace. Very few people understand grace because very few pastors understand it, for they are always making an issue out of sins that shock them, or are crusading for something.
 17. Face-to-face teaching versus non-face-to-face teaching is a false issue. The real issue is the power of God presented through the teaching of the Word of God, whatever the medium: written ministry, tapes, radio, T.V. The main point is: however you get your doctrine, be consistent! Find whomever is your right pastor and stay with him. Believers grow through perception and metabolization of Bible doctrine, not through a system of face-to-face teaching nor through a system of non-face-to-face teaching.
 18. The true issue for the pastor-teacher is the communication of the will, plan,

- and purpose of God to believers, whether that communication occurs in face-to-face teaching, a written ministry, tapes, radio, television, or whatever.
19. In grace-to-face teaching, you hear your own pastor. In face-to-grace teaching, you hear others who are qualified in special fields. This means there is nothing wrong with hearing another pastor's tapes on certain subjects not yet covered by your pastor.
 20. Authority belongs to the power of God. The authority does not belong to the pastor. The pastor gets his authority through having a spiritual gift. The pastor's authority comes from God by being delegated, and can be removed as rapidly as it was given! Authority in a congregation is based upon the pastor teaching Bible doctrine. Only as the pastor teaches Bible doctrine does he possess any power related to God and to His protocol plan.
 - a. Congregations are benefitted by divine power in doctrine. They are not benefitted by human power. Many pastors have great personalities, are dynamic speakers, and inspirational, but this is not the source of benefit.
 - b. Divine power is located in Bible teaching. It's the Word of God that is alive and powerful.
 - c. The only reason that any pastor can ever be a blessing to you by the communication of the protocol plan of God is because he is the beneficiary of divine power.
 21. How does the pastor dig things out of the Word? God the Holy Spirit is the key. The pastor must organize his life and determine to use his life properly, which means to constantly study day and night. But it doesn't come just because he studies; it's because of the ministry of the Spirit. No one can ever succeed in communicating the protocol plan of God for the Church Age apart from the ministry of the Spirit.
 22. The minister needs divine power or he could never communicate the absolute doctrines of the Word of God, especially the mystery doctrines of the Church Age. Therefore, the following statement from Paul, the greatest believer who ever lived, although it applies to the ministry, can also apply to all of us. Ephesians 3:7, "through which Gospel I have become a minister according to the gift of the grace of God which was given to me on the basis of the function of His divine power."

G. Biblical Terms for the Pastor.

1. Eph 4:11 uses two words from which we get our term "pastor" teacher." POIMEN means a shepherd, and denotes the pastor's authority over a specific congregation, which is developed through faithful and consistent Bible teaching.
 - a. This category of the pastor's authority cannot exist apart from positive volition plus genuine humility, objectivity, and teachability on the part of the congregation.
 - b. No minister of the Gospel can fulfill his primary mission of teaching the mystery doctrine of the Church Age apart from several factors.
 - (1) The possession of the spiritual gift.
 - (2) The proper preparation. B.B. Warfield said every man who

goes into the ministry should have twenty years preparation for every year he serves in the ministry. There are many ways of preparing. Military service teaches one the concept of authority, and a pastor must be authority-oriented; for he is under the authority of God, and when he gets out of line, he gets double discipline where others only get single discipline. Therefore, the importance of his recognition of the invisible authority of God and the invisible authority of the Word of God. Therefore, he must be accurate in the teaching of the Word of God.

- (3) Recognition of his spiritual gift.
- (4) Intensive training is designed so the pastor can use the original languages and dig out things for himself daily. Therefore, the pastor must spend the majority of his time in studying and teaching the Word of God.

c. There are seven areas of sheep helplessness.

- (1) A sheep cannot guide himself. A cat or a dog can be blindfolded and still find his way home. But a sheep has no sense of direction and is totally dependent upon the shepherd. A sheep can get lost in his own pasture or meadow. By analogy, the pastor guides through the teaching of the Word of God on a verse-by-verse, line upon line principle.
- (2) A sheep cannot cleanse himself. A dog or a cat can lick himself or roll in the grass. But sheep remain filthy unless cleaned up by the shepherd. By analogy, the pastor must teach believers the rebound technique, which is how they recover fellowship with God and recover the filling of the Spirit.
- (3) A sheep is a defenseless animal. Most animals have some form of defense, e.g., tooth, claw, speed, or camouflage. But the only protection the sheep has is the shepherd. By analogy, the pastor protects the sheep through the teaching of the mystery doctrine of the Church Age categorically. He presents to you your very own portfolio of invisible assets; he explains the protocol plan of God and how it is executed. He teaches the problem(c)solving devices and the significance of suffering, both in the realm of discipline and blessing. Through the communication of the mystery doctrine of the Church Age, the protocol plan of God is executed. In any congregation, some believers become invisible heroes and not only glorify God, but are the basis for the preservation of the client nation.
- (4) A sheep is helpless when injured. A dog or cat can lick his wounds, and the saliva is therapeutic and expressive of his love for another who is wounded. But the sheep is dependent upon the shepherd to care for his wounds. By analogy, when we as believers are "injured" and suffering for one reason or

another, we are dependent upon the pastor to communicate pertinent information. The pastor communicates the grace policy and grace mechanics to the sheep so that they can recover through the use of the problem-solving devices of the protocol plan, e.g., rebound, faith-rest drill, personal love for God the Father, impersonal love for all mankind, or whatever is necessary.

- (5) The sheep cannot find food or water for himself. Most animals can smell or detect water and find their own food. But a sheep must depend upon the shepherd for food and water. By analogy, the pastor communicates the mystery doctrine of the Church Age which is not only food for spiritual momentum, but the water of logistical grace for life support while the believer lives on earth.
- (6) A sheep is easily frightened or panicked. In the time in which the Bible was written, the shepherd would calm the sheep by the use of his voice or with music. By analogy, faithful Bible teaching by the pastor prepares the sheep for any and every emergency or disaster in life. Fear, worry, and anxiety are removed as one learns the principles of Bible doctrine and how to deal with them.
 - (a) The more things in which you surrender to fear, the more things you fear.
 - (b) To the extent that you surrender to fear, you increase the power of fear in your life.
 - (c) The more things that acquire the power of fear in your life, the greater your capacity for fear, worry, and anxiety, so that eventually you become a loser without learning the pertinent Bible doctrine from whomever is your right pastor.
 - (d) As a loser, fear destroys your capacity for life, love, and happiness. Add arrogance to this, and you have the profile of a loser.
 - (e) Arrogance produces irrationality, self(c)deception, loss of personality identity, being divorced from reality, and mental illness.
 - (f) God has designed the protocol plan for winners. But the plan depends upon accurate communication of doctrine from whomever is your right pastor(c)teacher.
 - (g) The loser does not lose his salvation, but he has the wrong priorities in life, and spends his time in punitive suffering, including self(c)induced misery and the three categories of divine discipline.
 - (h) Arrogance, fear, panic, worry, anxiety, or irrational emotionalism are contradictions to the perfect plan of God, and are characteristic of the sheep who reject

their shepherd.

- (7) The sheep produces wool as a result of the care of the shepherd. By analogy, as a result of faithful and consistent Bible teaching on the part of the pastor, the believers produce the equivalent of wool, which is glorification of God through the execution of the protocol plan, through the distribution of escrow blessings for time, as a witness for the Prosecution in the rebuttal phase of Satan's appeal trial, and through the impact of the invisible hero.
- d. The second word in Ephesians 4:11 is DIDASKALOS, a noun used for one person teaching a group of people. The authority resides in the teacher while the congregation assembles to learn doctrine as students under authority. There is no effective teaching of the Word of God apart from authority. If you have the gift of pastor(c)teacher and you are arrogant, then the Lord will not use you. The man with this gift must be single-minded; the man must be humble; Bible doctrine must be more important than anything in life; he must go out of his way not to compromise doctrine.
- e. The conjunction KAI is a coordinate conjunction, coordinating two nouns instead of subordinating them. So the correct translation is "pastor-teacher." This is technically known as an hendiadys, in which two nouns are joined by a conjunction to express one idea. This is also the use of the Grandville(c)Sharp rule, in which a single definite article governs both nouns connected by the conjunction KAI, meaning that both nouns are talking about the same thing.
- f. The public assembly of believers in the local church or its equivalent provides the classroom for postsalvation epistemological rehabilitation. The primary objective of such assembly is to learn. But learning, to be effective, must be accompanied by wisdom. Wisdom is the application of what you learn to life. Many believers get so far ahead in their learning that they fail to apply it to their living, and so a problem arises.
- g. Every believer assembles under the privacy of his own priesthood, which allows him objectivity and gives him the opportunity of realizing that everything taught comes from the Spirit, rather than being a direct attack upon him. The teaching is personal to him as an individual and he doesn't have to think anyone is talking about him.
- h. In personal application, the believer applies doctrine under the privacy of his own priesthood. In public application, the believer becomes the victim of gossip, maligning, and judging, and therefore does not grow spiritually because he is victimized. No one in the congregation has the right to apply doctrine or legalism to you. While the teaching is public, the application of doctrine must be private and self-imposed rather than the result of some form of spiritual bullying.
- i. Under the royal priesthood, every believer must have privacy for objectivity in reception of doctrine and privacy in application,

determining himself whether or not to live his own life as unto the Lord.

- j. The purpose of the local church is spiritual, not social; it is to learn doctrine, not to invade your privacy. When the spiritual is fulfilled, the social falls right in line and becomes something that is wonderful. Making friends or fellowship in the congregation is optional and should follow rather than precede the principle of spiritual self-esteem, which is occupation with the person of Christ. Christian fellowship is a legitimate function which is most effective when believers have attained spiritual adulthood. Until spiritual adulthood is attained, the believer should have breathing space to be positive or negative, to succeed or fail, to be a winner or a loser on the basis of hearing Bible doctrine.
2. EPISKOPOS means guardian of the flock, overseer, supervisor, superintendent, and policy maker. It should never be translated "bishop" as in the King James Version. That term is stupid and gives rise to an ecclesiastical system never authorized by the Word of God. It is found in Philippians 1:1; 1Timothy 3:1-2; Titus 1:7; 1Peter 2:25, 5:2.
 - a. Through faithful communication of the mystery doctrine pertaining to the great power experiment of the Church Age, the pastor becomes the guardian of the congregation in the sense that he is the chief policy maker for the local church. His policy making is based upon his teaching of the Word of God.
 - b. EPISKOPOS means patron, protector. In fifth century B.C. Athens, it meant a state official. It means rulership, authority, and establishing authority through doctrine, through truth.
 - c. Therefore, a pastor's function is to establish a policy based on grace. Exceptions to this involve any in the congregation who destroy the privacy of others through gossip, maligning, judging, or somehow intruding socially upon others. In these cases, the pastor must function as a guardian to protect your privacy in relationship to the local church.
 - d. The pastor-teacher must delegate authority to those who are inculcated with Bible doctrine, those who have followed spostonalvation epistemological rehabilitation, those who have grace orientation, and those who have the spiritual gift that qualifies them for the board of deacons.
 3. DIAKONOS means minister, servant, or waiter. The translation is minister; the transliteration is deacon. 1Corinthians 3:5; Ephesians 3:7; Colossians 1:7, 23, 4:7; 1Thessalonians 3:2; 1Timothy 1:12; Hebrews 6:10; Acts 6:4.
 - a. This Greek noun was originally used for those who waited on tables and served food. It means a servant in the sense of spiritual power. A good translation is "minister" when it applies to the pastor(c)teacher.
 - b. This should not be confused with DIAKONIA, translated deacon, referring to those who administer in the local church.
 4. PRESBUTEROS means "the old man" in the sense of being in the highest

authority, commander, commanding officer, elder; it refers to the authority of the pastor. 1Timothy 5:17,19; Titus 1:5; James 5:14, 1:5; 1Peter 5:1; 2 John 1; 3 John 1.

- a. Every local church has only one commander. There's no such thing as plurality of elders.
 - b. In Acts 20:28, Paul told pastors: "Be on guard for yourselves and for the flock, among whom the Holy Spirit has made you guardian [EPISKOPOS] to shepherd [POIMAINO] the church of God which He purchased with his own blood."
5. KERUXZ means a herald of the king, one who announces the policy of the king. 6. KERUSSO means to proclaim the plan and policy of the king. When the king is absent, the herald carries the authority of the king.
- H. The pastor is the product of God's grace.
1. Eph 3:7(c)8, "Through which Gospel I have become a minister according to the gift of the grace of God which was given to me on the basis of the function of His divine power. To me, the very least of all saints, this grace has been given to preach to the Gentiles the unfathomable riches [wealth] of Christ."
 2. 1Timothy 1:12(c)14, "I thank Christ Jesus our Lord who has poured the power into me, because He considered me faithful, putting me into the ministry. Even though I was formerly a blasphemer, a persecutor, a violent aggressor, yet I was shown mercy because I acted ignorantly and in unbelief. And the grace of our Lord was more abundant with the faith and love which are in Christ Jesus."
 - a. The fact that Christ has "poured the power into me" means this gift isn't something you develop on your own. No man is deserving of the gift of pastor(c)teacher.
 - b. A part of the preparation for the utilization of the spiritual gift is faithfulness. God uses those men who are faithful.
 3. It takes God's omnipotence to get a pastor to the pastorate and stay there regardless of how bad things become. 1Timothy 1:12-16 says the only thing that God can use in the pastor is His faithfulness in studying and teaching. This is motivated by His personal love for the Lord Jesus Christ.
- I. The Pastor's Authority.
1. Just because the pastor is a product of grace, this does not mean he has no authority and should be kicked around by others.
 2. Heb 13:7, "Remember those who rule over you, who communicate the Word from God to you; carefully consider the issue of their way of life; imitate their doctrine."
 - a. You "remember" pastors by attending Bible class, by praying for them, and by understanding that they have an abnormal life.
 - b. The issue of a pastor's way of life is their Bible doctrine not their way of life. Are they faithful in studying and teaching the Word?
 3. Heb 13:17, "Keep obeying those [pastors] who themselves are ruling over you, and submit to their authority, for they keep watch over your souls, as those who will render an account. Keep obeying them, in order that they may

do this [accounting] with happiness and not with groaning, for this is unprofitable for you."

- a. Pastors don't rule over you in the sense of telling you what to do, but in the sense of teaching you what God expects from you and how to execute His plan.
 - b. You submit to the pastors' authority in listening to their communication of doctrine.
4. Isa 54:17, "'No weapon that is formed against you will prosper, and every tongue that rises against you in judgment, you will condemn. This is the heritage of the servants of the Lord, and their vindication is from Me,' declares the Lord." This is the pastor's wall of fire from the grace of God.
 5. The pastor's authority is established on the basis of the teaching of Bible doctrine. Hence, the issue is not the man but the message.
 6. Since the pastor's authority is Bible teaching, his ministry does not violate the privacy of the individual priesthood. Therefore, under the mandate of 1Peter 5:2, the pastor fulfills his responsibility.
 - a. 1Peter 5:2, "Feed the flock of God among you, not from compulsion, but voluntarily according to the will of God."
 - b. 2Timothy 4:2, "Preach the Word. Be ready in season and out of season. Reprove, rebuke, exhort [when warranted by context], and do this with all patience and teaching."
 - c. 1Timothy 4:10, "For because of this [communication of doctrine], we work hard to the point of exhaustion, and we hang in there tough because we have confidence in the living God who is the Savior of all men."
- J. Principles of Interpretation.
1. The true object of speech is the impartation of thought. Pastors must speak or teach.
 2. Language is a reliable medium of communication, designed to accurately express thought to be communicated. Therefore, the pastor should live in both the Word of God and in the dictionary. Slang won't cut it. You must have a good vocabulary. In fact, Koine Greek was so limited that Paul invented words!
 3. Usage determines the meaning of words. The function of words in Scripture depends on their association with other words.
 4. The true object of interpretation is to apprehend the exact thought of the writer. One cannot interpret without understanding what he interprets. Therefore, there is no substitute for a masterful understanding of the original languages of Scripture. Because the only way to fulfill this hermeneutical principle is to do it from the grammar and syntax of the original language.
 5. Truth must accord with truth. A statement of truth, which is apparently discrepant, can be harmonized only when all the facts are known. Often what appears to be a discrepancy is merely lack of information.
 6. An assertion of truth includes that which is essentially exposed, and no more.
 7. One cannot interpret without understanding what he interprets.
- K. Faithfulness is required of the pastor.

1. There is no standard personality for the gift or function of pastor(c)teacher.
 2. The only standard requisite is that every pastor, regardless of his personal popularity, speaking ability, the size of his congregation, or any other factor related to human viewpoint achievement, must be found faithful in teaching the Word.
 3. Note that Paul found Epaphras, a pastor at Colossae, to be a "faithful minister." Colossians 1:7, "Just as you have learned from Epaphras, our beloved fellow servant, who is a faithful minister of Christ on our behalf."
 - a. Paul recognizes Epaphras as a "minister of Christ," and therefore an orthodox pastor-teacher, not a false teacher.
 - b. Note that Paul recognizes that Epaphras represents the entire ministry as he teaches at Colossae.
 4. God does not require the minister to be eloquent, personable, sensational, or in any way famous by human standards of public relations. God requires faithfulness. There is no substitute for faithfulness in the ministry.
 5. God's praise to the pastor is related to his faithfulness. Matt 25:21, "Well done, thou good and faithful servant. You have been faithful in a few things; I will make you ruler over many things."
 6. The profile of the pastor is grace, consistency in teaching, and faithfulness.
- L. Paul's Advice to the Pastor.
1. 2Timothy 2:23(c)26, "Avoid foolish and stupid speculations, knowing that they give birth to controversies. The servant of the Lord [pastor(c)teacher] must not be quarrelsome, but kind to all, able to teach, patient when wronged; with humility exercising disciplinary action toward those who are in opposition, so that perhaps God may give them a change of mental attitude, resulting in epignosis knowledge of doctrine, and come to their senses, and escape from the snare of the devil [cosmic involvement], having been held captive by him to do his will."
 - a. The pastor is not to create controversies, but to communicate doctrine.
 - b. To be "patient when wronged" means pastors must avoid defending themselves against all sorts of gossip, maligning, and judging. Self(c)vindication is no vindication. The pastor's job is to teach, teach, teach, and carry on. He functions under the principle that if God doesn't promote you, you're not promoted. He concentrates on teaching the Word of God and communicating.
 - c. The pastor must have humility and be free from arrogance. This includes recognizing that it is not his ministry, but the Lord's ministry.
 - (1) Because of arrogance in the ministry, very little doctrine is being taught today.
 - (2) Pastors today do not understand Christocentric dispensations. Lack of cognition of them means lack of communication of things that are important.
 - d. Cosmic involvement is the tragedy of too many believers today, and explains our shrinking pivot.
- M. The Purpose of the Pastor(c)Teacher.

1. The purpose of the pastor(c)teacher is covered from two viewpoints in the New Testament.
 - a. The objective mandate related to the three(c)fold purpose of the pastor(c)teacher is given in Ephesians 4:12, "for the purpose of equipping the saints for the accomplishment [work, production, occupation] of [Christian] service, for the edification of the body of Christ;"
 - (1) Christian service is the result of spiritual momentum, not the means of spiritual growth. No one grows because they are in Christian service; they grow by spiritual momentum from the spiritual life.
 - (2) There are four categories of Christian service.
 - (a) Christian service related to your spiritual gift.
 - (b) Christian service related to the royal priesthood.
 - (c) Christian service related to your royal ambassadorship.
 - (d) Christian service related to becoming an invisible hero.
 - (3) The result is the edification of the body of Christ, i.e., the edification complex of the soul with its seven floors:
 - (a) The first floor is the foundation(c)(c)salvation through faith alone in Christ alone.
 - (b) The second floor is dispensational orientation.
 - (c) The third floor is learning and using problem solving devices.
 - (d) The fourth floor is spiritual self(c)esteem, which is where we become aware our spiritual gift or begin using it. This is the status of cognitive self(c)confidence.
 - (e) The fifth floor is spiritual autonomy, which is cognitive independence.
 - (f) The sixth floor is spiritual maturity, which is cognitive invincibility.
 - (g) The seventh floor is the winner believer, the invisible hero, the one who glorifies God. This is the execution of the unique spiritual life of the Church Age.
 - b. The subjective mandate related to the communication of the mystery doctrine for the Church Age is given in 2Timothy 2:15, "Be diligent [study] to present yourself approved to God as a workman who does not need to be ashamed, handling accurately the Word of God."
 - (1) The pastor must be so prepared that he is ready to analyze the Scriptures from the original languages.
 - (2) There are too many mistranslations and other problems that there is no way you can read your Bible and come up with a correct interpretation all the time. In fact, forty to fifty percent of the New Testament is so badly translated that many erroneous concepts have come from it.
 - (3) Therefore, it is the objective of the pastor(c)teacher not only to know the original languages, but to use them daily. This is a

preparation without which it is impossible for a pastor(c)teacher to determine the accurate translation and interpretation of any passage. Pastors without this training are dependent upon other pastors who are so trained.

- (4) Handling accurately the Word of God is the function of the pastor as he communicates the truth. It is the primary responsibility of the gift of pastor(c)teacher to study and teach, study and teach. This requires exceptional preparation for accurately handling the Word of God.
2. The pastor has secondary responsibilities related to administration of the local church, and a limited amount of counseling.
 - a. However, generally counseling is tantamount to putting band-aids on problems, and is no substitute for the daily inculcation and practice of the ten problem(c)solving devices related to the protocol plan of God for the Church. By the use of these problem(c)solving devices, the believer is able to handle all of his own problems under the privacy of his own priesthood.
 - b. Counseling is analogous to the believer walking on crutches. The sooner the believer throws away his spiritual crutches, the sooner he can advance to spiritual adulthood.
3. The objective of the ministry is threefold.
 - a. To evangelize along with those who have the gift of evangelism and those in the congregation who witness.
 - b. The primary purpose is to communicate the mystery doctrine of the Church Age and the protocol plan of God. This answers the question, "After salvation, what?"
 - c. To oversee the administrative function of a local church, not by doing any administration himself, but through the appointment of deacons who have administrative gifts. The pastor must ensure that the motivation of the deacons is compatible with the mandates of the Word of God.
4. Principles of the Ministry.
 - a. The pastor cannot teach what he does not know. Therefore, to study and teach is the primary function of the ministry. The pastor's life is abnormal, and cannot be compared with the lives of other believers.
 - b. The pastor must avoid being diverted into Christian activism, or being distracted by involving himself in theological controversy. He only has time to communicate the truth; he doesn't have time to argue with others.
 - c. The pastor must recognize the separation of church and state. Therefore, he must avoid using his pulpit as a political platform. To use the status quo of his country for illustration is legitimate. But in the interest of the separation of church and state, this can only be used as illustrative matter. The pastor does not take public political stands, nor does he permit politics to become an issue inside the local church. You are to learn doctrine, and from that doctrine acquire

- wisdom to guide you in how you vote and how you live.
- d. The pastor must discourage crusader arrogance, including social engineering, so-called "Christian activism," civil disobedience, the destruction of property, terrorism, etc.
 - e. The power of the ministry is in the communication of the Word of God, not in activism, theological controversy, or publicizing false doctrine; but in teaching the true mystery doctrine of the Church Age.
 - f. There is so much truth to be taught that there is no time for the pastor to be sidetracked by false issues and false doctrines.
 - g. The pastor has a sin nature like everyone else, and he is not necessarily better than anyone else in his congregation. Therefore, there must be the avoidance of role model arrogance, as well as unrealistic expectations. The pastor has no right to set himself up as a role model; his job is to communicate truth. It's very clear from 1John 1:8 and 10 that no one is perfect; all sin.
 - h. Role model arrogance combines with unrealistic expectations.
 - (1) Role model arrogance plus unrealistic expectation combine to form serious problems related to arrogance.
 - (a) The problem of a double standard, in which individuals justify their own sins and failures while condemning these sins and failures in others.
 - (b) The problem of self(c)righteousness inevitably results in crusader arrogance, by which self is promoted through judging, slandering, and maligning others. In the arrogance of legalism, people condemn the sins of others. By focusing on the sins of others, they ignore the fact of their own sins and failures.
 - (2) Role model arrogance plus unrealistic expectation combines to create a double standard in life.
 - (a) For example, a news reporter can fornicate, but a politician cannot. A layman can commit adultery, but a minister cannot.
 - (b) This arrogance permeates society so that society becomes weak, not living on principle.
 - (3) No one is perfect, including ministers, evangelists, and politicians. With Bible doctrine as the #1 priority in life, you can master the ten problem(c)solving devices and break out of this terrible pattern.
 - (4) Role model arrogance plus unrealistic expectation establishes false standards and develops a system of relative mores. These relative mores hinder the execution of the protocol plan of God. Today, born(c)again believers are simply people functioning under a system of mores which have nothing to do with God's plan, will, and purpose for their lives.
 - i. Role model arrogance and unrealistic expectations destroy the focus of the Christian way of life, and they make three substitutions.

- (1) Eyes on self is the double standard of self-justification and rationalization of one's own sins while condemning the sins of others. Self(c)righteousness is one of the most awful sins of subjective arrogance, and can lead to mental illness.
 - (2) Eyes on people results in legalism, gossip, slander, maligning, and is another manifestation of self-righteous arrogance.
 - (3) Eyes on things, in which a believer's arrogant frustrations causes him to resent others and the things that other people possess. Arrogant frustration results from seeing the wicked prosper while ignoring one's own portfolio of invisible assets. Whether the wicked prosper is not an issue to you. The issue facing you is: are you growing in grace? Are you using the problem(c)solving devices?
- j. Without an understanding of the original languages, the pastor is not qualified to interpret and therefore teach the Word. Instead, the pastor is dependent on others who are students of the original languages. Such dependence makes that pastor a member of another man's congregation.
 - k. Most seminary students are not qualified to interpret the Word of God because of their ignorance of Hebrew, Aramaic, and Koine Greek.
 - l. God uses prepared men. Lack of preparedness means the pastor must depend upon another pastor who is prepared. Therefore, unprepared pastors must have their own right pastor.
5. Who needs a pastor(c)teacher?
 - a. An unprepared pastor must have his own right pastor-teacher to feed him, so that he in turn can feed his own congregation.
 - b. The evangelist, both face-to-face when home in his own local church, and non-face-to-face teaching when on the road.
 - c. All Christians, the royal family in general.
- N. Face-to-face versus Non-face-to-face Teaching.
1. Because God uses prepared men, non-face-to-face Bible teaching has come down to us from the beginning of the Church Age.
 2. There are two traditional means of communicating the mystery doctrine of the Church Age that have existed since the first century.
 - a. Face-to-face teaching in the local church.
 - b. Non-face-to-face teaching outside the local church.
 3. It is difficult for any pastor who suffers from arrogance and self importance to swallow the fact that non-face-to-face teaching is just as legitimate as face-to-face teaching.
 4. There are some problems with face-to-face teaching.
 - a. There is the problem of concentration.
 - b. Privacy must exist. There must not be a one-on-one situation. Privacy is necessary so that you can receive the teaching of the Word of God as from the ministry of the Holy Spirit.
 - c. The distraction of Christian fellowship results in people emphasis taking precedence over God emphasis. This is a very serious problem

- in churches.
 - d. The pastor's authority is often an issue.
- 5. Non-face-to-face teaching has its own problems.
 - a. There is the problem of making Bible doctrine a matter of convenience, rather than a matter of meeting a schedule.
 - b. There is the problem of making Bible doctrine #1 priority and being consistent. You must have the self-discipline and organized life to be consistent.
 - c. There is the problem of concentration and academic discipline.
 - d. There is the problem of authority as well.
- 6. The tradition for non-face-to-face teaching goes back to the first century and the early church.
 - a. Epaphras was the founder and pastor of a local church at Colossae, according to Colossians 1:7 and 4:12. However according to Phile 23, Epaphras was serving with Paul in Rome during Paul's first imprisonment. This resulted in Paul ministering to the Colossian Church through non-face-to-face written messages during Ephaphras' absence. The epistle to the Colossians is only one of a series of messages sent to them by Paul.
 - b. Epaphroditus may or may not have been the pastor at Philippi, but when he carried the Philippian epistle from Paul to that group of believers, he carried a series of non(c)face(c)to(c)face messages.
 - c. While the apostle John was teaching face(c)to(c)face in Ephesus, he was at the same time teaching at least two other groups in a non(c)face to(c)face manner. One such group was centered around an elect lady in 2 John; another group was centered around a man named Gaius in 3 John. Both these groups were probably in the Lycus Valley.
 - d. When John was banished to the Island of Patmos by Nero, he penned the book of Revelation, which is a series of non(c)face(c)to(c)face messages delivered to seven churches on a regular basis; i.e., to Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicean.
- 7. Face(c)to(c)face versus non(c)face(c)to(c)face teaching is really a false issue. The real issue is the presentation of the mystery doctrine of the Church Age so that believers can execute the will, plan, and purpose of God. However, this false issue is made an issue in the following cases.
 - a. The case of subjective arrogance includes both inordinate ambition and inordinate competition among the clergy.
 - b. Where a pastor covets another man's ministry or his apparent success, he will be critical of that man's non(c)face(c)to(c)face teaching. You should never covet another man's ministry; this is the blasphemy of rejecting God's ministry for yourself.
 - c. Where a pastor covets another man's congregation, he makes a false issue out of non(c)face(c)to(c)face teaching. No pastor should ever covet another man's congregation; this is the arrogance of assuming

that you are better than someone else. Every pastor is given and assigned his own congregation by God, and he should never desire to go beyond the limits of what God has provided for him. If he does, he always gets into trouble.

8. Face(c)to(c)face teaching is the ideal way for the communication of the Word of God. But for several reasons, many persons can never be exposed to face(c)to(c)face teaching.
 - a. They are handicapped, or they cannot assemble with others due to such things as illness.
 - b. They have no doctrinal teaching in their peripheries.
 - c. They have been battered and bruised by church programs, by church fellowship syndromes, by legalistic bullying, by gossip and maligning, by slander and hatred, and other by(c)products of the so(c)called Christian fellowship system.
 - d. Therefore, such people have the right and privilege of non face(c)to(c)face teaching.
 9. So God uses prepared men with the spiritual gift of pastor(c)teacher. God may use such prepared men in two ways.
 - a. Teaching a congregation face(c)to(c)face in the classroom of a local church.
 - b. Teaching non(c)face(c)to(c)face to others whose only hope of executing the protocol plan and glorifying God is from categorical teaching heard in a non(c)face(c)to(c)face manner.
 10. In times of deviation from the mystery doctrine of the Church Age, and in times of apostasy among believers, non(c)face(c)to(c)face teaching is often the major thrust toward the execution of the protocol plan of God and the perpetuation of a pivot in the client nation.
 11. The primary functions of doctrinal communication continues to be face(c)to(c)face teaching, where a group of believers have assembled in the local church under the ministry of a pastor. The pastor communicates Bible doctrine to a group of believers who, under the privacy of their royal priesthood, concentrate on that teaching and fulfill the principle of operation Z.
 12. It is very important to remember that authority resides in the Word of God, not in the means of communication and not in the teaching of doctrine as such.
 - a. Authority belongs to God, and is only delegated to the pastor who is faithful in teaching the Word, or to the evangelist who is faithful in accurate communication of the Gospel.
 - b. Congregations are benefitted by divine power, not by human dynamics. Congregations are benefitted by Bible teaching, not by false teaching.
- O. God's Provision of a Pastor for each Congregation.
1. Eph 4:16, "Because of whom [Jesus Christ], the entire body, being joined together [baptism of the Spirit], and being inculcated [repetitious teaching of the mystery doctrine] by every joint of supply [pastor(c)teacher] on the basis

- of the operational power [omnipotence of Trinity], in measure, one [pastor(c)teacher] for each part [segment of believers]."
2. Every congregation or group of believers in a geographical area has been supplied with a pastor(c)teacher under the provision of logistical grace. This pastor may be present or absent, but he is the communicating authority regarding the mystery doctrine of the Church Age.
 3. There are two ways to receive Bible doctrine from a pastor teacher.
 - a. Face(c)to(c)face teaching in the classroom of a local church.
 - b. Audio or video communication through mechanical means, comparable to the written epistles of the pre(c)canon period of the Church.
 4. Every Church Age believer under logistical grace has his own right pastor to satisfy his need and desire for Bible doctrine.
 5. Wherever positive volition exists, God provides a communicator under one of the two categories noted above.
 6. First, there is a demand for the mystery doctrine of the Church Age. That demand depends on two factors.
 - a. The number of congregations or body of Christ groups in any given generation.
 - b. The percentage of positive volition among believers in that same generation. Many generations has many believers, but few are positive. In other generations, there are fewer believers but a larger percentage are positive. It is the positive volition that counts.
 7. The result of God's provision of communicators is the manufacture of invisible heroes through consistent perception, metabolization, and application of Bible doctrine.
 8. In times of apostasy, the demand for pastors is minimal. God honors and blesses those male believers who have the gift of pastor teacher, but do not have the opportunity of exercising that spiritual gift.
 - a. God provides pastor(c)teachers to cover the entire group of believers in any generation. But if few believers in a certain generation are positive, then the demand for pastor(c)teachers will be minimal, so that only a few men with the gift will actually function under their gift.
 - b. What happens to those men with the gift who are unable to function under it?
 - (1) They serve as a condemnation of that generation before the Judgment Seat of Christ.
 - (2) God provides for them special blessing because though they had the gift, the gift was not usable.
 - c. An excess of pastors without a ministry in an apostate generation will serve as the basis for the condemnation of that apostate generation at the Judgment Seat of Christ after the Rapture of the Church. (This principle is derived from the fact that our Lord told us that the positive generation of Ninevah will rise up to condemn the negative generation of the dispensation of the Hypostatic Union. Therefore, there is historical judgment by analogy.)

- d. All positive volition in a given generation will be honored by the logistical grace provision of a pastor(c)teacher to satisfy the desire of believers to know the will, purpose, and plan of God.
- e. No positive believer is ever left without the opportunity of hearing the mystery doctrine of the Church Age, utilizing their portfolio of invisible assets, divine power, and the ten problem(c)solving devices. This information is available in every generation.
- f. Every segment of positive volition will have a prepared pastor to satisfy their need and longing to understand God and His plan, purpose, and will.

P. The Function of the Pastor.

- 1. Eph 4:16b says "he himself [pastor] causes growth in the body."
- 2. The function of the pastor is to teach, to inculcate the mystery doctrine of the Church Age. This is the means by which the royal family of God not only orients to this dispensation, but is caused to grow and attain spiritual maturity. In spiritual maturity, invisible heroes are manufactured and God is glorified.
- 3. The pastor cannot teach what he does not know. Therefore, the pastor must know the following concepts.
 - a. Precedence for the Church Age is taken from the dispensation of the Hypostatic Union, not from the Mosaic Law, and not from the dispensation of Israel. No pastor will be able to properly communicate the Word of God until he understands from where our precedence comes.
 - b. The believer must understand his portfolio of invisible assets. The pastor cannot fulfill his function unless he understands that portfolio and teaches it.
 - c. The unique divine provision for the Church Age must be understood by the pastor. Unless the pastor understands the unique features of the Church Age, he will not be able to cause growth in the body. The unique features of the Church Age include the following.
 - (1) The baptism of the Spirit, plus the resultant creation of the new spiritual species and the formation of the royal family of God.
 - (2) The unique availability of divine power.
 - (3) The indwelling of each member of the Trinity.
 - (4) The universal priesthood of every believer.
 - (5) The royal ambassadorship of every believer.
 - (6) The only dispensation that is determined by historical trends rather than eschatology.
 - d. The protocol plan of God and how it is executed inside the operational(c)type divine dynasphere must be understood by pastors. Pastors must understand mechanics.
 - e. Every pastor should understand the problem(c)solving devices for the Church Age, i.e., rebound, the filling of the Spirit, the faith(c)rest drill, grace orientation, doctrinal orientation, personal love for God the Father, impersonal love for all mankind, +H or sharing the happiness

of God, a personal sense of destiny, and occupation with the person of Christ.

- f. The pastor must understand the concept of spiritual momentum attained through suffering for blessing.
 - (1) Spiritual self(c)esteem plus providential preventative suffering equals spiritual autonomy.
 - (2) Spiritual autonomy plus momentum testing equals spiritual maturity.
 - (3) Spiritual maturity plus evidence testing equals glorification of God to the maximum in the great power experiment of the Church Age.
 - g. The spiritual impact of the invisible hero must be understood by the pastor in its five categories of personal, national, international, angelic, and heritage impact.
4. The pastor(c)teacher causes spiritual growth in one way only, and that is by communication, not by illustration or being an example. Every pastor has a sin nature and will fail. No one grows by seeing the example of the wonderful life of a pastor; there must be communication of doctrine. That's the key to the spiritual gift.
- a. There is no spiritual growth or momentum in the Christian life through program churches, Christian fellowship, or Christian service.
 - b. The only means of spiritual growth is the perception, metabolization, and application of the mystery doctrine of the Church Age.
 - c. No believer advances in the Christian life through any form of works, or by following the example of some pastor, or by sacrifice, service, or interaction with other believers.
 - d. Spiritual advance can only occur through postsalvation epistemological rehabilitation.
- Q. What happens to the men to whom God the Holy Spirit gives the gift of pastor(c)teacher?
- 1. Some male believers never recognize that they have the gift, for it can only be identified by spiritual growth, and they have none.
 - 2. Some male believers recognize the gift, but negative volition toward doctrine ends any use of that spiritual gift.
 - 3. Other male believers recognize the gift, but are never properly prepared to use it. They rush into a pulpit without seminary training or even human maturity. These pastors are a drag, troublemakers, legalistic, full of inordinate ambition and inordinate competition, and they teach false doctrine, beginning with spirituality.
 - 4. Other male believers identify their spiritual gift as that of pastor teacher, and they begin a somewhat lengthy and often very painful function of preparation, to include military service, undergraduate work, and graduate work in theological seminaries and universities.
 - a. What about those who discover they have the gift after they already have a family and job? It's too late for them to go to seminary. However, God will still honor their discovery of their gift.

- b. All too many men deprive their families and wives by attending seminary. Once a man marries, he has a responsibility to his family. The man who does not care for his family is worse than an unbeliever, the Bible says. So once you have a family, you cannot stop and prepare academically.
 - c. There are a few exceptions to this, but never where children are involved! To attend seminary while starving your family is not honoring to the Lord!
 - d. Therefore, anyone who even suspects he has the gift ought to remain single and not marry until his preparation is complete if possible. If not, it may work if his wife works while they are still childless.
 - e. The point is that once you begin preparation, that will be the key to your ministry. Remember that God uses prepared men, not unprepared men. It took Moses forty years to prepare for his job; it took Joseph fourteen years. God always uses prepared men, not unprepared men.
5. Of those male believers who are properly prepared, some never find pulpits in which they can communicate and express their spiritual gift.
 6. Therefore, lack of placement is no reflection on the prepared person, but on the apostasy of that generation. Nevertheless, God honors their preparation and blesses them in the other activities of their life.
 - a. Often, in times of great national disaster, as in a war, God uses these men to step in the gap. It usually takes a war or great national disaster before an apostate generation to wake up. Once they do, there is a tremendous demand for prepared persons to teach the Bible.
 - b. Therefore, a prepared man with the gift should wait somewhere where he can continue his preparation under accurate Bible teaching.
 7. Those prepared men without placement in pulpits will act as condemnation on that generation at the Judgment Seat of Christ.
 8. Other male believers with the gift of pastor(c)teacher and proper preparation are placed in pulpits, and they cause spiritual growth through faithful teaching of the mystery doctrine of the Church Age and the mechanics of the protocol plan.
- R. The Profile of the Pastor Amplified.
1. God uses prepared men with the spiritual gift of pastor(c)teacher. Such prepared men become a major issue in whether a client nation survives or not. Such prepared men also determine the quality of missionaries in the mission field.
 2. The spiritual gift of pastor(c)teacher is a matter of God's grace. The function of the spiritual gift of pastor(c)teacher is always a grace factor. Just as you are the beneficiary of God's grace, so is the pastor. Remember that while the pastor has a spiritual gift whose authority resides in his communication of Bible doctrine, he is basically just another person like you are, and he is grace(c)out just as you are daily.
 3. If God doesn't promote you, you're not promoted. If God doesn't promote a

- pastor(c)teacher, he is not promoted.
4. God promotes under two conditions: the man is prepared, and the man is faithful in studying and teaching.
 5. The Gospel ministry is a matter of God's grace, more grace, and much more grace. No pastor earns or deserves the privilege and opportunity of communicating Bible doctrine.
 6. God does require faithfulness. Faithfulness demands that the pastor(c)teacher become, above all things, a plugger.
 7. Therefore, there are four rules related to the ministry.
 - a. God uses prepared men.
 - b. God uses faithful men.
 - c. God uses doctrinal men.
 - d. God uses mature men.
 8. In finding God's billet for the communication gifts, the gift of pastor(c)teacher functions under the three P's
 - a. Preparation is a continual function.
 - b. Patience is a very important teaching aid.
 - c. Perseverance refers to teaching accurately and consistently, and repeating again and again and again. The objective of inculcation demands lots of repetition.
 9. Scripture documents these principles.
 - a. Matt 25:21, "Well done, good and faithful servant. You have been faithful in a few things; I will make you ruler over many things. Enter into the happiness of your Lord." God demands faithfulness from the pastor. He doesn't have to be scintillating or some super personality. He must be faithful in studying and teaching and communicating Bible doctrine. It is far better to be a plugger than to be a scintillating rising and falling star.
 - b. 2Timothy 4:2, "Preach the Word. Be ready in season and out of season. Therefore, reprove, rebuke, exhort with all patience and instruction."
 - c. Eph 4:13(c)16, "Until we all attain the objective because of the system from doctrine and by means of the epignosis knowledge from the Son of God, resulting in a mature believer to the measure of the maturity of the fullness of Christ, in order that we no longer be childish and driven out of control by every wind of false teaching..., but by teaching doctrine associated with virtue(c)love, that we may cause them to grow up with reference to the all things with reference to Him who is the head, even Christ, because of Whom the entire body being joined together in one body and being inculcated by every joint of supply [the function of the spiritual gift of pastor(c)teacher] on the basis of the operational power in measure of one pastor(c)teacher for each part [the congregation], resulting in its edification by means of virtue(c)love."
 - (1) Some believers are thinkers and some believers are doers. Every pastor must be a thinker and motivate his congregation

to become doers. To become a thinker the pastor must become a student of the word of God.

- (2) The pastor can motivate doers in two ways: the wrong way and the right way. The wrong way is motivation through the personality of the pastor. The right way is motivation through the faithful teaching of the word of God.
 - (3) The spiritual leadership of pastor or missionary must be based on the power of the word of God, not on the dynamics of personality. We cannot follow a personality; we can only follow the doctrine.
 - (4) "The objective" is spiritual maturity, the PLEROMA status ("the fullness of Christ") of the invisible hero.
 - (5) The "system from doctrine" is postsalvation epistemological rehabilitation(c)(c)perception, metabolization, and application of New Testament Bible doctrine.
 - (6) "The all things" refers to the unique characteristics of the Church Age, the protocol plan of God for the Church Age, the unique spiritual life of the Church Age, the manufacture of invisible heroes, the glorification of God as the tactical victory of the Church Age.
 - (7) The spiritual gift of pastor(c)teacher is not only the means of inculcation of the mystery doctrine of the Church Age, but the vital link in perception, metabolization, and application of doctrine as the only means of spiritual growth and glorification of God. Therefore, the pastor(c)teacher in this analogy is the "joint." Therefore, the congregation is no stronger than the pastor.
- d. "He who does not go forward goes backward." A pastor can only stand in one place and teach. People will come and go. Their interest will rise and fall. People will have different concepts about what is important in their life. The pastor can only stand in one place and be faithful in teaching. God handles the people who come or don't come; that is not the concern of the pastor.
 - e. 2Timothy 2:15, "Be diligent; study to present yourself approved to God, a workman who does not need to be ashamed, handling accurately the Word of Truth." It takes years of study to handle accurately the Word of Truth.
10. Therefore, the issue is not face(c)to(c)face teaching versus non(c)face to(c)face teaching, but the accurate communication of the mystery doctrine of the Church Age, including the protocol plan, our portfolio of invisible assets, the ten problem(c)solving devices, and all the details necessary for the manufacture of invisible heroes.
- S. The Problem of Christian Fellowship.
1. The problem of Christian fellowship originates from the trend to emphasize relationship with people over relationship with God. Therefore, people emphasis takes precedence over God emphasis.

2. Interaction with people becomes the criterion of the Christian way of life instead of the execution of the protocol plan and the glorification of God.
3. It's not that Christian fellowship is wrong, but it is overemphasized so that today believers are not growing spiritually. Therefore, the emphasis on Christian fellowship is producing losers.
4. Christian Fellowship Principles.
 - a. Christian fellowship is never a substitute for fellowship with God.
 - b. Christian fellowship is never a substitute for learning Bible doctrine.
 - c. The execution of the protocol plan and subsequent glorification of God only occurs through the consistent perception, metabolization, and application of Bible doctrine. You should be able to distinguish between learning doctrine and Christian fellowship.
 - d. Execution of the protocol plan and subsequent glorification of God does not occur through Christian fellowship.
 - e. God always provides a right pastor for positive volition.
 - f. No one is everyone's right pastor.
5. There are two problems related to the myth of Christian fellowship.
 - a. The problem of unrealistic expectation.
 - b. The problem of role model arrogance. (See point 18.)
6. Unrealistic expectation is defined by people not being loved the way they want to be loved or treated the way they want to be treated. As a result, they develop an interposing frustration which destroys interaction in human relationship.
7. Unrealistic expectation becomes the motivation for at least three things.
 - a. Unrealistic expectation becomes the basis for selecting a local church that emphasizes fellowship, young people's programs, etc.
 - b. Church hopping results as people continue to seek being treated and loved the way they want. In the demand syndrome, they demand that you love them though they are obnoxious.
 - c. They demand attention from a pastor or a group. This demand syndrome from arrogance means any interaction with people will be disastrous.
8. Unrealistic expectation is a problem in every human relationship, including marriage, friendship, romance, and Christian fellowship.
9. Role model is defined as the proper or customary function of a person. Society and people in general have assigned certain customary functions to certain activities in life. This includes such people as politicians, ministers, evangelists, husbands, wives, teachers, public servants, police officers, pastors, etc.
10. When anyone departs from the role model, he becomes the object of public reaction. Hence, he is condemned, judged, criticized, and maligned.
11. Individuals and society in general like to see everything in its proper place and resent any deviation or lapse.
12. Therefore, society in its arrogance has developed a double standard: one standard for the role model, and one standard for self. In this double standard, the individual excuses himself for his own sins, flaws, and failures,

but he condemns the role model for these same sins, flaws, and failures. He is shocked because he is so arrogant that he doesn't consider that he too sins.

13. Therefore, role model arrogance manufactures hypocrites and legalists, those who gossip, criticize, slander, and malign their victims.
14. Role model arrogance imposes impossible standards on others, ignoring the point of doctrine that everyone has an old sin nature and uses it, including pastors, evangelists, politicians, police officers, etc.
15. Role model arrogance manufactures hypocrisy in the clergy and legalism in the congregation.
16. The combination of unrealistic expectation and role model arrogance intensifies the problem of both the execution of the protocol plan and the problem of Christian fellowship. The intensification is two(c)fold.
 - a. The function of the double standard by which people justify self and condemn others.
 - b. The practice of legalism which distorts Bible doctrine in general, and Christian fellowship specifically.
17. You cannot change people.
 - a. You cannot change people to conform to your standards and expectations. Such an attempt only makes you miserable. (The exception is in the training of children.)
 - b. You cannot make a role model out of some person without becoming disappointed. Such disappointment will destroy you due to your subjective arrogance. The only true role model we should have is the one we develop in spiritual adulthood in our occupation with Jesus Christ.
 - c. All believers, including pastors and evangelists, are under one standard. Furthermore, all believers continue to possess the old sin nature and continue to sin after salvation and throughout the Christian life. God forgives one person's sins just as quickly as He forgives another person's sins, when the rebound technique is used.
 - d. You cannot change other people; you can only change yourself. This is done by the consistent perception, metabolization, and application of Bible doctrine. Only by changing yourself can you avoid unrealistic expectation and role model arrogance.
 - e. You cannot change yourself through Christian fellowship, but only through perception of Bible doctrine. Your relationship with God is the major issue. When that is straight, then your relationships with people will fall into line.
 - f. Changing yourself is a matter of consistent postsalvation epistemological rehabilitation, from which comes the consistent use of the ten problem(c)solving devices of the protocol plan of God. There is no problem too great for these devices. The most dramatic change in the life of any believer occurs when he is using all ten of these problem(c)solving devices.
 - g. It is a combination of self(c)righteous arrogance plus crusader

arrogance which seeks to change people by imposing on them a double standard. Therefore, frustration comes to the person involved in unrealistic expectation combined with role model arrogance. This combination always creates monsters, too many of which are believers.

18. Relationship with God must precede relationship with people. Christian fellowship is secondary to perception of doctrine. Christian fellowship is never a substitute for fellowship with God or for learning Bible doctrine. Christian fellowship is not the source of spiritual growth or momentum
 19. Christian fellowship has seven great disadvantages.
 - a. It establishes wrong priorities in the Christian life through the influence of confused believers.
 - b. It is a distraction from Bible doctrine through preoccupation with romance or friendship.
 - c. It is the acquisition of legalism through association with legalistic and arrogant believers.
 - d. It involves anti(c)nomianism, therefore association with promiscuous believers, which is also distracting.
 - e. Using Christian fellowship as a dating bureau or a marriage pool is a distraction from growing in grace.
 - f. Christian fellowship often results in acquiring erroneous views of doctrine, or the ridicule of doctrine in a group of Christian believers.
 - g. Christian fellowship uses people as a crutch rather than learning and using the ten problem(c)solving devices of the Christian way of life.
 20. Christian fellowship does have some advantages.
 - a. Lifetime friendships develop among positive believers while they're growing in grace.
 - b. Encouragement from conversations among believers of like faith and practice.
 - c. Avoiding the outside problems of peer pressure when your fellowship is with relaxed believers.
- T. Volition determines the pastor's function.
1. The gift of pastor(c)teacher is designed to communicate the protocol plan of God in this Church Age, specifically, the whole realm of Bible doctrine. This is accomplished through the ICE principles; i.e., isagogics, categories, and exegesis. Learning under the ICE principle of communication is the only way believers can be edified enough to avoid these pitfalls.
 2. Certain generations in the Church Age will be apostate. In these generations, men with the gift of pastor(c)teacher may even prepare thoroughly, but find no pulpit; and evangelists will not be heard.
 3. Nevertheless, the existence of these spiritual gifts unplaced and unheard stand as a condemnation to that generation of apostasy. In such cases, God blesses the gift of pastor(c)teacher and evangelism in other ways. That means such men will find success in other areas of life.
 4. In normal generations where positive volition exists, there are many outlets and many opportunities for the communication gifts: pastor, teacher,

missionary, evangelism, administration and teaching in Christian schools, or a written ministry.

- U. The minister must communicate the mystery doctrine.
 - 1. The emphasis of the ministry is related to grace. Ephesians 3:8(c)9, "To me, the very least of all saints, this grace has been given to preach to the Gentiles the unsearchable riches of Christ, and to make known to all what is the dispensation of the mystery which has been concealed from ages [theocentric dispensations] in the God who created all things."
 - a. Jesus Christ is the creator; the mystery doctrine was concealed in Jesus Christ until the dispensation of the Hypostatic Union.
 - b. The concealment of the mystery doctrine relates to the royal family of God in the Church Age only. This doctrine was not revealed until Christ received His third royal patent at the right hand of the Father.
 - 2. Three categories of communication are important in presenting this mystery doctrine.
 - a. Momentum. There is no momentum in the spiritual life without the function of the pastor(c)teacher communicating specifically the mystery doctrine of the Church Age.
 - b. Mechanics. To understand the mechanics of how we live and how we advance and how we glorify God is extremely important.
 - c. Maturity. When we advance to spiritual maturity, we become invisible heroes.
 - 3. The primary responsibility of the gift of pastor(c)teacher is to study and teach, study and teach.
 - 4. All believers are dependent upon whomever is their right pastor for information about the mystery doctrine of the Church Age. From him they learn how to execute the protocol plan of God, how to become an invisible hero, how to glorify God, and how to meet the problems of life.
- V. Problems of Ministers.
 - 1. Many of the frustrations and complaints of ministers are related to lack of spiritual self(c)esteem. This means they have failed to attain spiritual adulthood.
 - 2. There are three categories of spiritual adulthood.
 - a. Spiritual self(c)esteem is characterized by cognitive self confidence.
 - b. Spiritual autonomy is characterized by cognitive independence.
 - c. Spiritual maturity is characterized by cognitive invincibility.
 - 3. Each stage of spiritual adulthood provides a category of suffering for blessing for the purpose of advancing one's spiritual growth.
 - a. Providential preventative suffering provides fantastic areas of suffering for blessing to the one in spiritual self(c)esteem.
 - b. Momentum testing is provided for spiritual autonomy to advance to spiritual maturity.
 - c. Evidence testing is provided for spiritual maturity for the maximum glorification of God.
 - 4. Too many pastors feel threatened and are consumed with inordinate ambition. They are willing to do anything to gather more people.

5. Some pastors suffer from the malady of the papal syndrome, which combines arrogance with power lust, resulting in ecclesiastical dictatorship instead of being teachers of the Word of God.
6. Some pastors have no congregation because they have violated a principle related to their spiritual gift. God uses prepared men.
7. Some pastors are dissatisfied with small congregations and lack of numbers. This gives them an inferiority complex which is nothing more or less than arrogance. A large number of small congregations well taught has a far greater impact than a few large congregations poorly taught.

W. The Common Sense Approach to the Pastor; How to Understand Your Pastor.

1. The more you know about the mystery doctrine of the Church Age and what it says about the pastor, as in our passage Ephesians 3:7-13 and 4:11-16, the better your attitude will be toward Bible doctrine and the greater your function in postsalvation epistemological rehabilitation.
 - a. In other words, without cognition of Bible doctrine, you cannot understand your pastor! You cannot understand what he's doing or why he's doing it; why he gets tough and hard-nosed; why he spends time explaining technical things which are boring to you, but very important.
2. The pastor is a male believer who has been graced out by a communication gift. More than anyone else, the pastor is the beneficiary of God's grace.
3. The pastor is neither to be worshipped nor despised. He is really to be given a hearing as a teacher of the Word of God. You cannot understand unless you listen to the content and profit from it.
4. It should be noted that pastors come in all sizes, shapes, and descriptions, as well as multifarious personalities.
5. You have the option as a believer of accepting or rejecting the Bible teaching of a pastor. But God has not given you the right to malign or judge the pastor.
6. The pastor is no better or no worse than anyone else at his particular stage of spiritual growth.
7. The appearance or the personality of the pastor is not the issue. His authority is related to the content of his message; the Bible teaching. When you tamper with the ministry of a pastor, you invite the wrath of God on your life; not because the pastor is any better than you are, but because his spiritual gift is from God.
8. Any pastor's ministry belongs to God. Therefore, God deals with his failures through the administration of double discipline.
9. If for some reason you discover that your pastor is not teaching Bible doctrine and you now realize that he should be, do not criticize him, even though he may be wrong in every possible way. Do not compare him with other Bible teachers, and don't make trouble for him. It is not your responsibility. If you are led to leave his ministry, do so without making a fuss and without judging him.
10. However, be sure of two things before you change pastors.
 - a. Be sure that the fault does not lie with you or some arrogant flaw in

you which has produced antagonism.

- b. Do not criticize, malign, or judge any pastor whose ministry you have rejected. You really can't afford it because the double discipline that was going to him is transferred to you. It isn't worth it. You postpone God's direct dealing with that pastor. Furthermore, this is the only way some pastors will ever receive blessing. For when God transfers their discipline to you for interfering (by your judging or maligning), He also increases logistical grace blessing to that pastor, even if he's wrong. Remember logistical grace doesn't work on the basis of your merit; it's all based on the justice of God imputing to God's perfect righteousness in both winners and losers. Many pastors are losers and they get a lot of blessing when others malign them and don't let the Lord deal with them.
 11. Every pastor is responsible to God, even if he has a hierarchy in a denomination over him. It is God who will deal with him.
 12. Good doctrinal teaching brings out the best and worst in any congregation. For the mystery doctrine of the Church Age produces either response and spiritual growth or reaction and cosmic involvement.
 13. There is no standard pastoral personality. To benefit from the ministry of any pastor, remember the simple principle: it's not the man but the message. Therefore, avoid personality conflict with the pastor, for it is his doctrinal message that produces your spiritual momentum, not his personality.
 14. The more a pastor grows spiritually, the more his congregation will be divided between positive and negative volition.
 15. No pastor can teach what he does not know himself.
 16. To be a faithful teacher, the pastor must have motivational virtue from personal love for God, not motivation from the approbation of the congregation.
 17. The pastor must deal with his congregation professionally through impersonal love. He must never feel threatened by peer pressure. No pastor should ever regard numbers as anything. It is no disgrace to have a small congregation.
 18. A pastor has no right to interfere with the privacy of the believer's priesthood and tell them they cannot listen to another pastor.
 19. God has called pastors to faithful teaching. This is the life of the pastor. It does not include counselling. The pastor is responsible to protect those being maligned or judged by others.
 20. There is no such thing as a "plurality of elders." There is one church and one officer at the top who runs the organization. But he is not to be a tyrant. He delegates authority and policy making authority to the deacons. It is not a dictatorship. In certain matters of administration, e.g., finances, the deacons are responsible to the congregation because they represent the congregation.
 21. The pastor should never handle money or property matters of the church.
 22. See the Doctrine of Role Model Arrogance.
- X. The Function of the Pastor, Ephesians 4:20-21. "But you did not learn Christ in this

way, if indeed you have heard Him and have been taught in Him, just as truth is in Jesus."

1. The pastor establishes his authority by teaching. He must have the proper spiritual gift, otherwise he cannot get the meaning out of the original language.
 2. He must have the proper preparation: academic discipline, self(c) discipline, moral courage, academic honesty, and good study habits.
 3. The royal family must have privacy to learn; therefore, the necessity of monologue in a group. The function of the believer's soul is to learn. Every pastor teaches within the framework of his own personality. He is a super(c)student of the Word.
 4. Personal time with members of the congregation is an infringement upon their privacy.
- Y. Biblical Documentation for the Pastor, Ephesians 3:7-13, 4:11-13; Colossians 1:23-29; 2Timothy 2:24-26; 1Timothy 3:1-9; Titus 1:6-9.
- Z. The Reward of the Pastor.
1. 1Peter 5:4, "When the Chief Shepherd [Christ] appears [Rapture], you [faithful pastors] will receive the unfading crown of glory."
 2. Phil 4:1 personalizes this concept, "Therefore, my brethren, loved ones [congregation who is respected for their faithfulness], deeply desired ones, my happiness and my crown, keep on being stabilized [winners of the crown of righteousness]."
 3. 1Thessalonians 2:19-20, "For who is our hope or happiness or crown of boasting [glory]? Is it not you in the presence of our Lord Jesus Christ at His coming? [At the Judgment Seat of Christ, those who have attained spiritual maturity are the crown of glory for the pastor.] "For you are our glory and our happiness."
 4. Heb 6:10, "God is not unjust to disregard your occupation and the virtue(c)love which you have demonstrated toward His person [occupation with Christ], because you have ministered to the saints and you keep on ministering to them."
 5. No pastor's ministry can be evaluated until the Judgment Seat of Christ. The basis for this reward is his faithfulness in studying and teaching Bible doctrine.
 6. The pastor's boasting or crown of glory is received because certain members of his congregation do two things by listening to his teaching of the Word.
 - a. They reach spiritual self-esteem.
 - b. They take the victory step to spiritual maturity, where they can receive their escrow blessings to glorify God to the maximum.
 7. So the happiness of the pastor comes from the positive response of those faithful to the teaching of the Word of God. The pastor's happiness is different from that of anyone else.
 8. Protocol believers are the basis for the pastor receiving the crown of glory.
- AA. Motivation of the Pastor-Teacher.
1. The pastor must be motivated by personal love for God. If you are motivated by love of people, you'll never make it. That motivation may be good for other

professions, but not for the ministry. The reason is because it's very discouraging to watch people fall asleep or advance so slowly. So the pastor must be motivated by his love for Jesus Christ.

2. Today, most pastors are motivated by ambition and arrogance. Being a minister and doing it right is most difficult. So it requires the greatest love of the Lord; not emotional love, but personal love for God from knowledge of Bible doctrine. This doesn't make the pastor better than anyone. But of everyone else, he must be the most saturated with Bible doctrine.

BB. Four Approaches or Four Laws of Logic.

1. Law of Identity or Affirmation. Everything is identical with itself, or is what it is. Therefore, we may affirm this of it. This is consistent with affirmative thinking, with which the Bible begins: "God is."
2. Law of Contradiction or Negation. Everything is not what it is not, and we may affirm this of it. The Bible never confuses opposites. Law and grace are antithetical and always will be. So we learn to rightly divide the Word of Truth under this law.
3. Law of Excluded Middle. Of two contradictions, one must be true; the other false. If one is affirmed, the other is denied.
4. Law of Sufficient Reason. All continuous thought must be rationally connected. Therefore, you are to infer nothing without a ground or reason. The starting point in continuous thinking is the affirmation of some knowledge by which the mind is necessitated to affirm or posit. Logical reason must be followed by logical consequences. And the relationship between them is the logical connection consequence. This involves relationship between cause and effect, whole and part.

CC. More on Preparation. (4/25/76 Philippians 2)

1. Preparation begins at the point of salvation, when the individual male believer receives from God the Holy Spirit the gift of pastor(c)teacher. The gift is given to male believers only. This is not in any way a slight to women, but an honor. As a responder, she cannot possibly be in accord with the principles related to authority for the gift of pastor(c)teacher
2. First there must be a cognizance of the resident gift to that male believer, sometime after salvation. Obviously, if he is ever going to prepare for the function of that gift, he must become aware of it. Such cognizance comes through the spiritual growth of the one with the gift. It takes doctrine for this awareness to occur. Constant positive volition toward doctrine and the daily function of GAP produces that initial spiritual growth which brings awareness of the gift.
3. Once awareness takes place, some very definite and specific preparation is called for. Every male who thinks he has the gift ought to consider: his age, his academic discipline potential, his predilection for languages, his family size, etc. The gift of pastor(c)teacher is not of any use to the person who has it, or to anyone else, without its proper exploitation, which means long preparation. The exploitation of the gift is to actually have a congregation, and to be teaching them from your own personal diligent preparation.
4. So special preparation means to get into a situation where you get treated

unjustly and unfairly; and where you are under abusive strict discipline and are able to stick it out. If you do not have a mean cruel boss, you can get this from the military. This is necessary for the inculcation of discipline. And there is no proper exploitation of the gift without this. This special preparation doesn't refer to academic discipline, but to tough, hard(c)nosed, strict discipline, which you must stay under long enough until it becomes a way of life. Tragically there are very few opportunities for such discipline. Therefore the military is the best place to receive this preparation.

5. Every pastor(c)teacher is regulated from above by the Lord Jesus Christ. This means that he must be self-regulating with regard to his study habits. This doesn't just occur overnight, but requires special preparation. (Of course there are exceptions, but this is the general rule.) Large amounts of humiliation is healthy in the preparation of a pastor, and is the only way certain forms of discipline are inculcated. Above all people, the pastor must have humility and its resultant teachability.
6. Academic training is essential. No man can stand up and teach his students and have compassion for them, without having first been a student himself. It helps him to appreciate some of the problems of being on the receiving end. In addition, academic training prepares the individual to think, to utilize and to exploit the gift of pastor(c)teacher.
 - a. Academic training must not only emphasize the original languages of Scripture, but it must relate its subjects to good exegesis and orthodox systematic theology. You must be academically prepared! God uses prepared men.
 - b. Often many of the normal things in life must be neglected to fulfill the ministry. Seminary should prove to you that you are just beginning, that you must study all day and all night! But you can't study to teach unless you are academically prepared.
 - c. It is not languages alone that prepare a pastor. The most important academic subject he must learn is systematic theology. For he must understand orthodoxy as it has been developed down through the centuries for almost 2000 years. This is the most important class you get at seminary. If you have languages without doctrine, you know nothing. Therefore, to stay on the orthodoxy line, you must know the doctrine.
7. The combination of military training and academic work in the classroom should develop both good self-discipline and those necessary study habits through which the pastor continues his own spiritual growth as well as feeding the congregation. Everything depends upon the pastor's study. Therefore, a man entering the ministry must recognize that all his life will be spent as a student. There never will be a time he is not a student, and he is constantly taking examinations every time he teaches.
8. There are two principles a pastor must remember.
 - a. God uses prepared men.
 - b. No pastor can lead his congregation beyond his own spiritual growth.
9. Preparation also involves inculcation in the field of honor and integrity. There

is a special system of professional ethics for the pastor. Professional integrity demands that he continue studying and teaching. He must be faithful in the little things which eventually leads to faithfulness in the big things.

- a. The pastor must be insulated against approbation lust, especially from the congregation. A pastor who preaches from the motivation to always please the congregation is never going to give them spiritual food. He is going to serve only desserts and lots of hot air. Such men make the mistake of preaching in accord with what would please their congregation. But a pastor must speak and teach to please God, not the congregation.
 - b. A pastor should have a wonderful sense of humor. He must be able to laugh at himself. He must be able to take legitimate criticism, appreciate it and utilize it. He must always do his job as unto the Lord. If God doesn't promote him, he is not promoted. He must avoid self-promotion.
10. This concept is a general application to which there are exceptions. A man who doesn't fit all these requirements need not get discouraged. For if he truly has the gift of pastor(c)teacher and keeps plugging consistently in Bible doctrine, God will use him and put him in the ministry. For if God wants him in the ministry, God will open up the means for his further training and preparation in whatever he lacks, and he will arrive in the ministry in God's perfect timing.
- DD. The pastor must be alert against certain techniques used constantly against Bible doctrine.
1. Name Calling Devices. This is a debater's technique. If you can't meet his argument, malign him. This even extends to belittling any doctrine you don't understand. This is used by liberal theologians to discredit the Blood of Christ. So in this technique, you blaspheme doctrine and malign the pastor-teacher.
 2. The Virtue Word. Here, some generality is used to sidetrack the investigation of Biblical evidence. It is used in speaking of our Lord Jesus Christ in a patronizing manner, e.g., "the wisest of men," "the flower of humanity," but still only a man (instead of recognizing Him to be the God-man).
 3. The Transfer of Authority, Sanction, or Prestige. This is used to transfer from something respected or revered to an idea that would not be acceptable on its own merit. This is used to undermine the authority of the Scriptures.
 4. Unwarranted Employment of Testimonials. This is bolstering up or tearing down a shaky idea by the testimony of someone greatly respected. The idea itself won't stand on its own because it's false doctrine, so get someone respected to say it's true.
 5. Unimpeachableness of United Opinion. This is using the opinion of the hoi poloi to bolster a false concept. Just because everyone is for it doesn't make it right. The majority is rarely right.
 6. Card Stacking. This is the employment of half-truths, mixed with statements of truth, to get a false doctrine accepted as the truth. This includes lifting out of context a partial statement and treating it as a complete statement.

7. The Band Wagon Theme. This is the trick of getting false doctrine accepted by the statement: "All scholars agree." You rarely find two who agree! Or, "everybody is doing it." This has the connotation of saying, "for the sake of unity, climb on the bandwagon and go with the crowd." This trick is used by pastors who are more concerned with the program of their church than with the communication of doctrine.
- EE. The ICE Principle. Bible doctrine must be taught based on three principles.
1. Isagogics is the historical setting of the passage.
 2. Categories is the systematic theology developed from combining Scripture with Scripture.
 3. Exegesis is the grammatical and syntactical analysis of the passage from the original languages.
- FF. Distinctions related to the Authority of the Word of God.
1. Revelation comes from God.
 2. Inspiration is the divine means employed by which doctrine is accurately transmitted to the writers of the Canon.
 3. Illumination is the Holy Spirit's enabling ability on the mind of the pastor-teacher, giving him the ability to communicate this doctrine.
 4. Interpretation is the pastor's verbal expression of Bible doctrine to his congregation. This also requires the filling of the Spirit.
 5. If the pastor studies under the filling of the Spirit, the Holy Spirit provides the power of concentration, organization, and interpretation, provided he is a prepared person.
 6. If the pastor teaches while in the divine dynasphere, the Holy Spirit provides the power of communication within the framework of his own individual personality.
 7. All of this is so important as stage one of Operation Z.
- GG. Accommodation Versus Communication.
1. The pastor either accommodates or communicates to his congregation. Like spirituality and carnality, this is a mutually exclusive situation.
 2. Accommodation neutralizes the communication of doctrine, while communication of doctrine destroys the rapport built by accommodation to a congregation. The pastor is mandated by the Bible only to communicate.
 3. Accommodation is patronizing the congregation. Communication is a blessing to the congregation. One hospital call could deprive an entire congregation of understanding a passage.
- HH. Categories of Pastors.
1. There are three categories of pastors who cannot lead their congregation to spiritual maturity.
 - a. The cosmic pastor is distracted by some form of works, crusades, or social action, being very moral, arrogant, and self(c) righteous. He is ignorant of the plan of God, the Word of God, and has no common sense. The cosmic pastor lives in cosmic one and cosmic two and is totally disoriented to reality.
 - b. The baby or immature pastor has never learned Bible doctrine and so spends most of his time in the cosmic system. He does evangelize his

congregation weekly, plus giving them little moral lectures and preaching against taboos. He high(c)profiles his own personality while low| profiling the Word of God.

- c. The adolescent pastor teaches some truth, but is distracted by various forms of high profile. He is selling his own personality rather than teaching doctrine. This is done by visiting the sick, calling on the congregation, and conducting programs; therefore he doesn't have the time to study. He has some truth, but it's buried in his arrogance, inordinate ambition, programs, and gimmicks. He is ambitious for approbation. He can be a pseudo-intellectual, a crusader, a bleeding heart, self-righteous, a pleasing personality, or arrogant. He appeals to those who are negative toward doctrine.
2. The only pastor eligible is the mature pastor. Through his faithful Bible teaching, personal study, and avoiding high profile distractions, he advances in the divine dynasphere to gate eight and leads his congregation there. He is prepared academically, understands all the major issues in theology, and recognizes that the issue is not his personality but his teaching. He recognizes the principle of John 3:30, "He increases . . . I decrease."

Positional Truth ["in Christ"]

1. The mechanics of positional truth are found in Acts 1:5; 1Corinthians 12:13 [mechanics]; Ephesians 4:5 [principle]. In other words, at the point of salvation every believer receives 36 things. Five of these are directly accomplished by God the Holy Spirit, one of which is the baptism of the Spirit whereby He takes us and enters us into union with Jesus Christ.
2. Positional truth belongs to the carnal as well as the spiritual believer, to the supergrace believer and the reversionist — 1Corinthians 1:2, 30.
3. Positional truth protects the believer from divine judgement in eternity. Being in union with Christ means that we share His life [eternal], His righteousness [+R, which means it is impossible for us to be judged at the great white throne], His sonship, His heirship, His priesthood, His election, His destiny, His kingship. Romans 8:1.
4. Positional sanctification qualifies the believer to live with God forever. If you are going to live with God forever there are certain things you must have: eternal life, +R — 1John 5:11,12; 2Corinthians 5:21. The believer enters into union with Christ, he shares the life of Christ, the righteousness of Christ, therefore he is qualified to live with God forever, he has the same kind of life that God has, the same kind of righteousness that God has.
5. Positional truth explains both election and predestination. The principle is that in eternity past Jesus Christ was elected by God the Father, so Christ is elected. In electing Christ He also gave Him a destiny. When we enter into union with Christ we share the election of Christ, we share the destiny of Christ; therefore we are pre designed, foreordained by virtue of union with Christ. Remember that Christianity is a relationship: union with Christ, not a religion.
6. Positional truth produces a new creature in Christ — 2Corinthians 5:17.
7. Positional truth guarantees the eternal security of the believer — Romans 8:38,39.
8. Positional truth exists in two categories: retroactive and current. When Jesus Christ died on the cross the sins of the old sin nature were poured out on Him and judged, human good was rejected. When we accept Christ as saviour we enter into union with Christ as He is seated at the right hand of the Father. But we also enter into union with Christ as He was upon the cross. We are identified with Christ in His death, we are identified with Christ in His resurrection and ascension. Retroactive positional truth is identification with Christ in His death — Romans 6; Colossians 2:12; 3:3. Current positional truth is identification with Christ in His resurrection.
9. The implications of current positional truth. They all have to do with the fact that we share what Christ has. Christ is seated at the right hand of the Father, we share everything that Christ has and is.
 - a. Christ is eternal life — 1John 5:11,12.
 - b. Christ is absolute righteousness — 2Corinthians 5:21.
 - c. Christ is elected, we share His election — Ephesians 1:4.
 - d. Christ has a destiny, we share His destiny — Ephesians 1:5.
 - e. Christ is the Son, we are in union with Christ, we share His sonship — 2Timothy 2:1.
 - f. Christ is the heir, we share His heirship — Romans 8:16,17.
 - g. Christ is sanctified, we share His sanctification — 1Corinthians 1:2.

- h. Christ is a King, we share His kingdom — 2Peter 1:11.
 - i. Christ is a high priest, we share His priesthood —Hebrews 10:10-14.
10. The characteristics of positional truth.
- a. It is not an experience, it is neither emotional nor ecstatics.
 - b. It is not progressive, it cannot be improved in time or eternity.
 - c. It is not related to human merit or human good. Grace escalates divine good and excludes human good.
 - d. Positional truth is eternal in nature, it will last forever.
 - e. Positional truth is known only to the Word of God.
 - f. Positional truth is obtained en toto at the moment of salvation. It is accomplished by means of the baptism of the Spirit, one of the 36 things we receive at the point of salvation.

The Doctrine of Pride

1. Pride is the basic mental attitude sin - because it always has a counterpart. Pride is the worst of the mental attitude sins - because it always has a counterpart. Long before Satan's pride showed his approbation lust showed. As he went around heaven everyone was impressed with his beauty. Satan was listening to this impressiveness long before his pride ever showed up. Pride was the original sin of Satan, pride is a part of a counterpart. Pride is lofty self-respect, high esteem for one's self, making an issue out of yourself. Vanity is empty pride in respect to one's person. vanity merely means pride without even having an excuse for being proud. When pride is show in the field of contempt it is called superciliousness.
2. Pride was both the original sin of Satan and the motivator for his fall - Isaiah 14:12-14. Ezekiel 28:14-17 tells us how he came to say this. Pride is an angelic sin and the greatest of all creatures, Satan himself, fell in this way.
3. Pride is also a human sin. Categorically pride is the basic mental attitude sin, yet it never stands alone, it is never an island, it becomes a part of a counterpart. It is always joined or connected with some other sin. The pride in sin manifests itself when there is no pressure, but as soon as there is pressure up comes the counterpart, whatever it may be - jealousy, cowardice, maligning, judging, vindictiveness, implacability, etc. All arrogant people are totally different under pressure. Pride is also said to be a human sin - 1Timothy 3:6; 6:3,4.
4. Pride is related to personal reversionism. Pride is not only a sin but it is also a spiritual condition - Psalm 10:2-4. Believers rejecting Bible doctrine are also in a state of arrogance. It is arrogance to think that you can get along without something that God has provided - your daily spiritual food. Describing the unbeliever type reversionism in Romans 1:30, he is said to be a slanderer. This is a verbal sin which is a counterpart to pride.
5. Pride is related to national reversionism. There are five cycles of discipline in national reversionism. The second discipline is divine judgement against the economy. At this stage of discipline pride is mentioned as the biggest characteristic. In the second cycle of discipline when you have depression or recession and the economy falling apart the chief sin related to it is always the sin of pride - Leviticus 26:19. Often the reason why you have depression or a recession is because government officials interfere with the economy. The juggle the economy and interfere with business. There is a divine law that says that in the economy free enterprise must prevail, and wherever you have a recession under free enterprise it is to eliminate the unfit and to improve the quality of services rendered. 2Chronicles 32:26 - there is an answer to this. It comes from the field of humility in government. Cf Isaiah 9:9. National pride is also associated with the administration of the fifth cycle of discipline - Isaiah 28:1-3. Hosea 7:10-14.
6. Pride in relationship to God - 1Samuel 2:3. The Hebrew says, "Arrogance shall come out of your mouth, therefore do not boast [or multiply] conversations." In other words, if you have pride and you put pressure on it out comes conversation - verbal sins. Pride also rejects the principle that Jesus Christ controls history - Daniel 4:37, Nebuchadnezzar recognized that when he was in pride he had rejected this principle, and because of it he was humbled. The principle of pride related to Jesus Christ is given in the dissertation on blind arrogance - Matthew 19:27-20:34.

7. Positive volition toward doctrine insulates the soul from pride. In his famous speech Elihu is Job 33:16,17 - the function of GAP and Bible doctrine in the right lobe is the way in which God stops His discipline and protects from the pride complex. Proverbs 8:13; 11:2 - the answer is wisdom, it removes pride.

Doctrine of Pride (revised)

2/27/78 (See the Doctrine of Cosmic One) nb2

- A. Definition
1. Pride is the basic mental attitude sin. It is the quality of exaggerated self-esteem, conceit, subjective thinking, and arrogance.
 2. It is lofty self respect. It is high esteem of oneself whether real or imagined.
 3. Vanity is empty pride. Pride which has no attainments or possessions, but has excessive desire for attention, approval, and praise from others.
 4. Words used for pride include conceit, egotism, haughtiness, vanity, arrogance, vain glory, superciliousness, megalomania, and pomposity. Arrogance is maximum pride.
 5. Bad manners are a manifestation of arrogance.
- B. Pride was both the original sin of Satan and the motivation for his fall, Isaiah 14:12-14.
1. "I will be like the Most High God." Satan was the greatest creature ever to come from the hand of God. He had the greatest beauty, personality, and intelligence. He assumed he was as great as God. All arrogance assumes divine prerogatives. When you judge someone else, you assume the mental attitude of Satan. The desire to be well-thought of by others is subjective arrogant thinking.
 2. Satan thought he could overthrow God. In his arrogance he didn't understand the attributes of God. Ezekiel 28:14-17 emphasizes Satan's pride and approbation lust. There never was equality in the angelic realm. Satan was the personal aid to Jesus Christ. *You were the anointed cherub furthermore, I placed you there. You were complete in your ways from they day that you were created until revolution was found in you. By the abundance of your commerce, your inner life was filled with evil and you sinned. Therefore, I have cast you are profane from the mountain of God and I have destroyed you from the middle of the strones of fire your right lobe was lifted up because of your beauty. You have corrupted your beauty with your splendor.*
 3. Satan was arrogant because of his beauty. Human arrogance is offset by the ability to think and to relate yourself to life. The soul is designed by God to offset arrogance. You have the ability to think and look at yourself without a thought about how good or bad you look.
 4. Self-consciousness is not arrogance. Arrogance is subjective thinking related to self-consciousness of the soul. Satan corrupted his wisdom. We are all given a certain amount of wisdom or objectivity. It is destroyed by arrogance. Satan's subjectivity destroyed his wisdom. Arrogance destroys outer beauty. This doesn't mean ugly people aren't arrogant.
- C. Pride is a human sin.
1. Pride is the basic mental attitude sin, and as such, it attracts other mental sins. For example, the arrogant person always sees someone who has more of what makes the arrogant person arrogant, e.g., beauty, personality, or ability. This causes jealousy. These two mental sins always travel together. All arrogant people are jealous. Pressure put on arrogance causes jealousy

- to pop up.
2. Inevitably, this person will be petty in the area of his jealousy. If the arrogant person is petty, he also becomes vindictive. If vindictive, he becomes implacable. Arrogance, jealousy, pettiness, vindictiveness, and implacability go together. Arrogance never travels alone.
 3. Arrogance demands total attention from everyone in the periphery. All arrogant people are totally different under pressure. They are weak people. Other mental attitude sins come up under pressure. Pride is the only disease which makes everyone sick except the one who has it.
 4. In 1Timothy 3:6, the neophyte has blind arrogance. He is proud of his self-righteous virtuous life.
 5. 1Timothy 6:3-4 teaches that those who reject doctrine are arrogant, and intrude with false doctrine.
 6. 2Timothy 3:2 says that rejection of authority is a part of arrogance.
 7. According to 1John 2:15-16, to love the world means living in Satan's cosmic system. Arrogance of life is love of the world or worldliness. If you think human good and evil, then you are worldly. You cannot have arrogance and function inside the divine dynasphere.
- D. Pride is related to personal reversionism, Psalm 10:2-4. In pride, the pursues the
1. Spiritual bullying comes from arrogance. You assume that your norms and standards should be superimposed over others.
 2. Pride in males is more obvious than in females. Women use their emotions, nagging, and crying to gain control of others. This comes from some of the sweetest females of all. In reality, authority is their best protection. Arrogance is much more dominant in the female of the species. They will incite compassion in order to get their way. Proverbs 16:18, "Pride precedes destruction, and before a fall, arrogance of spirit prevails."
 3. Arrogance will lead to a combination of punitive actions from God, along with much self-induced discipline. We make our own misery when we carry arrogance around.
 4. Unbeliever reversionism related to pride is found in Romans 1:30.
 5. Childhood arrogance comes from parents wanting to win the affection of their children rather than establishing their authority. They create monsters in their children. Many arrogant people had permissive parents. All self-centeredness is related to arrogance.
 6. James 4:4-7, "God makes war against the arrogant." Arrogance makes the believer the enemy of God. Humility is grace orientation. The arrogant person appoints himself God's enemy. 8. 1Peter 5:5-6. Arrogant believers seek to control others through pseudo-norms, taboos, being critical, maligning, etc.
- E. Arrogance is related to national reversionism.
1. Pride is mentioned as the characteristic of national reversionism. Leviticus 26:19, "I will break down your pride of power." The economy is destroyed to stop arrogance.
 2. In 2Chronicles 32:26, Hezekiah humbled the pride of his right lobe so that the wrath of Jehovah did not come on the Jews.

3. The Jews were destroyed because of national arrogance, Isaiah 9:9.
4. National pride is related to the fall of Moab, Isaiah 16:6.
5. Arrogance leads to a manifestation in boasting, Isaiah 28. Therefore, arrogance divorces the individual from reality. Discipline is the only way to bring that person or nation back to reality.
 - a. An example of this would be the woman who assumes that every male who smiles at her is in love with her. She begins to hallucinate that she is in love with someone. It becomes so real to her that she thinks it has actually happened. She is totally arrogant and divorced from reality.
 - b. The male just thinks everyone is in love with him. Even if he is rejected, he thinks the woman is only fighting her real feelings of love for him. He feeds his own ego on the compliments of others.
 - c. These kind of people become troublemakers in a local church because of their hallucinations.
6. Arrogance brings down the worst discipline from God and causes the greatest self-induced misery. Arrogant people can never get to reality.
7. Isaiah 28:1-3 describes the national pride of the Northern Kingdom prior to the fifth cycle of discipline. People drink to maintain their disassociation from reality. Arrogance produces divorcement from reality which is strengthened by a lot of drinking. When the Assyrians came along, they weren't real to the Jews of the Northern Kingdom.
8. Arrogance results in hallucinating. Drugs can be used to maintain the hallucinations. God punishes this type of arrogance by bringing the person back to reality. The reality is too much for them psychologically.
9. In Ezekiel 7:10 Behold the day (the 5th cycle of discipline) is coming has your doom has come forth the rod of discipline has sprouted because arrogance sprouted. The Jews were divorced from reality and not prepared to meet the enemy. Conceit breeds defeat. Arrogance makes people unprepared for battle.
10. Hosea 7:10-14. Thought the arrogance of has testified against them, then have not returned to Jehovah their God, nor have they sought Him in spite of warning discipline. So Ephraim (the northern kingdom) has become like a silly woman without sense. They call to Egypt for help; they go to Assyria. When they go, I will spread a net over them; I will bring them down like birds from the sky. I will punish them according to doctrinal teaching. Woe to them for they have strayed from Me. Destruction (the 5th cycle of discipline) is theirs. They have revolted against Me when I would have redeemed them. Then they speak lies against Me and they do not cry out to Me from their right lobe although they kept screaming on their beds, for the sake of grain and new wine, they have assembled for worship [they only went to church to get God to prosper their crops]. They have revolted against Me and therefore they have been destroyed. People always run to someone else when they are about to be destroyed. The Jews were like fickle silly women. They only went to church to get God to prosper them economically. When they revolted against God, they were destroyed.

F. Pride related to God.

1. 1Samuel 2:3 says that when you judge, that's arrogance. It is arrogance directed toward God, because only God has the prerogative of judgment. The same thing is true when you try to punish other believers. Arrogance toward God is blasphemy. **Do not boast any more with arrogance; arrogance will come out of your mouth, for Jehovah, the God of omniscience, and by Him, actions are examined.** God is the Judge and Jury over all of us, so that when we gossip and malign and criticize, you have assumed the prerogatives of God. When you try to punish others, you are assuming the prerogative of God.
2. Hannah was arrogant and beautiful. She became jealous of the other wife. She was disciplined from her jealousy. She recovered and became the mother of Samuel. She was determined to stay with the cure, Bible doctrine. Jealousy was a manifestation of her arrogance. But she recovered.
3. Pride rejects the principle that Jesus Christ controls history. When you start to fall apart, panic, or get upset because of historical catastrophe, this is a demonstration of arrogance because you are saying that Jesus Christ does not control history. You have to remember everyday that the Lord controls history, including all coming catastrophe. When you give up, you are saying that you control history; but Jesus Christ does. Arrogance makes you forget this, Daniel 4:37. **Now, I, Nebuchadnezzar, praise (honor and exalt) the Lord of heaven (the Lord Jesus Christ) for all His works are doctrine and His ways are justice; furthermore, He is able to humble those who walk in arrogance.** It took him seven years to recover. He is able to humble those who walk in pride.
4. The principle of pride related to Jesus Christ is found in the dissertation on blind arrogance, Matthew 19:27-20:34.

G. Positive volition to doctrine insulates the soul from pride and at the same time roots out pride.

1. Not all arrogance is easy to spot or well-defined. What people often never see is, the source of their sins is arrogance. Arrogance is the cause of disease called pride. The manifestations of this disease are other mental attitude sins and verbal sins.
2. Only learning pertinent doctrine can make us aware of deep-seated pride. When you learn doctrine directed toward yourself, you react and resist if you are subjective. You must be objective about yourself when Bible doctrine is your focus.
3. Job 33:16-17 says that Bible doctrine is the only way to deal with the source of the disease. **Then he opens the ears of men (gap) and He seals their instruction that He may turn aside from His discipline and protect that man from the pride complex.** Proverbs 8:13 An arrogant person can easily say untrue things about someone else because he is divorced from reality, and someone equally stupid will always believe him. People believe it because they don't like the person who is being maligned, whether it is true or not. You believe what you want to believe. **The respect for the Lord (occupation with Christ) is to hate evil, pride and arrogance, and the evil ways. A mouth**

of distorted things do I hate. People can stand up and say things that are not true about someone else, from the source of their arrogance and people believe it because they are disposed to believe it. Proverbs 11:2, **When pride comes, then comes dishonor, but with the humble is wisdom.** You cannot function under integrity and be arrogant. Someone once said, "The Sicilian tyrants never devised a greater punishment than jealousy related to arrogance."

- H. Pride and Psychology. The Bible deals with psychology thousands of years before the science of psychology developed.
1. Flaws can be real as failures of character, or pseudo flaws, in which a person's flair is mistaken for either arrogance or a flaw. MacArthur and Patton were both accused of arrogance, but they were often criticize. Others mistook flare for arrogance.
 2. Hangups are an obstacle in the normal function of life related to arrogance. A hangup results in becoming snagged in some form of subjectivity or abnormal thinking. All hangups are related to or are manifestations of pride. Arrogance under pressure by thought or circumstance cause the hangups or real flaws to appear in the life.
 3. Real flaws or hangups are the result of arrogance. Arrogance is a character weakness as well as a sin.
 4. Two kinds of hangups exist as a manifestation of pride.
 - a. Blind hangups or blind arrogance.
 - b. Known or perceptive arrogance.
 5. The symptoms of these hangups are called syndromes. Syndromes are symptoms typical of a condition. Syndromes are manifestations of pressure on some particular arrogance.
 6. Hangups are a hindrance to learning Bible doctrine. Arrogance rejects the authority of the pastor. Men with hangups feel belittled by authoritative doctrinal teaching. Pride refuses to remain under the ministry of one's right pastor. Arrogant people react to the message. Because they may have grown up in legalistic homes, they suffer from legalistic syndromes. They resent grace teaching.
 7. The guilt syndrome is another symptom of the disease of pride. You react with guilt when something taught by doctrine applies especially to you. Your guilt complex surfaces because of your arrogance. All guilt is based on pride. No one has a guilt reaction without having arrogance somewhere in the soul.
 8. The emotional syndrome is manifest by holy-rollers. They are arrogant and hallucinate.
 9. The inadequacy syndrome, the socialist syndrome, the liberal syndrome, the anti-semitic syndrome, and the anti-establishment syndrome are other symptoms of arrogance or pride.
- I. The Anti-establishment Syndrome: Pride and the Laws of Divine Establishment, Romans 13:1-7.
1. In Matthew 24:12 the term lawlessness refers to anti-establishment function. This is the arrogance which rejects authority in any phase of the laws of divine establishment. Rejection of any phase of establishment becomes a

matter of arrogance. Because of lawlessness (or, anti-establishment reversionism), shall increase, the love of many believers shall be extinguished (believers will lack the spiritual maturity to be occupation with Christ).

2. Tyranny is born from pride. Bureaucrats tyrannize with arrogance.
3. Anti-establishment arrogance is manifest by women's liberation, refusing military service, social welfare, socialism of any kind, communism, or willful violation of a known law of establishment. Those who are against the establishment never have anything better with which to replace the establishment.

J. Arrogance becomes a trigger mechanism for the function of evil.

1. Arrogance is often in a dormant form, becoming evident only when the individual is under pressure. Pressure on pride forces it to expand, suddenly releasing a chain reaction which creates a monster in the soul.
2. Since arrogance is an expanded opinion of self, it sits in the soul, content with the expanded image it has created. When pride is injured it contracts, forcing pressure to increase until there is a detonation of pride. Anything which compresses pride creates pressure that must explode.
3. Pride creates a maximum hypersensitivity in certain areas of the soul. Everyone's sense of hypersensitivity is different.
4. A hangup is an obstacle in the normal function of life related to arrogance. A hangup is becoming snagged in some form of subjectivity or abnormality of the soul. Hangups are the hypersensitive areas of life, the highly vulnerable spots.
5. Syndromes are symptoms of hangups. For example, the liberal syndrome is often a symptom of the hangup of guilt because a person has more wealth than another person. Therefore, the liberal person who arrogantly feels guilty seeks to help those who are less fortunate, but only in order to ease his guilt.
6. Blind arrogance occurs in people who have arrogance which never shows until pressure is put on their area of hypersensitivity. Ultra-hypersensitivity tries to overthrow the authority of the pastor.
7. Pride can undergo a pressure activity which sets up the trigger mechanism, detonating the other mental attitude sins.
8. Hangups are areas where an individual's pride is very vulnerable to attack, causing arrogance to start. If pride is attacked, it causes the trigger mechanism to detonate arrogance. Philippians 1:15 states an example of this, "Certain ones on the one hand are making known the Christ, even because of jealousy and discord."
9. Frustrated pride releases itself in mental attitude sins like jealousy, false motivation, the desire to hurt some authority, the function of evil, and the attempt to set up a system of discord. Paul faced this constantly with the Judaizers.
10. Dormant vulnerability is not a sin. These areas of hypersensitivity in the soul are only erased when the believer reaches maturity. Hypersensitivity is part of the human makeup. It merely triggers arrogance in the soul. If you are thoughtful, kind, and considerate, you will have some area of

- hypersensitivity. This is normal.
11. The abnormality comes when hypersensitivity reacts to some authority, some system of authority, some principle, or something said which offends him. The reaction always carries the sin of arrogance. For example, a woman scorned has just had an arrogant reaction to the hypersensitivity of all females. She reacts immediately. Her pride is compressed when the man who loves her rejects her. This causes the expansion of her pride and arrogance, which takes over her soul. Others do not see the pride, only the reaction of damaged arrogance. Therefore, they see bitterness, vindictiveness, implacability, and vengeance.
 12. Injured pride is like nuclear fission. Jealousy and other mental attitude sins are released, causing believers to become monsters. This is why people are motivated to retaliation and vengeance, why reversionists are motivated to do good deeds, why people change jobs, and why people want to "show" someone else. The life of all people is like an iceberg; most of what is going on is hidden below the surface.
 13. This pattern brings about self-induced misery, destroys capacity for life and sex, and causes lack of appreciation for others. There is no deliverance apart from advance to maturity for the believer, and recognition of establishment authority for the unbeliever.
 14. If this pattern continues, a psychopathic personality will result.
- K. Pride and the Psychopathic Personality.
1. Psychopathology is a disease of the emotions. We call it emotional revolt of the soul. The normal mature person controls his emotional life by his intellect. Normally the right lobe of the soul controls the emotions. In this way the emotional life blends perfectly with the intellectual life.
 2. In the psychopathic personality, the normal subordination of the emotions to the right lobe of the soul is not present. This deficiency becomes the trigger mechanism of hypersensitivity, the arrogant reaction which produces mental, verbal, or overt sins. In neurosis, the emotions also control the soul.
 3. There are three characteristics of the psychopathic personality.
 - a. Imbalance is operation overthink or subjectivity.
 - b. Instability in thinking.
 - c. Arrogance. We have Bible doctrine to control our emotional life. The action of regulating the emotions and keeping them under control demands something of great strength in the right lobe. This is where the believer with Bible doctrine has a great advantage.
 4. The psychopath lacks the ability to evaluate what is real and what is not. He is totally divorced from reality. He lacks the ability to realistically evaluate the object of his/her emotional reactions. This drive toward a false object becomes so intense that reason no longer governs the actions of the individual.
 5. The psychopath loses all objectivity and all ability to reason. He pursues a false object with pseudo-love fanaticism. The person with this hypersensitivity assumes the wildest things and thinks they are real. This is the imbalance with leads to instability. He becomes an emotional wreck.

Then he does something to communicate this to the object of his hallucination. When he does, the object, being caught by surprise, often reacts in anger, or indignation, or rejection.

6. The psychopath now has a hypersensitive reaction which leads to double unreality. This is when the psychopathic personality really begins and when spiritual attention will no longer help. Now the person needs medical attention. These people become vicious, evil people without really intending to be. (Normal daydreaming is not psychopathic hallucination.)
 7. When the intellect controls the emotions, it gives stability to the life. But the psychopathic person, in pursuit of his false object by his purely emotional thinking, can change from a violent love response to a person with unreasonable hatred. This especially describes women pursuing someone in their hallucinating.
 8. Psychopaths aren't capable of taking in doctrine. They need medical help before they have the ability to even listen to doctrine. One minute they are all for you, and the next minute they hate you.
 9. The psychopath with his incapacity for true love becomes preoccupied with self-gratification, auto-hedonism, and anything related to emotional stimulation. He loses all reason and has no restraint of any kind. Sexual criminals are an example of this.
 10. The true psychopath relates everything to himself. When he loves, it is for his own sake. It lasts only as long as it is to his advantage and there is no reaction in any of his areas of hypersensitivity.
 11. A psychopath can be extremely pious, but his right lobe is closed by emotional revolt of the soul. He can parrot doctrine back to you, but it is all gnosis doctrine that has not been transferred. His spiritual life is really determined by his emotional desires related to lust.
 12. There are five types of psychopathic personalities.
 - a. Hysterical psychopath, e.g., holy rollers.
 - b. Pathological liar.
 - c. An amoral psychopath loves everyone and is a "grace" person.
 - d. Sexual psychopath, e.g., rapist.
 - e. A fanatical psychopath is very ascetic and legalistic.
- L. The Arrogant and the Inadequate.
1. This is a mutual admiration society. X equals the arrogant person; Y equals the inadequate person; Z equals the object which pulls them together.
 2. Y is a reactor. He has reacted to something because of his arrogance. X is an aggressor with his pride. They are antithetical personalities which both despise Z.
 3. Therefore, X and Y form a mutual admiration society to get rid of or to get even with Z. They only come to the surface when acting in the field of vindictiveness.
 4. When the society of a nation is subjective, most social life is based on mutual admiration societies getting together. Mutual admiration societies are always the source of conspiracy against systems of authority. Their common antagonisms keep them together.

5. X flatters all the Ys who are inadequate and susceptible to flattery. X keeps them under control while trying to get rid of Z, the authority.

The Doctrine of the Priest Nation

We have studied the family priesthood, the levitical priesthood, the priesthood of the millennium, and the universal priesthood.

1. Definition: *A priest nation is a national entity responsible for the custodianship of Bible doctrine. Before Israel, such custodianship involved divine revelation apart from Scripture. Since Israel had become a nation, it was involved in authorship, custodianship and dissemination of the written Word of God. During the time of the formation of the New Testament, the priest nation changed from Israel to the Roman Empire. A client nation is a synonym for a priest nation. God had always had and always will have in history a priest nation (a client nation). So client nation is a synonym for priest nation emphasizing logistical grace through Gentile nations. A client nation to God is a nation under divine protection because it has a large pivot of mature believers (royal priests).*¹
2. In every day of history, there is a priest-nation. From that nation goes doctrine and missionary work. Jonah went from the priest-nation Israel and went to Assyria. He went from a priest-nation to a place where they were about to be destroyed. Always there is a priest-nation. The northern kingdom was destroyed and then the southern nation. So, where did the priest-nation go to? Chaldea; Babylon became the priest nation. After that, it went to Esther's nation. When Israel was wiped out, Rome became the next priest-nation. When the Roman empire was overrun by the Barbarians, the priest nation went to Clovis, a place called A la chappel. It was even in Ireland at one time. This is all about Patrick, one of the great missionaries, a Scotsman, not Irish; and he was not connected to the Roman Catholic church. For awhile, it was in England and the United States. If our nation totters, where will it be next? There is always a place where the Word of God is preserved and communicated. Positive volition may pop up in the Gobi Desert. Wherever the priest nation is, missionaries will come out of there. God will eventually shut down communism, as He shut down Assyria. The fifth cycle of discipline could come suddenly to this great country.
3. Israel was a priest nation in the sense of having those who communicated the Word of God to others. The Word of God went out from Israel.
4. Closing points:
 - a. The fifth cycle of discipline deprives a priest nation from being a priest nation. Ex. 19:6 you will be to Me a kingdom of priests, a holy nation. There is only one family in one tribe of Israel who were priests; however, all of Israel were priest believers. **And you will be to Me a kingdom of priests, a holy nation, a sacred nation...**
 - b. A priestly nation become "not My people" like Gomer, the wife of Hosea.
 - c. Notice the constant emphasis upon knowledge of doctrine as the critical issue. No priest nation can reject doctrine without eventually destroying itself.
 - d. Believers become so involved in works and action that they forget spiritual

¹ From

http://lessons.katycommunitychurch.org/index.php?option=com_content&view=article&id=112:lesson-23-chapter-2-verses-17-20&catid=38:the-book-of-romans&Itemid=65

growth and advance. Glorification of God comes only from know of Bible doctrine.

- e. Ss
- f. From the mature believer. Only those in maturity can change the disastrous course of a priest nation.
- g. The advance stage of reversionism can only be turned around by doctrine in the soul of the believer.
- h. Two nations faced the Assyrian crisis at this time, the northern and southern kingdoms. Two priest nations at this time. One will be destroyed without four years. One will be destroyed and the other will survive. No Bible doctrine means one will be destroyed.

Taken from the 1976 Assyrian Crisis; notes are questionable.

The Doctrine of Privacy

1. Definition of the doctrine: As a believer-priest you have the right to represent yourself before the Lord and live your life as unto the Lord.
2. The word “privacy” does not occur in the English Bible, but many words spell out the doctrine.
3. Freedom as protected by Divine Institution #4 (Nationalism) is actually the right to:
 - a. Reject Jesus Christ or accept Him without coercion.
 - b. Worship or not worship in the church of your choice.
 - c. Pursue a particular business.
 - d. Marry a particular person (believers with believers). Freedom to marry the right woman, or right man.
 - e. Pursue the spending of TIME as desired, just as long as it does not infringe on someone else’s rights.
 - f. Pursue the right of free enterprise and private ownership based on your own ability.
 - g. The above points are based on a variety of verses involving various doctrines such as the doctrine of right man, right woman, the utilisation of time, of the believer in business, and so on.
4. Enemies of privacy and freedom: “A busybody.”
 - a. 2 Thessalonians 3:11 — “For we hear that there are some which walk among you disorderly, working not at all, but are busybodies.” A busybody is an “invader of privacy,” a “meddler in other persons’ affairs.” This person is a judger, a maligner, always sticking his nose in other people’s business. This particular meddling is due in part to a lot of time on their hands.
 - b. 1 Timothy 5:13 — “And withal they learn to be idle, wandering about from house to house, and not only idle, but tattlers and also busybodies, speaking things they ought not.” This is a prime verse on women invading the privacy of the homes they visit, tattling, passing along the gossip. In both the verse above and the one in this one the context indicates that they get out of fellowship, get a vacuum in the soul, and get out of line by invading the privacy of others. This is trouble making in its worst form.
 - c. 1 Peter 4:15 — “But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men’s matters.”
5. Invasion of privacy is akin to cannibalism — Galatians 5:15. “But if ye bite and devour one another, take heed that ye be not consumed one of another.”
 - a. This is mental murder, gossiping, maligning, sin of the tongue — you name it.
 - b. Why is privacy so important? Without it freedom is curtailed, and people enslave themselves very easily.
6. However it is not an invasion of privacy to be concerned about others, pray for others, help others.
 - a. Galatians 6:2 — “Bear ye one another’s burdens and so fulfill the law of Christ.”
 - b. Note however, in the same context, a verse of caution, “For every man shall bear his own burden” — Galatians 6:5. Everyone should become spiritually self-sustaining as soon as possible after becoming a Christian.

The Doctrine of Privacy (short)

1. Privacy is a state of being apart from observation and the company of others.
2. Privacy is the innate right of the human race to seclusion.
3. Privacy is that principle of freedom whereby the individual member of the human race has the right to retire from the company of others, remaining in seclusion from the knowledge or observation of others.
4. Privacy and property and life are the basic concepts of human freedom.
5. The laws of divine establishment guarantee the privacy of every member of the human race so that he can exercise his freedom uncoerced. Exception: criminals.
6. In addition to freedom and establishment every believer has additional privacy from his royal priesthood to fulfil the principle of living his life as unto the Lord.

Privacy and the Royal Priesthood

1. The principle of privacy and the royal priesthood — 1 Peter 2:9.
2. The royal priesthood must have privacy to fulfil its mission in phase two. It must be able to function so as to live individually as unto the Lord — Colossians 3:17 demands privacy.
3. No believer has the right to intrude into the privacy of another believer.
4. Violation of privacy means judging. When you judge other people you are violating their privacy — Romans 14:4,10.
5. Privacy includes, then, the principle of live and let live — 2 Thessalonians 3:11,12.
6. Reversionists always violate the privacy of others — 1 Timothy 5:13.
7. Violators of the privacy of others is comparable to other freedom violations. In other words, when you stick your nose into someone else's business you are violating the very principle by which you live — freedom. Property is violated by stealing. Intrusion into the privacy of others in effect is compared to murder and stealing in 1 Peter 4:15.

Doctrine of Privacy (1975)

6/2/75

- A. Definition.
1. Privacy is a state of being apart from the observation and company of others.
 2. It is the innate right of the human race to seclusion.
 3. It is that principle of freedom whereby an individual of the human race has the right to retire from the company of others, remaining in seclusion from the knowledge or observation of others.
 4. Privacy, property, and life are the basic concepts of happiness and freedom.
 5. The laws of divine establishment guarantee the privacy of every member of the human race so that they can exercise their freedom uncoerced. The exception is criminals.
 6. In addition to freedom and establishment, every believer has additional privacy from his royal priesthood to fulfill the principle of living his life as unto the Lord.
- B. The Principle of Privacy and the Royal Priesthood, 1 Pet 2:9. "You are a chosen race, a royal priesthood, a holy nation, a people for God's own possession, in order that you may proclaim the excellencies of Him who called you out of darkness into His marvelous light."
1. Throughout the Gospels the Lord dwelt with the disciples privately, since much of what occurred was "family business." Mt 17:19, 24:3; Mk 4:34, 9:28, 13:3; Lk 10:23.
 2. When a person sins, his privacy is still to be respected, Mt 18:15.
 3. Paul respected the privacy of the leaders of the Jerusalem church when he presented his Gospel to the Gentiles for their consideration, Gal 2:2.
 4. The royal priesthood must have privacy to fulfill its function. Col 3:17, "And whatever you do in word or deed, keep doing all things by the name of the Lord Jesus, constantly giving thanks through Him to God the Father."
- C. No believer has the right to intrude into the privacy of another believer. In Jn 21:21-22, Peter was sticking his nose into John's business; the Lord told him it was none of his business what happened to John. Peter was to pay attention to his own life before the Lord.
- D. Violation of privacy means judging others, Rom 14:4, 10. When you judge another person, you violate their privacy. Once a child leaves home, the parents have no right to interfere in his life.
- E. Privacy includes the principle of live and let live, 2 Thes 3:11-12. "For we hear that some among you are leading an undisciplined life, doing no work at all, but acting like busybodies [violators of privacy]. Now such persons we command and exhort in the Lord Jesus Christ to work in quiet fashion and mind their own business." 'Eat their own bread' is an idiom for minding your own business.
- F. Reversionists always violate the privacy of others, 1 Tim 5:13. "And at the same time also, they learn to be idle, having wandered around from house to house; and not merely idle, but also gossips, intruders of privacy, constantly saying those things which ought not to be mentioned."
- G. Violation of privacy is comparable to violations of other freedoms.
1. When you violate one freedom, you are violating other freedoms. When you

stick your nose into the private business of someone else, you have violated their freedom.

2. The principle of life is violated by murder, slavery, and tyranny. Property is violated by stealing.
3. 1 Pet 4:15, "By no means let any of you suffer as a murderer, or thief, or evildoer, or a troublesome meddler [one who violates the privacy of others]." Freedom means the right to life, property, and privacy.
4. Privacy is violated by gossiping, maligning, and judging. Intrusion into the privacy of someone else is compared to stealing and murder.

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Doctrine of the Rapture

1John 6/7/81; 11/18/79; Romans 01/19–20/1978 (#314–315) Genesis 4/8/76; Ephesians 6/15-6, 1186 4/24/90

A. Definition.

1. While the Rapture is defined as the act of being transported, it is also defined as the state of being rapt or carried out of oneself. However, these definitions do not apply here. Rapture is used here in a technical theological sense for the resurrection of the royal family of God.
2. Since the Church or royal family of God is the first spiritual building to be completed, it is resurrected after our Lord. It is the second phase of the first resurrection following the resurrection of Christ.
3. Christ is resurrected, ascended, and seated at the right hand of the Father as part of the strategic victory of the angelic conflict.
4. This is known as our Lord's battlefield royalty. This is His only royalty with no family. Therefore, God interrupted the Jewish Age with the Church Age to call out and provide a royal family of God.
5. Once the royal family of God is completed, the Church is resurrected as the body of Christ to become the bride of Christ.
6. The Church Age is that period of human history when the royal family of God is being formed on earth, Ephesians 1:22-23 2:16 4:4-5; Colossians 1:18 24 2:19.
7. When the royal family of God is completed, then the Rapture occurs, 1Thessalonians 4:16-18; 1Corinthians 15:51-58.
8. During the conclusion of the Jewish Age, the bride is prepared in heaven by receiving a resurrection body exactly like that of the Lord. Then comes the Big Genuflex and acknowledgment of Christ. Then comes the Judgment Seat of Christ, when all Church Age believers are evaluated and rewarded, 2Corinthians 5:10.

B. The Promise of the Rapture, John 14:1-3. "If I go to prepare a place for you, I will come again and receive you to Myself."

C. The Imminency of the Rapture.

1. Imminency means impending, or threatening to occur immediately. It does not mean immediately. The rapture has been imminent for 2000 years. When Paul described the rapture as imminent, it could occur in the next few minutes or the next day; but it has not taken place yet.
2. Rapture is used technically for the fact that no prophecy has to be fulfilled before the Rapture occurs. The Rapture will occur when the last member of the body of Christ is saved.
3. The Church Age is the only dispensation in which there are historical trends and no prophecy. The Church Age began with an event prophesied—the baptism of the Spirit. Our Lord prophesied this in the Upper Room Discourse and just before He ascended. The Church Age terminates with the Rapture, which was also prophesied. There is no prophecy between these two events. This is the dispensation of the mystery doctrine.
4. No prophecy between the baptism of the Spirit and the Rapture means that the Rapture is imminent. It could occur at any time; no one knows the day or

the hour.

5. The resurrection of the Church, like our dying, is completely out of our control. Just as we have no control over the time and manner of our death, so we have no control over the time and manner of the Rapture.
6. The resurrection of the Church is totally beyond our control because resurrection is the Lord's victory. 1Corinthians 15:57, "Thanks be to God who gives us the victory through our Lord Jesus Christ."
7. While the Rapture is imminent, the Second Advent is not. Before the Second Advent occurs, there are many prophecies which must occur, e.g., the Rapture, the Tribulation, the Judgment Seat of Christ, Revelation 6-19.
8. The Rapture could have occurred at the time of James or Paul because no prophecy had to be fulfilled before the resurrection occurs.
9. Distortion of the imminency of the Rapture results in instability and foolish explanation or speculation about the time of the Rapture; hence, James gives us an admonition in James 5:7-8. "Therefore, brethren, have patience until the coming of the Lord [Rapture]. The farmer waits with anticipation for the valuable production of the soil, constantly being patient until it has received the early and the latter rains. Have patience! Furthermore, all of you become stabilized in your right lobes because the coming of the Lord [Rapture] has approached with the result that it is drawing nearer and nearer."
 - a. To have patience means to apply what you know. Patience is a system of thinking Bible doctrine, a system of concentration, the application of doctrine to experience. In effect, that application says, "As long as I'm alive, I have control over my life. I can, by positive volition, execute the protocol plan of God or, by negative volition, be a cosmic believer and be my own worst enemy."
 - b. The farmer invests by sowing seed. He must break up the soil and sow the seed, then he must wait. There's nothing he can do while waiting; the seed will either come up or not. Either he will have production or he will not. In the time of this writing, that depended upon the soil and the rains. The farmer did not have control over those elements.
 - c. Verse 8 goes on to tell us how to have patience. You cannot have patience without a stabilized mentality.
 - d. "Drawing nearer" means to be approaching. Every day in the Church Age, the Rapture draws closer. Every day that the Rapture approaches, you still have control over your life as long as you live. You have control in the sense that you can be a winner or a loser.
10. Because there was no unfulfilled prophecy before the Rapture could occur, the early Church anticipated the Rapture under the concept of imminency, 1Corinthians 1:4-8. "I always thank my God concerning you for the grace of God which was given to you in Christ Jesus, that in everything you were enriched by Him by all the doctrine and all the knowledge, even as the testimony concerning you was confirmed among you. You were not lacking any of the spiritual gifts. You should be eagerly waiting for the revelation of

our Lord Jesus Christ [Rapture], who will strengthen you to the end [of Church Age], blameless in the day of our Lord Jesus Christ."

- a. The Corinthian church was made up of losers, yet Paul thanked God concerning them because they were the beneficiaries of phenomenal grace, were in union with Christ, and most of all, were "enriched by Him." Each had: a portfolio of invisible assets, his very own palace-the operational divine dynasphere, the indwelling of the Father, Son, and Spirit, and the 100% available divine omnipotence of the Father, Son, and Spirit.
 - b. Enrichment in the Christian life is not measured in terms of work and Christian service, but in terms of doctrine and knowledge. Yet most of the Corinthian believers rejected that doctrine.
 - c. To be "strengthened to the end" refers, not to the end of their lives, but to the end of the Church Age. Since they died before then, what does this mean? Every believer has equal privilege and equal opportunity to execute the protocol plan of God. But it cannot be executed in human power, dynamics, energy, works, or personality; it is executed in that knowledge of doctrine and in the omnipotence of God the Father, in the omnipotence of Jesus Christ, and in the omnipotence of God the Holy Spirit. The omnipotence of Jesus Christ personally preserves history and perpetuates it, and so guarantees that the Church Age will run its course.
 - d. In a resurrection body, you will be "blameless" forever.
11. So while the Rapture is imminent, no one really knows when it will occur. In the meantime, the royal family of God lives in this dispensation of historical trends, Revelation 2-3.
 12. Three times in Revelation is the phrase, "I am coming soon": Revelation 22:7,12,20. Remember that, to the Lord, a day is a thousand years and a thousand years as a day. This statement was made in A.D. 96, and this is now A.D. 1990. Therefore, "soon" connotes imminency, not immediacy.
 13. The Rapture of the Church is the next prophetic event to occur in history.
 14. Tit 2:13, "Waiting with keen anticipation for that blessed hope [Rapture], even the appearance of the glory of our great God and Savior, Christ Jesus."
 - a. How do you wait with keen anticipation? You wait through thinking; you wait with patience, which is the application of doctrine. You know the Rapture is coming. It may not occur in your lifetime, but you still know it's coming. In this way you apply doctrine, are occupied with the person of Jesus Christ, utilize +H, virtue-love, hope 2 and hope 3, so that you have a wonderful life and death.
 - b. The glory of this world passes away (SIC TRANSIT GLORIA MUNDI) because it is based on the achievement of man, on visible heroes. But we are called to become invisible heroes by advancing to spiritual maturity.
 - c. Jesus Christ is the glory, the resurrection, and the life.
 15. The imminency of the Rapture is a doctrine for mature believers only. A mature believer is eager for the Rapture to occur. He is so occupied with

Christ that he looks for the Rapture.

16. Only the Trinity knows when the Rapture is going to occur.

D. The Power of Resurrection.

1. The power that raised Jesus Christ from the dead is the same power that resurrects each of us at the Rapture or resurrection of the Church.
2. Both the great power experiment of the Hypostatic Union and the great power experiment of the Church Age terminate in resurrection. Our Lord's resurrection at the end of the great power experiment of the Hypostatic Union was the first resurrection in history. The Rapture of the Church is the first mass resurrection, when all Church Age believers receive their resurrection bodies.
3. Between the first two resurrections in history is the unique Church Age, the time when maximum divine power is available to every believer.
4. 1Corinthians 6:14, "Now God has not only resurrected our Lord, but He will raise us up through His power."
 - a. The omnipotence of God the Father restored our Lord's human spirit in heaven to His body in the grave and thereby became an agent in the resurrection of the humanity of Jesus Christ, Acts 2:24; Romans 6:4; 1Corinthians 6:14; Ephesians 1:20; Colossians 2:12; 1Thessalonians 1:10; 1Peter 1:21.
 - b. The omnipotence of the Holy Spirit restored our Lord's human soul in Hades to His body in the grave and thereby became an agent in the resurrection of the humanity of Jesus Christ, Romans 1:4, 8:11; 1Peter 3:18
 - c. Because the great power experiment of the Hypostatic Union has been extended into the Church Age, the power that raised Jesus Christ from the dead is now available to every Church Age believer.
5. After His physical death, our Lord's human spirit went to the third heaven into the presence of God the Father. His human soul went to Hades. His body went into the grave. Three days and nights later, the omnipotence of God the Father restored His human spirit to His body, the omnipotence of the Holy Spirit restored His soul to His body, and He received His resurrection body.
6. So the power that raised Jesus Christ from the dead is not only the same power that will raise us from the dead, but in addition, it is the power made available to us today. The omnipotence of God the Father is available to you through your very own portfolio of invisible assets. The omnipotence of Jesus Christ is available to you, for He daily preserves and perpetuates human history. The omnipotence of the Holy Spirit is available to you inside the divine dynasphere.
7. Because the great power experiment of the Hypostatic Union has been extended into the Church Age, the power that raised Jesus Christ from the dead is now available to you. But that requires post-salvation epistemological rehabilitation.

E. Scriptural Documentation.

1. Phil 3:11, "If by any means I might arrive with reference to the exit resurrection, the one from the dead."

2. 1John 3:2-3, "Beloved, now we are the children of God, and what we will be He has not yet revealed. However, we know that if He should appear, we shall be [exactly] like Him because we shall see Him as He is. And everyone who keeps on having this hope [hope 3] in Him purifies Himself [in the divine dynasphere] even as He is pure [ultimate sanctification in a resurrection body]."
3. Titus 2:13, "Looking for that blessed hope [the hope of blessing, hope 3] and the appearing of the glory of our great God and Savior, Jesus Christ."
4. 1Corinthians 6:14, "Now God has not only resurrected the Lord, but He will raise us up through His power."
5. 1Thessalonians 4:13-18.
 - a. 1Thessalonians 4:13, "But we do not want you to be ignorant, brethren, about those who are asleep that you may not grieve, as to the rest of the world who have no hope."
 - (1) The worst thing that can happen to you is to be ignorant of Bible doctrine.
 - (2) The Thessalonian believers were very confused. They had learned about the imminency of the Rapture very early. Yet people were dying before the Rapture occurred, causing them to conclude that those who died wouldn't be included in the Rapture. Their ignorance led to distortion.
 - (3) Being asleep is an analogy to the body sleeping in the grave, waiting for the resurrection.
 - (4) The unbeliever has no hope, for after death there is nothing for him but the Lake of Fire.
 - b. 1Thessalonians 4:14-16, "If we believe that Jesus died and rose again [and we do], even so God [omnipotence of God the Father] will bring with Him those who have fallen asleep. For this doctrine we communicate to you by the Word of the Lord, that we who are alive and remain until the coming of the Lord [Rapture] shall not precede those who have fallen asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel and with the trumpet of God; in fact, the dead in Christ shall rise first."
 - (1) In the angelic order of battle, two archangels or army commanders of angels are mentioned in the Bible: Michael and Gabriel.
 - (2) Since Michael is called the "prince of Israel" in Daniel 10:21 and seems to be associated with Israel in Daniel 12:1 and Jude 9, this must be a reference to the voice of the other archangel, the voice command of Gabriel.
 - (3) Gabriel seems to be associated with the Church. He makes the announcement of the great power experiment of the Hypostatic Union in Luke 1:19 and 26.
 - (4) There were two sources of command for military activity in the ancient world: the voice command and the trumpet command. The trumpet command assembles the dead in Christ at the

Rapture.

- (5) The omnipotence of God the Father raises the dead in Christ by replacing their former bodies of corruption with resurrection bodies of incorruption (1Corinthians 15:53-54).
 - c. 1Thessalonians 4:17, "Then we who are living who remain on the earth shall be caught up together with them [dead believers] in the clouds to meet the Lord in the air, and so shall we ever be with the Lord." The omnipotence of the Holy Spirit provides a resurrection body for the living believers at the Rapture, replacing their bodies of mortality with resurrection bodies of immortality (1Corinthians 15:53-54).
 - d. 1Thessalonians 4:18, "Therefore, comfort each other with these doctrines." These doctrines are a source of comfort when you have lost a loved one. These doctrines are a source of blessing as you face the adversities of life and realize that there's something far beyond this life, and that God has given you an eternal state in a permanent body that will never experience pain or deterioration in any possible way.
6. Revelation 3:11, "I will be coming soon; seize [grasp, become the master of] what you have [Bible doctrine], so that no one may take away your crown."
 - a. The present active imperative of the verb *krateô* (κρατέω) [pronounced *krat-EH-oh*] tells you what you should be doing if the Rapture occurs. The word means: to seize, to grasp, to get possession of, and to become the master of something. You should be learning Bible doctrine consistently in preparation for the Rapture.
 - b. Seizing, grasping, or becoming master of what you have is a reference to perception, cognition, and application of Bible doctrine on a consistent basis. This is how you prepare for the Rapture, as well as how you keep other people from distracting you from attaining your escrow blessings for eternity. Losers participate in the resurrection of the Church but lose their escrow blessings for eternity.
- F. The Rapture and the Big Genuflex, Philippians 2:9-11. The entire royal family of God will identify Jesus Christ as the head of the family to the glory of the Father. The Church in resurrection body makes a formal acknowledgment of the Father's function in the resurrection, ascension and session of Christ. The Big Genuflex occurs after the Rapture and before the Judgment Seat of Christ. We will kneel in front of the Lord Jesus Christ in a resurrection body. The first emotion that we will have is directed toward Christ. **Therefore, also, the God (God the Father) has exalted Him [to the maximum] and He has bestowed on Him the rank which is above every rank [battlefield royalty] in order that in the Presence of the Person of Jesus every knee of heaven shall bow both the ones on earth and the ones under the earth. Every tongue shall acknowledge the Jesus Christ is Lord resulting in God the Father.**
- G. Characteristics of the Rapture.
1. Cognizance and application of the doctrine of the Rapture provides stability for the royal family in phase two of the plan of God, 1Corinthians 15:58

- Therefore, my beloved brothers, be stabilized (immoveable) always abounding in the production of the Lord, knowing that your labor is not empty in the Lord. This is not being stubborn, which is ignorance; but being stable.
2. The Rapture takes the sting out of death. 1Corinthians 15:54-57, "Death is swallowed up in victory. O death where is your victory, O death, where is your sting?" Shakespear stole a great deal from the Bible.
 3. The Rapture removes hysteria and the hopelessness of bereavement, 1Thessalonians 4:13-14. However, we do not desire you to be ignorant, royal family, about those who are asleep [Christian death; the body is sleeping waiting for the resurrection] in order that you might not grieve as the rest of the world who have no hope. For if we believe that Jesus died and rose again [which we do] so also the God will bring with him those who have fallen asleep in Jesus.
 4. The Rapture is a source of comfort in time of bereavement, 1Thessalonians 4:15-18 For this doctrine in the Lord we communicate to you, that we who are alive who remain until the coming of the Lord [the rapture] shall not precede those who are asleep for the Lord Himself will descend from heaven with a command with the voice of the archangel, also with the bugle of God, the dead in Christ shall rise first and then we who are alive who remain shall be caught up together with them in the clouds for the purpose of meeting the Lord in the air, and so we shall always be with the Lord. Therefore, comfort one another with these doctrines. Philippians 1:6.
- H. The Rapture is a part of ultimate sanctification, Ephesians 5:26-27. The royal family of God is purified at the Rapture. Human good and evil are burned and the old sin nature is removed.
- I. The Rapture is the basis for confidence. Confidence is awareness of security. Integrity is a manifestation of awareness/cognizance. Many of the so-called martyrs died the sin unto death.
1. The metabolization of doctrine and resultant growth to maturity results in occupation with Christ, whereby the believer waits with keen anticipation for the Rapture, Titus 2:13 Waiting with keen anticipation for that happy guarantee, even the appearance of glory of that Great God, even our Savior, Jesus Christ; Philippians 1:6 For I have confidence in this same doctrine, that He Who began a good work in you will accomplish it until the day of Christ Jesus (being the rapture of the church); 1Peter 1:3 Blessed by the God, even the Father of our Lord Jesus Christ, Who, according to His great mercy, has caused us to be born again to a living confidence through the resurrection of Jesus Christ from deaths. The word for confidence again is *elpis* (ἐλπίς) [pronounced *el-PIS*], which we often translate *hope*. The modern concept of hope is lack of confidence; lack of assurance.
 2. The Rapture is categorized under three kinds of hope.
 - a. Living hope, 1Peter 1:3.
 - b. Blessed hope, Titus 2:13.
 - c. Purifying hope, 1John 3:3.
- J. Chronology of the Rapture.
1. The Rapture takes place, 1Corinthians 15:51-58; 1Thessalonians 4:13-18.

2. The Big Genuflex occurs, Philippians 2:9-11. Emotion must follow doctrine; not vice versa.
3. The Judgment Seat of Christ when we receive our efficiency rating, 2Corinthians 5:10; Romans 5:10.
4. Bride returns with Christ at the Second Advent with our resurrection bodies, 1Thessalonians 3:13.
5. The manifestation of the Bride, Romans 8:19; Colossians 2:15 3:4 **On the occasion when Christ our life might be made manifest, also you shall become manifest together with Him in glory.**
6. Operation Footstool, Psalm 110:1; Zechariah 13:2; Colossians 2:15; 1Corinthians 15:24-25. The fallen angels are removed from the earth and incarcerated.
7. The Coronation of Christ, Revelation 19:6.
8. The Wedding Supper of the Lamb, Revelation 19:6-9 **And I heard as a voice of a great crowd of people [the OT saints] and as a voice of many waters [the tribulational martyrs, who are the friends of the groom] and as a voice of mighty thunderings [the tribulational believers alive at the second advent]; singing, "Praise the Lord because the Lord God all-powerful has become King [this is an act of worship, where we first must have cognizance]. Let us express super-happiness and let us give glory to Christ because the wedding of the Lamb has occurred and His bride [the church] has prepared herself [the 7 year preparation, receiving a resurrection body minus the old sin nature, our human good burned, our rewards and decorations received]. And it was given to her [the church, the bride] that she herself should be clothed in fine linen [the perfection of ultimate sanctification; the meeting of imputed righteousness with a resurrection body] and the unsoiled [absence of human good and evil] for the fine linen is the justification of the royal family. And He said to me, "Write, happinesses to the ones invited to the wedding supper of the Lamb" and He says to me, "These are genuine doctrines from the source of the God [the friends of the groom are there in their resurrection bodies] and the friends of the bride [it will be 1000 years before they receive their resurrection bodies].**
 - a. The groom is the Lord Jesus Christ; the bride is the royal family of God or the church; there are the friends of the groom and the friends of bride (who wait outside for the bride to show up). The friends of the groom are all the OT believers; and they receive their resurrection bodies. The friends of the bride who are the believers alive at the end of the Tribulation; and they go into the Millennium as the initial population. This begins a civilization. Matthew 25:1–13.
 - b. With v. 7, the groom and the bride's father make a deal. "I will take the bride off your hands for 10,000 drachma." And the father says, "SOLD!" The groom says when he will pick up the bride. When he picks up the bride, that makes them married. They go to the groom's house and they have been partying for 3 hours. The bride's friends are cold stone sober. Then for 7 days there is eating and drinking and feasting (the Bible calls this *making merry*). The marriage is

consummated sometime during the 7 days. The Bible must be interpreted in the time that it was written. The 7 days of feasting characterizes the wedding.

9. The purpose of the Rapture is to get the royal family of God prepared for the Second Advent and the Wedding Supper.
- K. The Rapture and Reward, Philippians 2:16 **Be concentrating on the Word of Life [crossing no man's land to ultra super grace] that I may have a basis for esprit de corps (glorying) with reference to the day of Christ that I have not run in vain or worked hard for no purpose.** Paul wants to have esprit de corps on the day of Christ as he sees his congregation rewarded. This esprit or "boasting" comes from the rewards that the royal family of God receive.
- L. The Rapture and the Two Resurrections.
 1. The Rapture is part of the first resurrection, which has four parts.
 - a. The resurrection of Christ at the First Advent.
 - b. The resurrection of the Church or royal family of God at the Rapture.
 - c. The resurrection of all Old Testament believers and tribulational martyrs at the Second Advent.
 - d. The resurrection of Millennial believers.
 2. The second resurrection is for unbelievers only.

R. B. Thieme, Jr., Bible Ministries 5139 West Alabama, Houston, Texas 77056 (713) 621-3740
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The Doctrine of Rebound

1. Rebound is a technical term for the believer's restoration to fellowship and recovery of the filling of the Spirit.
2. The concept of rebound.
 - a. Rebound must be understood in the light of relationship with God - Jeremiah 3:13. Rebound has to do with temporal relationship with God.
 - b. Rebound must be correlated with positional truth by the royal family of God - Romans 8:1.
 - c. The frame of reference for rebound is the efficacious death of Christ on the cross being judged for our sins. The spiritual death of the Lord Jesus Christ solves the problem of the old sin nature's area of weakness which produces sins. These sins were poured out on Christ and judged. When a believer commits a sin he either knows it was a sin or he does not in the case of an unknown sin. But whether he knows it is a sin or not he still does it from his volition, and that sin was poured out upon Christ on the cross and judged. When the believer commits a known sin he names that sin to God. That sin was judged on the cross, he is forgiven immediately. He also at the same time is forgiven the unknown sins. 1John 1:9; 1Peter 2:24; 1John 1:7; 2Corinthians 5:21.
 - d. Rebound means restoration to fellowship with God plus the recovery of the filling of the Spirit. When we are in fellowship we are controlled by the Spirit. How effective the filling of the Spirit is depends upon the stage of our spiritual growth. Proverbs 1:23; Ephesians 5:14 cf. 5:18.
 - e. Eternal security is a prerequisite to understanding the rebound technique - Romans 8:38,39. The believer sins after salvation but such sin is carnality, not loss of salvation - 1Corinthians 3:1-3; 1John 1:8,10.
3. The mechanics of rebound.
 - a. You confess a sin to God - 1John 1:9. The Greek word for confess is o(mologew and it means to cite or to name, it does not mean to feel sorry for. It has no emotional connotation.
 - b. Isolation of sin - Hebrews 12:15.
4. The alternative to rebound. This is simple. If you do not want to name your sins to God and be forgiven the alternative is twofold: carnality and/or reversionism. They are the results of rejecting the rebound technique - 1Corinthians 11:31. Hebrews 12:6 is the inevitable result of failure or neglect of rebound.
5. There is also a discouragement to rebound. Legalism is the enemy of rebound. Luke 15:11-32; 2Corinthians 2:5-11.
6. The technique belonged to the Old Testament saints as well as to the royal family of God in the Church Age - Psalm 32:5; 38:18; 51:3,4; Proverbs 28:13.
7. Some biblical synonyms for rebound. Confess or name it - 1John 1:9; Judge self - 1Corinthians 11:31; "Yield" in the aorist tense - Romans 6:13; 12:1; Lay aside every weight - Hebrews 12:1; Be in subjection to the Father - Hebrews 12:9; Lift up the hands that hang down - Hebrews 12:12; Make straight paths - Matthew 3:3; Hebrews 12:13; Arise from the dead - Ephesians 5:14; Put off the old man - Ephesians 4:22; Acknowledge thine iniquity - Jeremiah 3:13.
8. There is a principle of helping others to rebound - Galatians 6:1. There must be an

accompanying mental attitude - Matthew 18:23-35. Grace orientation must always be applied - Colossians 3:13. There is a reward for helping other members of the royal family to rebound or to use the technique - James 5:19,20.

Doctrine of Rebound (2)

Spir Dynamics 1521-40 6/16/99; 1324-5; 714-725, 666, 513; 85-90, 138-9; Ephesians 983ff

A. Introduction

1. Rebound, as a problem solving device, is not victory over sin and carnality. The rebound technique is recovery from sin and carnality. It is again coming under the filling of the Holy Spirit, the power for the execution of the spiritual life. Pseudo rebound perpetuates carnality.
2. Victory over sin and carnality originate from the modus operandi of the four spiritual mechanics of the protocol plan of God: utilization of the two power options (the filling of the Holy Spirit and the metabolization of doctrine), the function of the three spiritual skills (the filling of the Spirit, the metabolization of doctrine, and the deployment of the ten problem solving devices on the FLOT line of the soul), the deployment and function of the ten problem solving devices, and the execution of the protocol plan of God
3. Without a true premise of rebound there is no conclusion. The premise of rebound comes from the first half of 1John 1:9, "If we name/admit our sins." Without the premise of rebound, there is no conclusion. The true solution to sin is to admit, acknowledge, name your sins to God the Father. These sins were judged by Him on the Cross.
4. Without a true conclusion of rebound there is no spiritual life. The true conclusion is in the last half of 1John 1:9, "He is faithful and righteous to forgive us our sins and to purify us from all wrongdoing."
 - a. There is more than our sins that must be forgiven before we can re-enter our spiritual life under the power of the Spirit and the perceptive power that He gives us with regard to Bible doctrine.
 - b. The spiritual life is not complete by simply forgiving our sins. Forgiving our sins is great, wonderful, and necessary. But there is more to having fellowship with God. Purification from all wrongdoing only applies to the Church Age.
 - c. What is the wrongdoing from which we are purified and which is not covered in the previous phrase "He forgives us our sins?" It is an additional blessing. It is something we need to execute the unique spiritual life. Wrongdoing refers to far more than unknown sins. The Greek word for wrongdoing is Adikia (ἀδικία) [pronounced *ah-dih-KEE-ah*], which is the exact antithesis of the word DIKAIOSUNE, spiritual capacity righteousness.
 - (1) We are purified from grieving the Holy Spirit. We stop grieving the Holy Spirit when we rebound. Grieving the Holy Spirit is a far worse sin than the personal sin that got us out of fellowship. What we do out of fellowship in insulting the Holy Spirit is far worse than any sin any unbeliever could ever commit. We should die immediately for grieving the Spirit. But because of the grace of God we do not die. We have an awesome responsibility to stay in fellowship. We are purified from insulting the great power of the spiritual life. We receive

warning discipline for grieving the Spirit.

- (2) We are purified from squelching, suppressing the Holy Spirit. We receive intensive discipline for suppressing the Spirit. 2 John 8-9 warns us about the need to rebound, "Look out for yourselves that you may not lose your momentum which you have accomplished, but that you may receive a full reward. No one has fellowship with God who keeps advancing out-of-bounds and does not remain on the playing field through doctrinal precedence of Christ."
- (3) Wrongdoing is lying to the Holy Spirit, Acts 4:36-5:11.
 - (a) Before we grow up spiritually we do certain things related to prosperity, when we are out of fellowship. 2Timothy 3:2-6 list both sins and wrongdoing. Wrongdoing includes:
 - (i) A wrong thing done in a wrong way.
 - (ii) A wrong thing done in a right way.
 - (iii) A right thing done in a wrong way.
 - (b) Barnabas passed the prosperity test; Ananias and his wife did not. Satan filled the stream of consciousness of their hearts, the right lobe of their souls, because he could not fill their body. The sin nature had control of the soul, making the filling of Satan possible. Only through rebound is the sin nature forced back into the cell structure of the body. The filling of Ananias' soul by Satan did not just suddenly happen; it had been going on for a long time. Ananias' wife was buried face to face with him, since both had died the sin face to face with death.
 - (i) There is nothing wrong with giving to the local church or any form of Christian service, but the giving must be motivated by the filling of the Holy Spirit and the application of doctrine. In as much as every believer is a royal priest, giving is a private matter between you and God and not to be common knowledge. 2Corinthians 9:7, "Let each one give just as he has purposed in his heart, not grudgingly or under compulsion; for God loves a happy giver." Everyone must decide for himself how much to give. Giving must reflect your spiritual life, not any other factor of human approbation or arrogance of any kind. No church or pastor should ever ask for money. Giving must come from the motivation in your soul or it is wrongdoing. No one should ever make an issue out of money. The problem here was that they were not filled with the Spirit and executing

the spiritual life.

- (ii) There is nothing wrong with marriage.
 - (iii) In 1Thessalonians 5:22 we are commanded to "abstain from every form of evil." This is the wrongdoing of 1John 1:9.
 - (c) Prov 16:25, 28-30, "There is a way which seems right to a person, But the end of that way is death. A perverse person spreads strife, And slander separates intimate friends. A person of violence entices his neighbor and leads him in a way that is not good. He who winks his eye does so to devise disobedient things; He who compresses his lips brings evil to pass."
 - (4) Wrongdoing is the malfunction of spiritual capacity righteousness. Rebound restores our ability to have personal love for God and impersonal love for all mankind.
 - (5) Human good and evil is wrongdoing. Wrongdoing is man's works. Wrongdoing is often the function of Christian activism. Wrongdoing is making a god out of one's emotions. Ananias emphasized works as the postsalvation spiritual life, which they are not.
 - (6) Colossians 1:14, "in whom we have redemption, resulting in forgiveness of sins." This verse has a Greek double accusative of direct object ("redemption") and result ("forgiveness").
 - d. The Old Testament had forgiveness of sins, but not of wrongdoing. Wrongdoing is never mentioned in the Old Testament as the principle involved in the spiritual life as it is in 1John 1:9. Why? Because no believer in the Old Testament was filled with the Holy Spirit.
 - e. The greatest example of wrongdoing is the reversionism of Paul, when he disregarded all the theology he knew and returned to Jerusalem.
5. Rebound, as problem solving device number one on the FLOT line of the soul, is the key to recovery of the spiritual life from sin and carnality.
 6. Rebound is the only problem solving device that functions in the state of carnality. All other problem solving devices require the filling of the Holy Spirit. Rebound is accomplished in a state of carnality.
 7. The only reason that rebound can function in the state of carnality is the doctrine of the universal priesthood of the believer. Every believer in the Church Age is appointed a royal priest and represents himself before God, 1Peter 2:5,9; Revelation 1:6, 5:10.
 8. The universal priesthood of the believer means that when you are in fellowship with God and filled with the Spirit, you are a priest in fellowship. But when you are out of fellowship with God, you are a priest in a state of carnality. You are still a priest whether you are in or out of fellowship with God. The universal priesthood has only one function when you are out of fellowship-to name those sins to God in the privacy of his priesthood.
 9. The royal priesthood of the Church Age believer is a part of equality for the

execution of the protocol plan of God. Therefore the function of the priesthood in rebound has three results.

- a. Recovery of the filling of the Spirit.
 - b. Restoration to fellowship with God.
 - c. Resumption of your spiritual life.
10. The lifestyle of the loser believer follows the pattern of the sin nature. When you are out of fellowship, you will follow your trends toward legalism or antinomianism.
- a. The trend toward legalism is the function of the arrogance skills, the arrogance complex of sins. This is using emotion as the criterion for the spiritual life. The believer reverts to salvation by works and rebound by works.
 - b. The trend toward antinomianism is the function of licentiousness, fornication, degenerate sexual practices, alcohol and drug addiction, criminal activity of all kinds.
11. Often when the believer advances in the spiritual life to the adult stage, he discards gross sins and replaces them with more subtle sins, which result in carnal decline from spiritual adulthood to loser believer. Distortions of rebound with added legalism often occur after the believer has reached spiritual adulthood through grace mechanics of true rebound. 12. 1John 1:6-10, "If we say that we have fellowship with God and yet we walk in darkness, we lie and do not continue doing the truth. But if we walk in the light as He Himself is in the light, we keep on having fellowship with each other and the blood of Jesus, His Son, purifies us from all sin. If we say that we have no sin, we are deceiving ourselves and the truth is not in us. If we acknowledge our sins, He is faithful and righteous with the result that He forgives us our sins and purifies us from all wrongdoing. If we say that we have not sinned, we make Him a liar and His word is not in us."

B. The Importance of the Rebound Technique.

1. Without rebound as the basic problem solving device for postsalvation sinning, it would be impossible for believers to execute the protocol plan of God.
 - a. The protocol plan of God is executed in a state of non- sinning called the "filling of the Holy Spirit."
 - b. Since we all fail, none of us can execute God's plan, will and purpose for our lives unless we get back into fellowship with God.
2. Without rebound as the number one problem solving device, it would be impossible to learn and use the other problem solving devices of the protocol plan.
 - a. You have to learn to handle your own problems through the application of doctrine, not through counseling from others.
 - b. There is no problem in the Christian life you cannot personally handle from application of doctrine. But this requires knowledge of doctrine and spiritual growth to the point of spiritual self-esteem.
3. Without rebound as the basic problem solving device, it would be impossible to recover from Christian degeneracy. We can rebound and start our

- recovery at any point: implosion, explosion, reversionism, degeneracy.
4. Without rebound it would be impossible to be filled with the Spirit and learn doctrine. Without learning doctrine, you cannot fulfill the principle of postsalvation epistemological rehabilitation.
 5. Without rebound, sooner or later all believers enter into the pattern of implosion, explosion, reversion, and Christian degeneracy.
 6. Some of the reasons why we need the rebound technique (characteristics of Christian degeneracy) include:
 - a. Becoming an enemy of the cross, Philippians 3:18.
 - b. Becoming the enemy of God, Jas 4:4.
 - c. Becoming a hater of God, John 15:23.
 - d. Becoming double-minded, Jas 4:8.
 - e. Becoming anti-Christ, 1John 2:18, 22; 1John 4:3; 2 John 7.
 - f. Becoming carnal, Romans 8:7; 1Corinthians 3:1-2.
 - g. Becoming a disciple of the devil, 1John 3:8, 10.
 - h. Drifting off course from grace, Galatians 5:4.
 - i. Falling from grace, Hebrews 12:15.
 - j. Becoming a tortured and unstable soul, 2Peter 2:7-8, 14.
 - k. Becoming shipwrecked, 1Timothy 1:19.

C. Definition and Description.

1. Rebound is the grace function to the believer which accomplishes the following results.
 - a. Restoration to fellowship.
 - b. Recovery of the filling of the Holy Spirit.
 - c. Reentry into the spiritual life.
 - d. Recovery from cosmic influence, i.e., grieving the Holy Spirit in cosmic one, and quenching the Holy Spirit in cosmic two.
2. Therefore, rebound is the most basic modus operandi for spiritual victory over the old sin nature in the Christian life, and the most important function of the priesthood outside of the spiritual life.
3. The filling of the Holy Spirit can only be recovered after sin through the rebound technique.
4. Rebound is the basis for executing all the mandates of God related to the word "yieldedness," as found in Romans 6:13 and 12:1. "Yielding" is not dedication to Christian service, but complying with the mandates of the spiritual life.
5. Rebound is a part of God's logistical grace provision for the execution of the Christian way of life. Without this grace provision, the believer in phase two of God's plan could not exploit his positional victory over the old sin nature which was provided by the baptism of the Holy Spirit and subsequent retroactive positional truth.
6. Apart from rebound, there can be no function for the believer in the spiritual life. Rebound is recovery of fellowship with God or reentry into the spiritual life for the continuation of the Christian way of life.
7. Rebound is the first problem solving device provided by God for the execution of the protocol plan of God.

- a. There are four battles fought in the soul. The believer must be filled with the Spirit to be a winner in these battles.
 - (1) The battle between the outside pressures of prosperity and adversity versus the problem solving devices.
 - (2) The battle of sin versus the filling of the Spirit.
 - (3) The battle of false doctrine in the soul.
 - (4) The battle of maladaptive defense mechanisms versus the problem solving devices.
 - b. The filling of the Holy Spirit plus Operation Z (the metabolization of doctrine) produce the other eight problem solving devices (the faith-rest drill, grace orientation, doctrinal orientation, a personal sense of destiny, personal love for God, impersonal love for all mankind, sharing the happiness of God, and occupation with Christ).
- D. Biblical Documentation for Rebound, 1John 1:9.
1. The word "if" is the Greek conditional particle EAN used with the subjunctive mood in the verb to indicate a third class condition: maybe you will admit, name, acknowledge your sin, and maybe you will not. You always have the Option to admit your sins to God or not.
 2. The Greek verb Homologeō (ὁμολογέω) [pronounced *hoh-moh-loh-GEH-oh*] means to name, cite, acknowledge, confess a crime in court, to make a legal statement. It was only used in legal language. It means to make a true statement in a court of law, with no regard for how you feel about the statement. It meant to cite a previously decided case in court as the precedent for your case. It means to admit guilt.
 - a. How you feel about your sins is of no consequence to God. God does not care how you feel about your sins, but the fact that you acknowledge that committed the sin. It is how God feels about the sin that counts, not how you feel about it. Emotion and confession to other people is frequently used by believers to pass their guilt on to others.
 - b. You name your sins on the basis of grace, which means that emotion, guilt, feeling sorry, and doing penance for your sins is blasphemy. You add nothing to your confession of sins to God. Forgiveness is God's work, and if you attempt to add anything to it, you are not forgiven.
 - c. We cite a courtroom case [the cross], and the sin is automatically forgiven by God based on the work of Christ on the cross.
 - d. Every believer is a priest and has the right to go to God in privacy and acknowledge his sins. We name our sins to God in the privacy of our own soul.
 - e. David set the pattern in Psalm 32:5. "I acknowledged my sin to You, and my iniquity I did not hide. I said, 'I will confess my transgressions to the Lord.' And You forgave the guilt of my sin."
 3. The Greek word hamartia (ἁμαρτία, ας, ῆ) [pronounced *hahm-ahr-TEE-ah*] means "sins" and refers to the sins we commit after salvation. The solution to personal sin after salvation is acknowledging, naming those sins to God. "If we acknowledge our sins...."

- a. God the Father already judged our sins on the cross.
 - b. Consequently, postsalvation sins of the believer must be dwelt with through non-meritorious function: the rebound technique, which is identical in principle to salvation by faith and faith alone.
 - c. In naming your sins to God, you use the privacy of your priesthood. You do not name these sins to people.
 - d. Acknowledging our sins to God is totally apart from any human works such as penance, public confession, feeling sorry for your sins, or promising God to do better.
 - e. No system of penance, auto-flagellation, self-humiliation, lustrations (ceremonial purification rites), or self-imposed punishments are included in the principle of the rebound technique.
 - f. Just as nothing can be added to faith in Christ for salvation, so nothing can be added to admitting our sins to God for recovery of fellowship.
 - g. Both believing in Christ for salvation, and naming our postsalvation sins for forgiveness are totally non-meritorious functions on our part. Therefore, both are totally compatible with the grace of God. Legalism always wants to add some system of human works which cancels grace.
4. The apodosis of this conditional sentence begins with the Greek verb EIMI, which means "He is." The present tense is a durative present; for a state of being that began in eternity past and is described as continuing into the present. This is followed by two predicate nominatives: the Greek word PISTOS meaning "faithful" (God always does exactly the same thing-He forgives us) and the word DIKAIOS meaning "righteous." God does not lose His righteousness by forgiving us, because He has already judged every sin. God has found a way to forgive us without ever compromising His character. Next we have an Koine Greek idiom-a result clause introduced by the conjunction HINA plus the subjunctive mood in the verb, which is substituted for the infinitive of result when the result follows the purpose of God. Therefore, it should be translated "He has, is, and always will be faithful and righteous, with the result that..." The Greek word APHIEMI means "to set aside, to leave in peace, to remit, to pardon, to cancel, to forgive."
- a. Recovery from sin is based on the work of God and does not depend on any works on our part. It is based on grace. You must do nothing to be forgiven. Forgiveness is based on what God did at the Cross-imputing our sins to our Lord Jesus Christ and judging them. God the Father did not forgive our sins on the Cross, He judged them and cancelled them out.
 - b. Two categories of sins were judged on the Cross, as far as the believer is concerned: all the sins committed from birth until salvation and all the sins committed after salvation. All the sins of the unbeliever are included in the first category of sins. Unbelievers are not condemned by God because of their sins, but because they do not believe in Christ.

- c. The meaning of forgiveness has to do with setting aside the repercussions of sin. Forgiveness is a result of Christ being judged for our sins, not the means of salvation. The solution for pre-salvation sins is that they are blotted out, Isaiah 43:25; Isaiah 44:22; Colossians 2:14-15. Forgiveness means the repercussions of sin are removed, the things that keep us from having a relationship with God. Repercussions also include divine punitive action from the supreme court of heaven. Forgiveness is also the cancellation of the repercussions of our sins after salvation. God the Father cancels the repercussions of sin and turns it into suffering for blessing. This gives us the opportunity to perpetuate our very own spiritual life.
 - d. The bad results from neglect of rebound include the fact that post-salvation sinning results in double punishment: the application of the law of volitional responsibility and divine punishment from God. When you are under punitive action from God, you are not growing up spiritually. You lose the battle of stress in the soul, the battle of sin in the soul, the battle of false doctrine in the soul, and the battle of defense mechanisms in the soul. You continue to accumulate sin and move downward through the eight stages of reversionism.
 - e. Rebound has good results: restoration of fellowship with God, recovery of the filling of the Spirit, continued utilization of the two power options of the protocol plan of God (filling of the Spirit and doctrinal orientation).
5. Next we have the dative plural of advantage from the personal pronoun egó (ἐγώ) [pronounced *eg-OH*], meaning "for our benefit." It is for our benefit so we can move on with our spiritual life. This is followed by the accusative plural from the definite article used as a possessive pronoun "our" plus the Greek word hamartia (ἁμαρτία, ας, ῆ) [pronounced *hahm-ahr-TEE-ah*] (sins) again.
 6. The Greek word katharizô (καθαρίζω) [pronounced *kath-ahr-EED-zoh*] means "to cleanse or to purify." This is purification or forgiveness of our unknown sins. The believer out of fellowship always has the option to rebound. The preposition APO plus the ablative of separation from the adjective PAS means "out from all" and adikia (ἀδικία) [pronounced *ah-dih-KEE-ah*] means "wrongdoing," a reference to unknown evil and unknown sins.
 7. Principles regarding fragmentation and sins of ignorance.
 - a. Self-fragmentation produces sins of ignorance which intensify the status of fragmentation.
 - b. Polarized fragmentation produces more sins of ignorance which intensify that status of carnality.
 - c. In the mechanics of the rebound technique, the believer can only name, cite, acknowledge known sins. When we acknowledge known sins, we are automatically forgiven our unknown sins as well.
 - d. During any period of carnality or fragmentation, the old sin nature controls the soul. Once the old sin nature controls the soul we commit

- a large number of sins, many of which are sins of ignorance.
 - e. The last half of 1John 1:9 deals with these unknown sins.
 - f. Christ was judged on the cross for both sins of cognizance and sins of ignorance.
- 8. 1John 1:9, "If we acknowledge our sins, He is faithful and righteous, with the result that He forgives us our sins [known sins] and purifies us from all wrongdoing [unknown sins]."
 - a. Since God has judged all sins on the Cross, the sinful repercussions are cancelled, so that any disciplinary suffering from God left over is now converted to suffering for blessing. Rebound merely acknowledges a sin that has already been judged on the Cross.
 - b. Forgiveness occurs in the sense of three postsalvation results: recovery of the filling of the Spirit, restoration to fellowship with God, and perpetuation of your very own spiritual life.
 - c. There is no spiritual life of the believer apart from the filling of the Holy Spirit. There is no filling of the Spirit apart from the rebound technique. Therefore, there is no spiritual life apart from rebound.
 - d. When we name our sins and do not add anything to it (like feeling sorry for what we have done wrong), we are restored to fellowship, we recover the filling of the Spirit, and we resume our spiritual life.
 - e. Rebound is the only problem solving device that functions when the believer is in a state of sin. Only the carnal believer can rebound. The spiritual believer uses the other problem solving devices.
 - f. The spiritual life is far greater than morality. It does not deny morality, but goes beyond it, because morality does not require the filling the Holy Spirit for its execution. The integrity required of the believer demands the filling of the Spirit. There is no spiritual life without the filling of the Spirit.
 - g. The filling of the Holy Spirit is given to us at salvation. All other problem solving devices, including the rebound technique, must be acquired through metabolization of doctrine.
- 9. As a part of the protocol plan of God, rebound demands precisely correct procedure. A right thing must be done in a right way to be right. There are several areas of precisely correct procedure related to rebound.
 - a. Name it, 1John 1:9.
 - b. Isolate it, Hebrews 12:15, "See to it that no one come short of the grace of God, that not root of bitterness sprouting up cause trouble [self-induced misery] and through it many [other believers] are contaminated." You will face injustice, but you must not react and remain in the status of victimization. The seed of bitterness is planted by unjust treatment. Once you are forgiven the danger is not over, because you can get right back out of fellowship by becoming bitter toward others. Whatever reaction you have to injustice reverses your capacity for life, so that you have no capacity at all.
 - c. Forget it, Philippians 3:13, "Brethren, I do not evaluate myself to have attained [the final objective of the mature believer to pass evidence

testing], but I do concentrate on one thing, forgetting what lies behind and pressing forward to what lies ahead."

- (1) If you are still bitter, hateful, complaining, vindictive, and have malice in your soul because you have been victimized, then you are so far out of line with the protocol plan of God you are not even in the ball game.
 - (2) The believer must never handicap himself with regard to spiritual momentum. This is what we do when we do not forget those things which are behind and dwell on our past failures.
 - (3) Recalling past failures can only cause guilt reaction, denial, projection, dissociation, multiple personality disorder. The greatest problem is self-absorption related to guilt. Victimization always sets it off.
- d. Keep moving, Philippians 3:14, "I keep advancing toward the objective for the prize of the upward call from God in Christ Jesus."
 - e. Stay on the playing field, 2 John 8-9, "Look out for yourselves that you may not lose your momentum which you have accomplished, but that you may receive a full reward. No one has fellowship with God who keeps advancing out of bounds and does not remain on the playing field through the doctrine of Christ."
10. The believer admits his guilt by naming or acknowledging his sins and God the Father renders a decision from the supreme court of heaven based on precedence which was established at the Cross, when He judged all sins in human history as they were imputed to the impeccable humanity of Christ.
- a. Precedence is defined as a legal decision which serves as an authoritative rule in a future and similar case. The preceding case serves as an example for and justification in subsequent cases. Since our sins were already judged on the Cross, God the Father can never judge them again. Therefore, He renders a decision to forgive the sins that are named and to purify from all of the unknown sins.
 - b. God faithfully renders the same decision every time we use the rebound technique because of unlimited atonement and propitiation. All the sins of the human race were judged on the Cross and God the Father is satisfied with the work of Christ, Ephesians 5:2; 1John 4:10, 2:2. Unlimited atonement is the basis for eternal salvation as well as rebound.
 - c. When you try to add anything to naming, citing, acknowledging your sins to God the Father, then you are not forgiven. You cancel out your forgiveness when you attach your concepts of works and restitution to the rebound technique.
 - d. The believer admits or acknowledges his sins, which God the Father judged when He imputed them to Christ on the Cross. Because our sins were previously judged by God the Father in the courtroom of the Cross, precedence is established and God the Father renders the same decision in every case-forgiveness of sins both known and unknown.

- e. There are three kinds of decisions that we make.
 - (1) Good decisions from a position of weakness: the decision to believe in Christ for salvation and the decision to rebound. The former is made in a state of spiritual death, the latter is made in a state of carnality.
 - (2) Bad decisions from a position of weakness: the decision to reject Jesus Christ as savior and the decision to reject the use of the rebound technique.
 - (3) Good decisions from a position of strength: decisions made under the filling of the Spirit, decisions made from metabolized Bible doctrine, decisions made through the function of the ten problem solving devices on the FLOT line of the soul (with the exception of rebound).
- f. There are four results of rebound.
 - (1) The believer is restored to fellowship with God.
 - (2) The believer recovers the first power option.
 - (3) The believer resumes the function of his spiritual life.
 - (4) Spiritual skills now become operational in the believer's life.

E. The Results of the Rebound Technique.

- 1. There are two power options in the spiritual life: the absolute option, which is the filling of the Spirit and the relative option, which is Operation Z-perception, metabolization, and application of Bible doctrine. Rebound results in the absolute concept of spirituality-the filling of the Spirit. The absolute concept of spirituality results in the relative concept of spirituality, which is growth in grace through the cognition and inculcation of Bible doctrine. Rebound equals the filling of the Spirit and the filling of the Spirit results in Operation Z and this is how problem solving devices are formed on the defensive line of the soul. The result of rebound is the filling of the Spirit. The result of the filling of the Spirit is Operation Z.
 - a. In eternity past, God the Father provided for every believer his very own portfolio of invisible assets.
 - b. This portfolio includes your very own spiritual life.
 - c. You and you alone are the only one who can live your spiritual life. No one else can live it for you. Either you live it and glorify God or you do not grow spiritually and do not glorify God.
 - d. Two power options have been made available to every Church Age believer and each one is a problem solving device and are a part of your portfolio. In each stage of maturity, the filling of the Spirit has a greater manifestation.
 - e. The filling of the Spirit plus Operation Z results in the other eight problem solving devices. These problem solving devices not only defend you from the outside pressures of life but also defend you against the inside pressures of garbage in the soul.
 - f. The results of the utilization of the rebound technique are the filling of the Spirit and the restoration of your fellowship with God. The filling of the Spirit plus perception of doctrine expands your options to

- in your spiritual life. The two power options are one momentum factor.
5. Without metabolized doctrine, you will never have the function of the simplest problem solving devices-the faith-rest drill and grace orientation.
 6. Good repercussions and results come in the faith-rest drill and grace orientation.
 7. The believer remains a zero without the synchronization of the two power options: the filling of the Spirit and metabolization of doctrine. Therefore, rebound gives you the recovery of power option number one-the filling of the Spirit. Rebound is not a license to sin; it is the only way to advance in the spiritual life.
 - a. The believer's first grace orientation comes from understanding the grace concept of salvation and rebound.
 - b. The believer begins to function in the faith-rest drill by claiming the promises of God.
 - c. The combination of the two power options begins results in the nursery and childhood phases of your spiritual life. The faith-rest drill works better and better as you metabolize doctrine. Grace orientation becomes a greater reality as you metabolize doctrine.
 - d. Developing a personal sense of destiny from metabolized doctrine moves you into spiritual adolescence. The believer becomes spiritually objective in spiritual adolescence through developing a personal sense of destiny. You now begin to understand the predetermined plan of God to which you are called. Your personal love for God the Father begins to break down and destroy the arrogance of self-absorption. As long as you are in self-absorption, you do not have the capacity for impersonal love for all mankind. Since your happiness no longer depends on people and since, through impersonal love for all mankind, you no longer react to people and make greater use of the supreme court of heaven, you are now entering the sphere of sharing the perfect happiness of God. When you face injustice and continually use the supreme court of heaven and do not react to others, you are on your way to spiritual maturity. When you react to others and hate them, you are not living the Christian life and it's time to rebound.
 8. As the problem solving devices begin to function as a team in synchronization, then you spend more time in fellowship with God and less time rebounding your sins. The increase of grace orientation and doctrinal orientation increases the power of the faith-rest drill and the faith-rest drill is handling the injustices of life. Romans 8:28, "For we know that to those who love God, He causes all things to work together for good on the basis of a predetermined plan." God uses the synchronization of the problem solving devices to cause all things to work together for good according to His predetermined plan.
- F. The basis for the rebound technique is the imputations of God's plan.
1. The first four imputations of the plan of God are the basis for the grace factor in the rebound technique.

2. Condemnation must precede blessing. Naming our sins is our agreement with God that we committed a sin and that we deserve condemnation.
 - a. The first imputation is human life to the soul. This means that God has a plan for every member of the human race.
 - b. The second imputation is Adam's original sin to the genetically-formed old sin nature. This provides our condemnation at birth so that we might be saved if we should die before reaching an age whereby we would be held accountable to God for faith in Christ.
 - c. The third imputation is our sins to Christ on the cross.
 - d. The fourth imputation is God's perfect righteousness to us at salvation.
 3. All blessing comes to us down the grace pipeline from the justice of God to His indwelling righteousness. This is the basis of grace.
 4. Grace is the function of the justice of God in imputing blessing to God's perfect righteousness resident in us. In logistical grace, God has provided for us the rebound technique. And all logistical support comes from the justice of God to the perfect righteousness of God in us.
 5. There is nothing you can do for forgiveness; God has done it all.
 6. At salvation God imputes perfect righteousness to us, which righteousness is not antecedently our own, just as on the cross He imputed our sins to Christ, which sins were not antecedently His own.
 7. These four imputations set up the system whereby we can be condemned, our Lord can die for our sins, we can believe in Christ, and God the Father can forgive us our sins when we acknowledge them to Him.
- G. Mechanics and Momentum of Rebound.
1. There are four mechanics.
 - a. Name it, 1John 1:9.
 - b. Isolate it, Hebrews 12:15.
 - c. Forget it, Philippians 3:13.
 - d. Keep moving, Philippians 3:14.
 2. The Stages of Rebound.
 - a. Stage one is the forgiveness stage.
 - (1) Name the sins you know and God forgives all the sin, good and evil, 1Corinthians 11:31; Jeremiah 3:13; Psalm 32:5, 38:18.
 - (2) There is no place for guilt or any system of penance. If you add anything to rebound, you have not been forgiven. Adding anything to just naming the sin to God indicates many forms of arrogance. Instead of being forgiven you have intensified the sin factor in your life.
 - (3) Apologies to other people for sins against them have nothing to do with rebound.
 - (4) If you are not restored to the spiritual life, you will not be able to endure your discipline. Therefore rebound is a license for God to forgive us, not a license for us to sin as we please. Rebound frees us to get back into the plan of God and keep

moving.

- b. Stage two is the isolation of sin. Hebrews 12:15, "See to it that no one comes short of the grace of God [in cosmic one or two], that no root of bitterness sprouting up cause trouble and through this many are contaminated."
- (1) Mental attitude sinning is chain sinning. You are lighting one sin on the next sin. Your mental sins lead to verbal sins, which cause others to have mental attitude sins. Now you have contaminated others and your discipline will be intensified.
 - (2) The "root of bitterness" refers to the arrogance of gate one of cosmic one. Bitterness fragments you and others around you. Mental attitude sins motivate chain sinning. We catch on to sinning from others just as we would catch a common cold.
 - (3) Rebound is God's gracious provision to break the power of the cosmic system and decontaminate you from sin, good and evil.
 - (4) "Falling back from the grace of God" is the believer's reentry into the cosmic system, making the believer the enemy of God.
 - (5) The contamination of one believer in the cosmic system results in using his influence to convert other believers to Satan's system. Many believers with momentum in the spiritual life are lured by the siren song of other believers in the cosmic system, and they follow them only to crash and burn.
 - (6) Therefore once you have confessed a sin to God, that sin is to be isolated from mental attitude reaction in order to avoid chain sinning and perpetuation in the cosmic system.
 - (7) After rebound, the sin is forgiven. So do not take a forgiven sin and use it as the means of losing impersonal love. You can't have impersonal love and entertain mental attitude sins at the same time.
- c. Stage three is to forget the sin. Philippians 3:13, "Brethren, I evaluate myself as to have not yet attained [maturity], but I do concentrate on one thing, forgetting those things which are behind and pressing forward to what lies ahead." Those things which lie behind include: self-absorption related to guilt, reaction to victimization or unjust treatment, utilization of defense mechanisms instead of problem solving devices, reaction to the sins of others that shock us.
- d. Stage four is to keep moving. Philippians 3:14-16, "I keep advancing toward the objective for the prize [escrow blessings] of the upward call of God in Christ Jesus. Let us therefore, as many as are mature, have this attitude; and if in anything you have a different attitude, God will reveal even that to you; however, let us keep living by that same objective rule which we have attained." This is accomplished by perception and application of doctrine. Philippians 3:18-19 describes the failure to keep moving. "For many walk, of whom I often told you, and now tell you, even weeping, that they are enemies of the cross of Christ; whose end is destruction, whose god is their emotions, and

whose fame is their dishonor, who set their minds on earthly things."

H. Synonyms for Rebound in the Bible.

1. Self-judgment, 1Corinthians 11:30-31, "For this reason many among you are weak [warning discipline] and sick [intensive discipline], and a number sleep [dying discipline]. But if we judge ourselves correctly, we should not be judged."
 2. Lay aside every weight [sin caused by stress], Romans 12:1, "Therefore, since we have so great a cloud of witnesses surrounding us, let us also lay aside every weight, and the sin which so easily entangles us, and let us run with endurance the race that is set before us."
 3. Lift up the hands that hang down, Hebrews 12:12, "Therefore, strengthen the hands that hang down and the knees that are feeble." The restoring of your strength is the filling of the Holy Spirit.
 4. Be subject to the Father of your human spirits, Romans 8:16; 1Corinthians 2:11-13 cf. Hebrews 12:9, "Furthermore, we had earthly fathers to discipline us, and we respected them; shall we not much rather be subject to the Father of spirits, and live?"
 5. Make straight paths, Matt 3:3; Hebrews 12:13. This relates rebound to using the other problem solving devices as well.
 6. Lay aside the old man, Ephesians 4:22, "That, with reference to your former lifestyle [postsalvation sinning], you yourselves lay aside your old man, you who are becoming corrupted [reversionism and degeneracy] on the basis of the lusts of deceit [strong pressures from the sin nature in your area of weakness]." This emphasizes rebound as the means of victory over the old sin nature.
 7. "Arise from the dead," Ephesians 5:14. This is temporal death or control of the sin nature during your Christian life.
- I. The alternative to rebound is suffering for divine discipline, Hebrews 12:6.
1. Apart from rebound, the believer cannot function in the spiritual life. Therefore the believer cannot distinguish between suffering for blessing and suffering for discipline, and so he loses his momentum.
 2. The discipline versus suffering for blessing chart.

DIVINE DISCIPLINE

SUFFERING FOR BLESSING

STATUS:

arrogance

humility

ISSUE:

sin

grace

SUFFERING

unbearable

bearable

SOLUTION:

rebound

faith-rest

3. Only God can convert our ruined lives into blessing. Only He can convert the misery we create into happiness. The illustration is David, Psalm 32:3-5, 38:1-18.
4. In discipline, nothing is meaningful in life and nothing makes you happy.
5. What happens to suffering after rebound?
 - a. The suffering is discontinued as per 1Corinthians 11:31.
 - b. The suffering is diminished but the purpose is now for blessing.
 - c. The suffering continues in installments.
 - d. In every case the known sins are forgiven and the unknown sins, good, and evil are cleansed from the life.
6. Once the believer has rebounded, unbearable suffering is converted into suffering for blessing which must always be bearable, 1Corinthians 10:13. Rebound is "the way out," or "the way of escape."
7. Installment suffering and diminished suffering are both bearable. Therefore, rebound frees the believer from the cosmic system, while installment discipline gives the believer opportunity to reenter the spiritual life, where he

- can enjoy seeing the former discipline converted into blessing.
8. When any suffering is left over after rebound, that suffering is suffering for blessing. Therefore it becomes bearable rather than unbearable. It is the modus operandi of the spiritual life that converts unbearable into bearable suffering.
- J. Cosmic One (Arrogant) Opposition to Rebound.
1. Cosmic opposition to rebound comes from the fact that those involved in arrogance have neither capacity nor appreciation for the grace policy of God. There are three illustrations. Matthew 18:23-35 is an illustration of impulsive arrogance. This is the greatest enemy of rebound.
 - a. This bureaucrat was a whimpy liar who received grace from his master. He abused his authority over his fellow bureaucrat from his impulsive arrogance. He was a petty tyrant.
 - b. Believers in the cosmic system have no capacity for appreciation and no genuine thanksgiving. He has mental attitude, negative volition, impulsive, institutional, blind, conspiracy, emotional, and iconoclastic arrogance. He also has the arrogance of unhappiness and ignorance.
 - c. After you have rebounded, if you do not forgive others who have wronged you, then you go right into mental attitude arrogance. Forgiveness is the function of impersonal love. In pseudo-love arrogance you have no ability to forgive.
 2. Luke 5:11 is an illustration of blind arrogance.
 - a. In this form of arrogance you superimpose your standards on others from the basis of your self-righteous arrogance. This is opposition to rebound. Christianity has a definite way of life and does not have to legislate taboos to others.
 - b. The elder brother is in blind arrogance. The younger son, the prodigal son, is also the father's son, and therefore, by interpretation, cannot be considered an unbeliever. Both brothers are believers. Each has received their share of the estate: a down payment on their inheritance. They were both independently wealthy, analogous to logistical grace. The trip is analogous to going into the cosmic system.
 - c. The younger son's "wild living" doesn't necessarily mean running around with a lot of women. Verse 19 is just a lot of emotional nonsense. No one is worthy to be called anyone's son, especially God's. God knew in eternity past that you weren't worthy. The younger son's big problem is arrogance, not wild living. Emotion is a sign of his arrogance. He insults his father's honor in the last half of verse 19.
 - d. In verse 22 the sandals represent the fact that you have the opportunity for service and production. The signet ring represents the fact that you can draw on logistical grace. The robe represents being restored to perfect righteousness (e.g., our status in the spiritual life).
 - e. In verse 27, the believer with true humility is delighted to see other people successful. The older brother is full of blind arrogance. We see this in verse 29, "I have never disobeyed your orders." This is human

good being parlayed into evil by arrogance. In verse 30 the older brother slanders the younger brother; we don't know how the wealth was spent.

- f. The older son is in self-righteous, mental attitude, and moral arrogance, along with having the arrogance of unhappiness. This has made him the enemy of grace.
3. 2Corinthians 2:5-11 is the illustration of iconoclastic arrogance.
- a. This young man was on a pedestal as one of the most popular people in the local church of Corinth. Everyone admired him until his feet of clay popped up.
 - b. Most of the believers were so shocked and offended that they knocked him off the pedestal and no one would even speak to him. God forgave him after his rebound, but the church did not.
 - c. The congregation, in preoccupation with self, destroyed the image they had created. They treated him with disgust because of their arrogance of disenchantment instead of switching to impersonal love.
 - d. Satan has gained as his servants all those who are still trying to punish him from iconoclastic arrogance. It is generally the unhappy Christian who is most vulnerable to the arrogance of disillusion.
 - e. By switching from personal to impersonal love, you avoid the reaction of iconoclastic arrogance. By reacting in the arrogance of disillusion, your reaction is often a far greater sin than the sin you condemn in someone else.
- K. Residence in the spiritual life is encouragement to other believers to rebound, Galatians 6:1, "Brethren, even if a believer is detected in a trespass, you, the spiritual ones, restore such a one in the spirit of humility. Therefore be keeping an eye on yourself, that you are not tempted to sin by seeing the sins of others." You restore them by not going to them and saying anything to them, but by giving them their privacy, and using impersonal love. You don't straighten them out!
- L. The Relationship Between Rebound and The Spiritual Life, 1John 1:5-10.
- 1. Walking in the light is a picture of our spiritual life. Walking in darkness is a picture of the sin nature taking control of the soul when we sin. Once we start walking in darkness there is a system into which we fall, consciously or unconsciously, that has to do with the three arrogance skills. When you are walking in darkness, you are no longer living the spiritual life because you no longer have spirituality. You have lost the filling of the Spirit temporarily. Since you have lost the spiritual life for the moment, faith-rest is non-operational. So rebound is not a faith-rest matter.
 - a. Spirituality is an absolute related to the filling of the Holy Spirit. You are either filled with the Holy Spirit or you are not. Spirituality is what makes the spiritual life function.
 - b. The spiritual life is the use of the problem solving devices other than rebound once you are filled with the Spirit. The spiritual life is a relative concept-either growth or failure.
 - c. We have to learn interpretive distinctions (rightly dividing the word of truth). For example, there are divine mandates regarding the spiritual

life in which God makes demands on the volition of the believer compatible with God's agenda-you are told to be filled with the Spirit (Eph 5:18), you are told to walk by means of the Spirit (Gal 5:16). The former is a mandate regarding spirituality; the latter is a mandate regarding the spiritual life. When God makes demands, He always provides the means of execution. Volitional options relates to spiritual freedom. God always provides alternatives. The postsalvation volitional options always emphasize the spiritual freedom to succeed or fail.

- (1) There is no spiritual life without spirituality.
- (2) There is no spirituality without rebound.
- (3) There is no spiritual life without rebound.
- (4) Every believer must take responsibility for his own decisions to enter into the recovery procedure.
- (5) Rebound is not a promise to be claimed like the faith- rest drill; rebound is a procedure to be followed for recovery of both spirituality and the spiritual life.
- (6) As a procedure, rebound is a mode of action in carnality involving the function of your royal priesthood, not the filling of the Spirit in the function of faith.
- (7) The procedure comes in two stages. In the first stage, you simply identify the sin. In the second stage you simply name the sin.

2. The Rebound Dilemma: the faith-rest drill is not a part of rebound.
 - a. A dilemma is defined as any difficult or perplexing problem. The dilemma is related to false teaching about rebound versus what the Bible teaches.
 - (1) Spirituality is a term used for an absolute status related to the filling of the Spirit. The spiritual life is a relative status, depending on your status of spiritual growth. The spiritual life does not function when you are in a state of sin.
 - (2) There is no spiritual life without spirituality. There is no spiritual life unless you are filled with the Spirit.
 - (3) There is no spirituality without rebound. Therefore, there is no spiritual life without rebound. The recovery of spirituality demands rebound. The recovery of the spiritual life demands rebound.
 - b. You do not claim 1John 1:9 for rebound as a part of the faith- rest drill; you follow instructions and just name the sin or sins to God the Father in the privacy of your priesthood. God does the rest. You cannot use the faith-rest drill when you are in a state of sin. There is no spiritual life when you are in a state of sin. In a state of sinfulness, you have temporarily halted the function of your spiritual life until you follow the instructions of 1John 1:9. Your spiritual life only functions when you are filled with the Holy Spirit.
 - c. You must recognize the reality of the problem before you can

understand the function of the divine solution. Recognizing the reality of the problem means taking the responsibility for your own sins and not blaming them on someone else. When you start blaming other people for what you are, you are a fool. When you have a problem, you do not run to someone else. When you recognize the reality of the problem, you examine yourself for culpability. Once you take responsibility for your own sins, then you follow the instructions of 1John 1:9 and carry on with your spiritual life.

- d. You do not lose your spiritual freedom with your carnality. You are still free to recover your spiritual life. If you want to succeed in the spiritual life, then follow instructions. When you name your sins, God takes over and provides the solution. He is faithful and righteous. This is a judicial function of the justice and righteousness of God, not a function of the love of God.
 - e. You are not mandated to rebound, because there has to be a point at which you make a decision. You are mandated to be filled with the Spirit, but you are not mandated to rebound. The instructions are simple. You can name a sin. God does a complete job of cleansing you of all sins, known and unknown.
 - f. The faith-rest drill is a wonderful part of the spiritual life. When you are walking in darkness (carnal, out of fellowship with God), you are not living the spiritual life in any sense of the word. You cannot be walking in darkness and use faith-rest. Since the faith-rest drill is a part of the spiritual life and functions under the filling of the Spirit, you cannot claim 1John 1:9 as a promise. The faith-rest drill only operates when you are in fellowship with God. You cannot claim 1John 1:9 as a promise as a part of the faith-rest drill.
 - g. 1John 1:9 is the procedure for restoring you to fellowship with God. You cannot equate the faith of salvation with any kind of faith in rebound. When you do, you continue to walk in darkness. Rebound is not a promise to be claimed, but a procedure to be followed by a person who is quenching and grieving the Holy Spirit.
 - h. We are a new spiritual species, 2Corinthians 5:17, "Therefore if anyone is in Christ, [he is] a new [spiritual] species; old things have lost their power; behold, new things have come to pass." Galatians 6:15, "For neither is circumcision anything nor uncircumcision but a new [spiritual] species." Every believer is filled with the Spirit the moment he believes in Christ and becomes a new spiritual species. The new things that have come to pass is our spiritual life under the filling of the Holy Spirit as the system of spirituality and the other thirty-nine things given to us at salvation.
3. Outline of the Passage.
- a. The definition of Christian fellowship, 1John 1:3. Christian fellowship is a Bible teaching situation between a pastor and a congregation. This is how the Bible describes entering into fellowship with God.
 - b. The result of Christian fellowship, 1John 1:4.

- c. The analogy to Christian fellowship, 1John 1:5.
 - d. The carnal contradiction to Christian fellowship, 1John 1:6.
 - e. The basis for true Christian fellowship, 1John 1:7.
 - f. The destruction of Christian fellowship, 1John 1:8, 10.
 - g. The recovery procedure, 1John 1:9.
4. 1John 1:3, "What we have seen and heard we communicate to you that you may have fellowship with us. In fact, our fellowship is with the Father and with His Son Jesus Christ."
- a. The congregation has fellowship with the pastor and the pastor with the congregation only through the teaching of the word of God.
 - b. This emphasizes the importance of spirituality, i.e., the filling of the Spirit in both the pastor and the congregation. Hence, the importance of rebound, so that the Holy Spirit controls the souls of both pastor-teacher and his congregation.
 - c. Christian fellowship occurs in two increments. The first increment is a Bible teaching situation between a pastor and believers in the congregation. The result is the second increment of Christian fellowship- rapport with God the Father and God the Son.
5. 1John 1:4, "And these things we write that our joy may be fulfilled."
- a. John is using the literary plural "we" to bring the reader or hearer into association with his own action.
 - b. The Attic Greek present periphrastic "may be fulfilled" is used to make more forceful the announcing of a new state of things in the advanced spiritual life.
6. 1John 1:5, "And this is the message which we have heard from Him [God the Holy Spirit, John 14:26, and God the Son during the Incarnation] and communicate to you, that God is light, and in Him there is no darkness at all."
- a. Light is fellowship with God through the filling of the Spirit. Darkness is the sin nature controlling the soul through carnality. Spirituality and carnality are mutually exclusive.
 - b. You are either filled with the Holy Spirit, which is walking in the light, or you are in a state of carnality, which is walking in darkness.
7. 1John 1:6, "If we say that we have fellowship with God and yet we walk in darkness, we lie and we do not practice [or live] the truth."
- a. If you do not practice the truth, you are not living the spiritual life. The spiritual life is based on truth, and truth comes from the word of God.
 - b. Lying to ourselves is the worst thing we can do. It is self- deception, which divorces you from reality. Nothing is worse than try to justify that sin by lying to yourself. Then you become absorbed with yourself and eventually become divorced from reality and develop a psychosis or a neurosis. But you can never get away from yourself because your sin nature still controls your soul.
8. 1John 1:7, "But If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus His Son cleanses us from all sin."
- a. Walking in the light is living our very own spiritual life. "If we walk in

the light" means living the spiritual life depends upon our volition. The humanity of Christ was the first one to live in the light during the Incarnation.

- b. Fellowship with God brings God's happiness, which is infinitely greater than any form of human happiness. As long as your happiness depends on someone else or some set of circumstances, you are never going to walk through the open door of spiritual self-esteem and drop your own agenda.
 - (1) Fellowship with God is the only source of true happiness. Sharing the happiness of God comes from fellowship with God. We have the opportunity for fellowship with God and we do not even know what we have.
 - (2) John 4:24, "God [is] a spirit, and those who worship Him must worship by means of the Spirit and the truth."
 - (a) There is no one like God. He has provided perfect happiness for those who will have fellowship with Him. You have to think like God thinks and not many people are willing to do it. You do not capture God's thoughts by falling apart emotionally, by walking in darkness, and by never getting straightened out spiritually. This does not say or imply that God is a social creature. Therefore, fellowship with God is not social intercourse with creatures of like mindedness nor is fellowship with God on social or merit basis.
 - (b) To the extent that human beings have the power to make you unhappy, you are not having fellowship with God. The unhappiness we have in relationship with human beings comes from our own decisions, not from someone else. Yet we always want to blame someone else. After salvation, we go right back to creatures for happiness and it will not work even with the best of creatures. No one can hurt you like you hurt yourself. You hurt yourself by depending on people for happiness. There are a lot of wonderful people, but people will let you down and are insignificant in comparison with God. You do not need fellowship with people, you need fellowship with God.
 - (c) We lie to ourselves about circumstances, about people and about ourselves. You cannot lie to yourself and ever have any happiness or fellowship with God. As long as you lie to yourself God will make war against you. Self-deception is lying to yourself. God does not have fellowship with liars. How can you lie to yourself and have fellowship with perfect God? If you are not honest with yourself, you will not be honest with people, and you will not be honest with God.

- (d) If your fellowship is not with invisible, eternal God as a believer, you are missing the greatest opportunity you will ever have. In eternity you will not have this opportunity. Everything comes to that person who walks through the open door of a personal sense of destiny and shares the perfect happiness of God. You do not have fellowship with God on the basis of what He can do for you or what you can do for Him.
 - (e) Worship is never thought of in terms of fellowship with God. The name of our fellowship with God is worship or walking in the light-to be able to understand and appreciate the object of thought. Worship is love, pre-occupation with, and having a common system of thinking with someone else.
 - c. True Christian fellowship is with God the Father and God the Son, 1John 1:3.
 - d. The phrase "the blood of Christ" is a technical Hebraism for the judgment of all sins in Christ on the cross.
- 9. 1John 1:8, "If we say that we have no sin, we are deceiving ourselves, and the truth is not in us." Saying we have no sin is self-justification and comes through denial and finding someone else to blame. Self-deception is part of the arrogance skills and leads to self-absorption. Self-deception leads to blackout of the soul and scar tissue of the soul- the truth not being in us.
- 10. 1John 1:9, "If we acknowledge our sins, He is faithful and righteous with the result that He forgives us our sins and purifies us away from all wrongdoing."
 - a. This is not a promise but a procedure for all Christians to follow when they are out of fellowship with God and under the control of the old sin nature. Anytime anyone gets away from 1John 1:9 as the system for being filled with the Holy Spirit and being in fellowship with God, then they are on an ego trip.
 - b. We have the option as believer-priests to examine our own lives in the mirror of the word of God circulating in our souls. We see that we have committed a sin or sins and we identify the sin and name it to God the Father. This is called "judging" the sin in 1Corinthians 11:31, "If we judge our sins, we will not be judged."
 - c. Carnality divorces you from reality. You justify yourself and get into the habit of not taking the responsibility for your own decisions in life. You find a target to blame for your failure to take responsibility. You begin the habit of becoming a pathological liar. You lie to yourself all the time until you come to think that it is the truth. Arrogant believers are offended by everything and everyone.
 - d. As long as you are alive you can fulfill the principle of rebound and keep moving. As long as the sin nature controls your soul, you are on your own agenda. When you rebound, you are admitting that your agenda stinks. God purifies you from all wrongdoing until you decide to sin again. When God forgives your sins, He totally erases the out

of fellowship file on you. When you rebound, your out of fellowship file of sins is totally wiped out. Until you fulfill the protosis of this third class conditional sentence and acknowledge your sins to God the Father, you will never be filled with the Spirit again.

- e. If you do not follow precisely correct procedure, you will never be in fellowship again. The statement in the apodosis (the "then" clause) only becomes a reality when the condition stated in the protosis (the "if" clause) is fulfilled.
- f. Principles.
 - (1) The recovery procedure of 1John 1:9 can only function in carnality. This recovery procedure can only operate when we are outside of our spiritual life. The recovery of spirituality and the spiritual life has no faith-rest function involved. Faith is not the issue, but naming your sin in the privacy of your priesthood.
 - (2) Therefore, rebound simply follows the recovery procedure outlined in the protosis of 1John 1:9-name your sins to God.
 - (3) Faith or any part of the spiritual life is not involved in the recovery procedure.
 - (4) The procedure is divided into two parts. In the protosis we have what the carnal believer does. In the apodosis we have what God does.
 - (5) The believer is carnal, that is in a state of sin. There is no way he can continue the spiritual life apart from the recovery procedure.
 - (6) Rebound is a modus operandi you cannot do without.
 - (7) The sin decision results in loss of the filling of the Spirit. The rebound procedure recovers the filling of the Spirit. Without the filling of the Spirit, you do not have a spiritual life. The filling of the Spirit is the power that makes the spiritual life work.
 - (8) The sin decision results in walking in darkness. The rebound decision results in walking in the light.
 - (9) The sin decision results in sin nature control of the soul. The rebound decision results in God the Holy Spirit once again taking over control of your soul and your life.
- g. You are purified away from [APO] all wrongdoing. There is no such thing as sinless perfection. You are not purified out from [EK] all wrongdoing.
- h. Failure to rebound means no spirituality, no spiritual life, the sin continues to control your life, this eventuates in false doctrine replacing true doctrine in the soul, the three arrogance skills take over your life and you begin to lie to yourself, this eventuates in Christian degeneracy. You become the enemy of the cross, the enemy of God, double minded, carnal, the disciple of the devil, a believer who is drifting off course from grace, a tortured and unstable soul, and shipwrecked.

- M. Without rebound man reaps what he sows, Galatians 6:7-8.
1. Since the believer's sins were judged on the Cross, they are not judged again at the point of sin. Whatever we have by way of punishment when we commit a sin, it is not the punishment of the sin as a part of judgment. This is also true of the unbeliever at the last judgment. Sin is not mentioned at the last judgment for his sins, Revelation 20:12-15. He is judged because he rejected Christ, John 3:18, and for his works or righteousnesses which are unacceptable to God.
 2. Instead, divine discipline becomes a family matter. We are under divine discipline and punishment for those sins, but they have already been judged. Hebrews 12:6ff, "Whom the Lord loves, He punishes and He skins alive with a whip every son whom He receives." All punishment is done in love.
 3. The principle for the punishment of carnality as a family matter is mentioned in Galatians 6:7, "Do not be deceived; God is not mocked; whatever a person sows, this he will also reap [divine punishment for committing the sin]." The increase in sins results in the increase in punishment.
 4. Here, then, is the importance of rebound in the case of carnality, 1John 1:9, "If we name our sins, He is faithful and righteous with the result that He forgives us our sins and purifies us from all wrongdoing." God the Father can forgive us our sins because these sins have already been imputed to Christ and judged. This results in three things:
 - a. He is restored to fellowship with God.
 - b. He recovers the filling of the Holy Spirit.
 - c. He resumes his spiritual life.
 5. Without rebound, he spends his whole life being punished in perpetually carnality until he dies the sin unto death. There is no spiritual life without rebound for any of us. There is no personal love for God or impersonal love for man without rebound.
 6. Failure to rebound increases intensification of divine discipline, Hosea 8:7. Perpetual carnality results in the believer dying as a loser believer after reaping the whirlwind of divine discipline.
 7. Temporal and eternal repercussions of perpetual carnality is something you cannot afford to miss. Galatians 6:8, "For the one who sows to his own flesh [old sin nature] shall from the flesh reap corruption [deterioration-perpetual carnality; ruin-the eight stages of reversionism; destruction-the sin unto death], but the one who sows with reference to the Spirit [being filled with the Spirit] shall from the source of the Spirit reap life everlasting." This is not eternal life, but the greater blessings of the life in eternity. Life everlasting includes the crowns, the order of the morning star, the greater escrow blessings for eternity, but it is not eternal life.
 8. The challenge is found in Ephesians 4:30-32:
 - a. Ephesians 4:30, "Stop grieving the Holy Spirit of God, by whom you have been sealed to the day of redemption."
 - (1) This refers to the person who has rejected rebound and are moving into the eight stages of reversionism. The results of the completed action of the sealing of the Holy Spirit are fourfold:

- (a) The signature guarantee of the Holy Spirit's ministry in efficacious grace, making your faith effective for salvation.
 - (b) Eternal life is given at the moment you believe.
 - (c) The eternal security of the believer.
 - (d) That every believer has his very own portfolio of invisible assets with the unique spiritual life of the Church Age.
- (2) There are two categories of the day of redemption.
- (a) Category one is the redemption of the soul. This is the day any human being makes the decision to believe in Jesus Christ. It is the soul which is saved, not the body. Even though called a day it is an instant of time.
 - (b) Category two is the day of redemption in which God makes the decision to resurrect the Church. Even though called a day it is an instant of time.
- b. Ephesians 4:31, "All bitterness both anger and wrath and shouting and slander must be removed from you, along with all malice [lust to injure another person; malignity-the state of intense ill will or spite; vice- degrading behavior with emphasis on sexual sins]."
- c. Ephesians 4:32, "But become kind to one another [impersonal love], compassionate, forgiving each other, just as God by means of Christ also has forgiven you."

R. B. Thieme, Jr. Bible Ministries 5139 West Alabama, Houston, Texas 77056 (713) 621-3740

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Doctrines of Refreshment

The doctrine of refreshment

1. Definition. While refreshment in the English language generally connotes food and beverage it has a much greater connotation in the Bible. It means to restore to strength of a soul, to revive the divine viewpoint in the function of a soul, and to do so apart from the pastor's function of Bible teaching. In other words, to restore the soul of an individual, provide stimulation and blessing for the soul of the individual, without teaching them doctrine. It also means to supply what is necessary for spiritual blessing in time of adversity or disaster. Primarily there is one verb that brings out the subject, the Greek verb *anapsuchō* (ἀναψύχω) [pronounced *an-aps-OO-kho*] [*ana* means again and again; *psuchê* (ψυχή) [pronounced *psoo-KHAY*] means the soul]. Put together it means to breathe again and again or to revive the soul. Your life should be a source of revival to individual souls in your periphery.
2. We see the ministry of refreshment in many areas. The alleviation of Saul's psychosis. Saul apparently had a temporary psychotic condition which erupted from time to time in his life when there was any kind of pressure. 1Samuel 16:23 - eventually someone came into his life who was able to be of some help. This, by the way, is permissive control of history allowing the function of demon influence in the life of reversionistic Saul. Saul became refreshed and well because the music that David played reached Saul's soul and brought his soul back to reality, temporarily alleviating the psychotic condition that he had. Refreshment came to his soul which alleviated the suffering and caused him to calm down. Refreshment, then, is used for soul recovery from an adverse condition whether it is reversionism, psychosis, neurosis, the influence of evil, or some other form of apostasy. Always, refreshment connotes soul recovery and soul blessing.
3. In Proverbs we have a tristitch of doctrinal refreshment - Proverbs 25:13. Line one from the Hebrew gives us the illustration - "Like the cold of snow in the time of harvest." The time of harvest is a time when the workers get very hot at their work. Water boys were often sent to some place where there was still snow. By the time it was down it had melted but was then cold water. The snow here is melted snow that is still cool and refreshing. They would bring it down in containers and the workmen would stop their work and take a drink of this refreshing water. Therefore this is to be the illustration for the next two lines.
 - a. The second line is "faithful messenger to those who send for him." The pastor or any communicator of doctrine is regarded in this analogy as a water boy.
 - b. The final phrase says, "he refreshes the soul of his masters." The water boy worked for everyone else. The principle is that the refreshment that comes to the believer comes from the one who is faithful in communication. The refreshment in the Bible, of course, is always connected with the soul. Hence, this is an analogy between a water boy during the harvest who brings the cold water down to the workers and the communicator of doctrine providing spiritual refreshment for the souls of the hearers. The teacher of doctrine is the key to the ministry of refreshment. And your ability to take in doctrine has everything to do as to whether you ever reach the point of refreshment. The point of total refreshment is a supergrace believer. This is

a part of that paragraph, blessing by association.

4. The rejection of refreshment means national discipline - Isaiah 28:8-14. "Times of refreshing" are the only thing that can save a nation as far gone as the northern kingdom was in this passage - a revival of doctrine in the soul of believers.
5. Response to the Word of God is called refreshment - Romans 15:32. Paul wants to come and teach them doctrines they do not have. But he also says he wants to be refreshed by them. Paul is going to teach them but many of them are going to be a refreshment to Paul - because there is a rapport in category #3 love, their is a refreshment, many of his friends are there, people he truly loves, people who stimulate his soul. Cf. 2Corinthians 7:13, the ministry of Titus to the Corinthians. A Bible conference can be a mutual refreshment if the communicator of doctrine teaches the Word and those who are his friends become a source of blessing while he is there.
6. The supergrace believer has a ministry of refreshment. This is a part of blessing by association. There are at least three illustrations of this in the New Testaments. a) Certain Corinthians believers - 1Corinthians 16:17,18; b) The supergrace believer Philemon - Philemon 7, 20; c) 2Timothy 1:16, the house of Onesiphorous.

Doctrine of Refreshment (2)

A. Definition.

1. While refreshment in the English connotes having food and drink, in the Bible it means to restore the strength of the soul, to revive the divine viewpoint in the function of a soul, and to do so apart from the pastor's function of Bible teaching.
2. It means to provide stimulation and blessing for the soul of an individual without teaching doctrine.
3. It also means to supply what is necessary for spiritual blessing in time of adversity or disaster.
4. The Greek verb *anapsuchō* (ἀναψύχω) [pronounced *an-aps-OO-khoh*] means to breath again and again, or to revive the soul. Your life should be a source of blessing to others, true sentimental friendship.
5. You have the basis through Bible doctrine to communicate warmth, friendship, stability, and encouragement. You should be able to find refreshment from the friendship of others. Your true friends will be those taking in doctrine.
6. Refreshment is a relaxed mental attitude, forgiveness of others, and being a blessing by association.
7. Refreshment connotes a temporary solution or interlude of enjoyment. Doctrine is both a permanent solution and a temporary refreshment.

B. The Alleviation of Saul's Psychosis.

1. When Saul became jealous of David, he temporarily went psychotic. David played a stringed instrument to refresh Saul's soul, 1Samuel 16:23. David's musical therapy reached Saul's soul and calmed his fits.
2. Refreshment, then, is used for soul recovery and blessing. In this case it was temporary alleviation but did not solve the problem.
3. People can be refreshing to you; but that friendship does not necessarily solve your problems in life. You do not take a psychotic woman to a party. This is because social life does not solve any psychosis.
4. The phrase "evil spirit from God" refers to God's permissive control of history. God permitted Satan to have a demon torment Saul.

C. The Tristich of Doctrinal Refreshment, Proverbs 25:13.

1. A tristich is a three-line poem. The first line is the illustration of the next two lines. Proverbs 25:13 **Like the cold of snow in the time of harvest [a hot day] is a faithful messenger [pastor-teacher] to those who send for him. He refreshes the soul of his masters.**
2. Refreshment is a temporary solution. You can have ice water on a cold day, but you will still be thirsty again.
3. Refreshment that comes to believers comes through the one who is faithful in communication of doctrine. The personality of the messenger is not the issue, but the refreshing message he brings. The point of total refreshment is maturity. The mature believer is then a refreshment to those associated with him.
4. Sometimes you come into the auditorium and you are exhausted or upset; and the teaching might pick you up; and give you refreshment. Sometimes,

- there are certain topics which you find to be refreshing.
- D. The rejection of refreshment means national discipline, Isaiah 28:8-14 cf Acts 3:19.
1. "Times of refreshing" is the revival of Bible doctrine in the soul of believers resulting in doctrine, which gives you capacity for life and periods of national prosperity.
 2. The Northern Kingdom was so negative to doctrine that they wouldn't even listen to refreshing Bible doctrine.
 3. Acts 3:19 says that if you change your mind about Bible doctrine and go back and listen to all of the doctrine that hurts and cuts you down to size, then you will find doctrine that will bring refreshment to your soul.
- E. Response to the Word of God is called refreshment, Romans 15:32; 2Corinthians 7:13. The Corinthian's response to doctrine refreshed Titus, so that Paul desired to enjoy the same refreshment with them. All spiritual growth is related to the amount of doctrine in your right lobe. Sometimes you are stimulated by what is being taught; and sometimes you are not.
1. You never compare yourself to others. You compare your own self to the standards of the Word of God.
 2. 2Corinthians 7:13 **For this reason we have been comforted and beside our comfort we rejoice even more for the happiness of Titus, because his spirit has been refreshed by all of you.**
 3. The refreshment that comes when a congregation responds to the teaching of a pastor-teacher.
- F. All mature believers have a ministry of refreshment as part of their blessing by association.
1. 1Corinthians 16:17-18 lists three men who were loyal friends and a source of blessing and refreshment to Paul. **I rejoice at the coming of Stephanas and Fortunatus and Achaicus, because they have supplied what was lacking on your part, for they refreshed my spirit as well as yours. Therefore, acknowledge such men.**
 2. In Phile 7 and 20, Philemon had been a refreshment to other believers in the past, and now Paul asks Philemon to be a refreshment to him. Philemon 7 **For I have derived much happiness and encouragement by your love, my brother, because the hearts of the royal family have been refreshed through you.** Philemon 20 **Very well, brother, let me have benefit from you in the Lord. Refresh my deep affections in Christ.**
 3. In 2Timothy 1:16, Onesiphorus refreshed Paul. He was one of Paul's greatest friends. **The Lord give mercy to the family of Onesiphorus [who has died] because many times he has refreshed me and was not ashamed of my chains.**

Doctrine of Repentance (by R. B. Thieme, Jr.)

A. Definition.

1. The Greek transitive verb *metanoóō* (μετανοέω) [pronounced *meh-tah-noh-EH-oh*] means to change one's thinking, or to change the mind.
2. The cognate noun *metánoia* (μετάνοια) [pronounced *met-AHN-oy-ah*], Romans 2:4, means a change of mind, a conversion, a turning away. Doctrinal viewpoint changes every bit of human viewpoint you've learned.
3. All of us repented at the moment of salvation.
4. Repentance connotes a decision based on mentality, not emotion. It is rational.
5. The Hebrew verb *nâcham* (נָחַם) [pronounced *naw-KHAHM*] means to change the mind.
6. When witnessing, you only give information, you do not try to get the unbeliever to "repent." That is the function of God the Holy Spirit using the Gospel information you have provided. God the Holy Spirit will encourage them to change their mind about Christ, you just get the correct information out to them.
7. Repentance is a theological concept we study to explain the mechanics which occur at salvation.

B. The Definitive use of Repentance.

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C. Salvation Repentance or Believing in Christ.

1. Salvation repentance is that change of mind which follows perception of epignosis Gospel.
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The Doctrine of Repentance by R. B. Thieme, Jr.

1. The word for repent used in the Old Testament is *nâcham* (נָחַם) [pronounced *naw-KHAHM*]. It is generally used in the Old Testament for God, God is the subject. So obviously it doesn't mean to feel sorry for sin. When God is the subject it is an anthropopathism and it means that God changes His policy from time to time and this anthropopathism is used to indicate a change of policy. In Genesis 6:6 God changed His policy about man; Exodus 32:14; Judges 2:18; 1Samuel 15:35; Psalm 90:13; Jeremiah 15:6; 42:10; Amos 7:3, 6.
2. Since God is immutable, therefore unchangeable, these expressions — such as God repents — are anthropopathisms. They are designed to explain changes in policy, divine acts of discipline, in terms of human attitudes or expressions. This is what we call, therefore, language of accommodation: ascribing to God a characteristic He doesn't have to accommodate us so we can understand.
3. We have a Greek verb, *metanoéō* (μετανοέω) [pronounced *meh-tah-noh-EH-oh*] which is translated “repent.” Meta means “change; noew means thinking. It means to change your mind about something. *Metanoéō* (μετανοέω) [pronounced *meh-tah-noh-EH-oh*], when the subject is man, means a change of mental attitude with limited ability to follow through. When God is the subject in the New Testament *metanoéō* (μετανοέω) [pronounced *meh-tah-noh-EH-oh*] means a change of policy with total ability to follow through. We also have an emotional verb which is translated “repent” — *metamélomai* (μεταμέλομαι) [pronounced *meh-tah-MEH-loh-my*], which means to feel sorry for something you've done. In other words, this verb has emotional connotations. It should be translated correctly, “regret.” It is often translated “repent” but repent does not mean to regret and regret does not mean to repent.
4. *Metanoéō* (μετανοέω) [pronounced *meh-tah-noh-EH-oh*] and *nâcham* (נָחַם) [pronounced *naw-KHAHM*] are both transitive verbs, they must have a subject and must have an object. The subject changes its mind about the object.
5. *Metanoéō* (μετανοέω) [pronounced *meh-tah-noh-EH-oh*] and its cognate is used in salvation. In each case we have a subject and an object of the verb *metanoéō* (μετανοέω) [pronounced *meh-tah-noh-EH-oh*]. In salvation the subject is always the unbeliever, the object is always God. In each case the unbeliever is the subject and the object is Jesus Christ as a member of the Godhead. In a few cases God the Father is the object as the author of the divine plan of grace. Because He is the author of the divine plan some of the passages talk about repentance toward God. Others talk about repentance toward Christ. Actually they are synonymous terms. A change of mental attitude does not save but it is immediately followed by believing in Christ. You change your mental attitude before you believe, you are persuaded before you believe and then you believe in Christ. So repentance and faith are not the same. Faith is necessary for salvation; repentance sets you up for it. Repentance causes you to change your mind so that from your own free will you are willing to make a decision. Cf. Mark 1:15; Matthew 12:41; Luke 13:3, 5; 15:7, 10. The unbeliever does not repent toward sin, he repents toward God - God's message, the Gospel. We also have Luke 16:30,31; Acts 17:30; 20:21; 26:20; Hebrews 12:17; 2Peter 3:9.
6. Salvation repentance is defined as a change of attitude toward God, toward Jesus

Christ, prior to faith in Jesus Christ. This change of mental attitude is wrought by God the Holy Spirit. This is the illuminating work of the Spirit, based upon 1Corinthians 2:14 — the natural man cannot understand the things of the Spirit of God, etc. The Holy Spirit acts as a human spirit in the perception of the Gospel — Psalm 16:8-11; 2Timothy 2:25.

7. The verb *metanoéō* (μετανοέω) [pronounced *meh-tah-noh-EH-oh*] and the noun *metánoia* (μετάνοια) [pronounced *met-AHN-oy-ah*] are also used in the Christian life. For example, in our passage a change of mental attitude toward human good — Hebrews 6:1. It is used as a change of attitude toward doctrine in reversionism — Revelation 2:5, 16, 22; 3:19; 2Corinthians 12:21.
8. *Metamélomai* (μεταμέλομαι) [pronounced *meh-tah-MEH-loh-my*] is translated “repent” but it should be translated “regret”, it connotes feeling sorry for something you have done, regretting some act or some thought or some function. There are four uses of *metamélomai* (μεταμέλομαι) [pronounced *meh-tah-MEH-loh-my*]: regret of a previous action — Matthew 21:29; the regret of Judas Iscariot — Matthew 27:3, his regret was strictly emotional with no spiritual connotation; then we have God as the subject. God has no regrets regarding saving individuals and giving them spiritual gifts — Romans 11:29; the Father has no regrets regarding appointing Jesus Christ as a high priest - Hebrews 7:21.
9. *Metánoia* (μετάνοια) [pronounced *met-AHN-oy-ah*] is used in Romans 2:4; 2Corinthians 7:9,10; 2Peter 3:9; Acts 20:21. What are “dead works” ? Human good.

Doctrine of Repentance (1977, 1982)

2/25/77; Revelation 2:5 2/19/82

A. Definition.

1. The Greek transitive verb *Metanoóô* (μετανοέω) [pronounced *meh-tah-noh-EH-oh*] means to change one's thinking, or to change the mind.
2. The cognate noun *Metánoia* (μετάνοια) [pronounced *met-AHN-oy-ah*], Romans 2:4, means a change of mind, a conversion, a turning away. Doctrinal viewpoint changes every bit of human viewpoint you've learned.
3. All of us repented at the moment of salvation.
4. Repentance connotes a decision based on mentality, not emotion. It is rational.
5. The Hebrew verb *Nâcham* (נָחַם) [pronounced *naw-KHAHM*] means to change the mind.
6. When witnessing, you only give information, you do not try to get the unbeliever to "repent." That is the function of God the Holy Spirit using the Gospel information you have provided. God the Holy Spirit will encourage them to change their mind about Christ, you just get the correct information out to them.
7. Repentance is a theological concept we study to explain the mechanics which occur at salvation.

B. The Definitive use of Repentance.

1. Exodus 13:17. The Jews were not mentally prepared to fight for their freedom. God knew they would change their minds, say that slavery is better, and attempt to go back to Egypt, if they saw war coming. So here repentance means to come up to a new set of facts, be influenced by these facts rationally, and then to retreat.
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The Doctrine of Resurrection by R. B. Thieme, Jr.

Introduction to Resurrection

1. The fact of resurrection is based upon the existence of the empty tomb, the competency of the witnesses. They knew Jesus Christ well and could not be deceived. They would die rather than change their testimony about the resurrection. This is historical accuracy and competency of witnesses. The subsequent change in the disciples after the resurrection also indicates the validity of the resurrection. Before His death they were afraid, despondent, and after His death the same thing continued. But after His resurrection they were joyous and fearless. The existence of the day of Pentecost and the first sermon ever preached in the Church Age was a sermon on resurrection. The observation of the first day of the week, called the Lord's day, the resurrection day. The very existence of the Christian church logically depends upon the resurrection.
2. The nature of the resurrection. Jesus Christ in His resurrection body still had the scars from the nail prints in His hands and feet — Psalm 22:16; Zechariah 12:10; John 20:25-29. He also retained the scars of the wound in His side — John 20:25-29. Christ was recognised by His disciples as the one who died and rose again. This was attested in 17 different appearances. Christ after resurrection, however, could eat — Luke 24:42,23 — although He did not depend upon food to sustain Him. Christ had a true body which could be felt — Matthew 28:9; Luke 24:39; John 20:17. His resurrection body could breathe — John 20:22. His resurrection body possessed flesh and bones — Luke 24:39,40. His resurrection body could walk through an open door but could also walk through a closed door — Luke 24:36; John 20:19. Jesus Christ appeared to His disciples many times during the short time he was on the earth after the resurrection. He also disappeared at will — Luke 24:17. His body could move horizontally or vertically.
3. The doctrine of the two resurrections is pertinent and important to us. There are two resurrections, not one — John 5:24-29; Daniel 12:2; Revelation 20:6,13. The first resurrection involves the Lord Jesus Christ and believers only. Confusion seems to come from the fact that the first resurrection is divided into four parts. This is comparable to a battalion review in 1Corinthians 15 — “every man in his own battalion”:
 - a. The resurrection of Jesus Christ, the firstfruits. He is resurrected and seated at the right hand of the Father — 1Corinthians 15:23; Romans 1:4; 1Thessalonians 1:10; 2Thessalonians 2:8; 1Peter 1:3.
 - b. Baker company is the Rapture of the Church — 1Corinthians 15:51-57; 1Thessalonians 4:16-18.
 - c. Charlie company is the Old Testament saints and Tribulational martyrs. They are resurrected at the end of the Tribulation — Daniel 12:13; Isaiah 26:19,20; Revelation 20:4.
 - d. Dog company is made up of the Millennial saints and those who survive the Tribulation to enter the Millennium in physical bodies.
4. When viewed as the two resurrections:
 - a. This is the general first resurrection.
 - b. The second resurrection all occurs at one time — John 5:28,29; Revelation

20:12-15; 2Peter 3:9; Matthew 25:41 — at the end of the Millennium.

5. Living illustrations of the resurrection.
 - a. Abraham in a tent — Hebrews 11:9,10,13. To live in a tent in Abraham's day was to invite disaster, it was not safe. The secret to Abraham's tent life came from the fact that he trusted in the Lord. he had trusted in Christ for salvation, he had trusted the promises of God, but he also believed in the doctrine of God. Therefore he died in a tent knowing that God who had promised him a city would deliver that city. he knew that he would receive in resurrection. So the resurrection was vitally important to Abraham. The resurrection was a doctrine on which he built his whole life. Abraham was just as safe in a tent as you are in the greatest fortified system which ever existed. Abraham's protection was Bible doctrine, specifically resurrection. The reason he died in a tent is because he said "God has promised me a city, so I will live in a tent until God gives me the city which he promised me." The city that God promised Abraham will come, it is the new Jerusalem. He died in the tent without seeing the promise fulfilled in this life — Hebrews 11:13 — but he knew that in resurrection he would have his city — Revelation 21:2,10.
 - b. Isaac understood the concept of resurrection — Hebrews 11:17-19. Isaac was the fulfillment of the promise of Genesis 12:2. In Isaac Abraham's seed was to be multiplied into a great nation. Yet, in Genesis 22 God ordered Abraham to sacrifice Isaac. But Abraham, again, had faith in resurrection and in Hebrews 11:17-19 he put Isaac on an altar and was going to sacrifice him knowing that God would raise Isaac from the dead. Isaac hadn't found his right woman yet, he didn't have a family. Therefore when Abraham put his son on the altar he knew that God would raise him right up again. To Abraham the most vital doctrine in the world was resurrection.
 - c. The same thing was true of Job — "I know that my redeemer liveth, and he shall stand in the latter day [resurrection]... yet in my flesh [resurrection] I shall see God."
 - d. Joseph was a supergrace believer — Hebrews 11:22. The life of Joseph was filled with many acts of faith-rest, he demonstrated the function of supergrace. God prospered Joseph under the supergrace principle. Yet, when Joseph came to the time to die he did something greater than he had done in all of his lifetime. He commanded that he not be buried in Egypt but that his coffin be taken in the future and when the Jews returned to the land they must take the coffin with them. They must take Joseph's bones because of the doctrine of resurrection. When Joseph was risen from the dead he wanted to be standing by his great grandfather Abraham, by his grandfather Isaac, by his father Jacob. And in the resurrection he will stand with them because he refused to be buried in Egypt. But that isn't all. The Jews were slaves for 400 years and during those 400 years their hope of getting out of slavery was the coffin of Joseph. Joseph therefore demonstrates the importance of the resurrection as a doctrine to the supergrace believer. The coffin of Joseph — Genesis 50:24-26; Exodus 13:19; Joshua 24:32.
 - e. There are two boys who died and both were brought to life by Elijah. They represent the beautiful illustration. The son of the widow of Zerapheth —

1Kings 17:17-23; the son of the Shunammite woman — 2Kings 4:18-36. These two incidents are exactly parallel. In each case a boy died. In each case a prophet — first Elijah, second Elisha — identified himself with the boy by stretching himself out over the dead person. Why? These prophets understood the doctrine of resurrection. To demonstrate their faith in the God of resurrection that He would also resuscitate these prophets did exactly the same thing. They stretched themselves out over the corpse and in each case the corpse came back to life. This again gives a picture of resurrection in the principle of identification or association.

The Significance of the Resurrection

1. Without the resurrection of Jesus Christ it is impossible for Christ to be glorified. Jesus Christ has to have a human body for His glorification. When Jesus Christ died on the cross His humanity died, His deity did not and could not die. It is His humanity that has to be resurrected. The glorification of Christ depends upon His resurrection, His ascension as a man, and His being seated at the right hand of the Father as a man. It is the humanity of Christ at that point that becomes superior to all angelic creation, even though angels were created superior to mankind. Jesus Christ in His humanity is glorified at the point of being seated at the right hand of the Father. This is impossible apart from the resurrection of the humanity of Christ.
2. Operation phase two in the sense of the Church Age depends upon the glorification of Christ — John 7:39, “The Spirit was not yet given because Christ was not yet glorified”; John 16:14, when the Spirit is given His purpose is to glorify Christ. So everything depends upon the glorification of Christ. Without the resurrection the Holy Spirit cannot be sent to indwell every believer, the Holy Spirit cannot perform His ministry of baptism, entering every believer into union with Christ. All of this is utterly impossible apart from the resurrection of the humanity of Christ.
3. Resurrection indicates the completion of justification — Romans 4:25. Justification is actually completed at the cross because on the cross God placed our sins on Christ and the believer gets God’s righteousness. The sins of the believer are judged on the cross and the believer receives the righteousness of God. No believer is justified until he receives God’s righteousness. There are three things necessary for living with God forever, we must have His life, eternal life, our sins must be judged, and we must have His righteousness. No one could have the righteousness of God were it not for the fact that Christ is seated at the right hand of the Father and even in His humanity He has perfect righteousness. So when we accept Christ as saviour we enter into union with Christ and His righteousness becomes our righteousness — 2Corinthians 5:21. Justification means vindication and God sees me in Christ and He sees that I have His righteousness and He declares me vindicated.
4. Resurrection is a guarantee of ultimate sanctification — 1Corinthians 15:20-23; 1John 3:1,2; Philippians 3:21. When we get a resurrection body we no longer have an old sin nature. Minus the old sin nature is the sphere of ultimate sanctification.
5. Without resurrection there is no priesthood. Jesus Christ is a priest forever after the order of Melchizedek. This is a part of the doctrine of divine decrees and was so declared in Psalm 110. How can Jesus Christ be a priest forever if He is a soul in Paradise, a spirit in the presence of God, and a body in the grave? If He were resuscitated He could only be a priest for whatever lifetime He had, so resuscitation won’t do it. If Jesus Christ is going to be a priest forever, and God cannot lie, then He must have an human body forever. That human body forever is a resurrection body. Cf. Hebrews 7:4,5, 14,28; 10:5,10-14.
6. Without resurrection there is no mediatorship. We learn this principle from the 9th chapter of Job actually. Job said that if he is going to have fellowship with God there must be a “daysman” or an umpire or a mediator. So what is a mediator? A mediator is someone who pulls two parties together because he is equal with both parties. In this case the mediation is between man and God. Whoever is the

mediator between God and man must be equal with God and equal with man. Jesus Christ is God, therefore equal with God; Jesus Christ is man, therefore equal with man, and Jesus Christ is the mediator because He is the God-Man. But Jesus Christ couldn't be the God-Man apart from resurrection. A mediator has to be alive to mediate the covenant, and we are under the new covenant which is the salvation principle. Jesus Christ mediates it and He is the only one qualified to do it because He is man and He is God in one person forever. And it is necessary to have the resurrection to do this, He isn't man forever apart from resurrection.

7. Without resurrection there is no fulfilment of the Davidic covenant. The Davidic covenant is mentioned in 2Samuel 7:8-16; Psalm 89:20-37. By way of summary the Davidic covenant says David will have a son who will reign forever. The only way that David could have a son who could reign forever is to have a son, a true human being, and in order to reign forever he has to live forever. And Jesus Christ is the son of David. But Jesus Christ cannot fulfil the Davidic covenant in death, He has to be alive and in resurrection Jesus Christ in His resurrection body will fulfil the Davidic covenant, He will reign forever as David's son.

The Fact of Resurrection

1. An empty tomb.
2. The competency of the witnesses. Those who witnessed to His resurrection were those who knew Him and therefore could not be deceived. Furthermore they would rather die than change their testimony and many of them did. Who was it who witnessed to the resurrection of Christ? His disciples, loved ones, friends, followers, those who knew Him best. And the very fact that they would rather die than change their testimony is the highest type of competency of attestation.
3. The subsequent change in the disciples after the resurrection. After the cross the disciples were despondent and frightened; after the resurrection they were joyous and fearless.
4. The day of Pentecost. Peter's sermon, the first preached in the Church Age and taken from Psalm 16. Subject: resurrection.
5. The observance of the first day of the week as the worship day — Sunday. This is a radical change from the seventh day of the week observed by the Jews under the Levitical code.
6. The historical existence of the Church. The Church depends upon resurrection. Christ is the Head of the Church; He must be alive to be the Head of the Church.

The Nature of the Resurrection Body

What is the resurrection body actually like from scripture?

1. The resurrection body retained the nail prints in the hands and in the feet. We know this prophetically from Psalm 22:16; Zechariah 12:10; historically from John 20:25-29. Jesus was recognised by doubting Thomas because of the scars in the hands and the scar from the wound in the side.
2. The resurrection body retained the wound scar in the side — John 20:25-29.
3. Christ was recognised by His disciples as the one who died and rose again. There were seventeen appearances of the resurrected Christ. In other words, the resurrection body does not destroy the image by which a person is remembered. But the interesting this is that it will be possible to recognise people with a resurrection body, but this does mean that you would simply be able to identify them, it means that you have the mental capacity to do so because it is the mind that retains the image.
4. The resurrection body of Christ could eat, Luke 24:42,43, but He didn't need to.
5. Christ's resurrection body had substance. It could be touched or felt — Matthew 28:9; Luke 24:39; John 20:17.
6. Christ's resurrection body could breathe, but He didn't necessarily need it — John 20:22.
7. His resurrection body possessed flesh and bones — Luke 24:39, 40.
8. His resurrection body could walk through closed doors — Luke 24:36; John 20:19.
9. The resurrection body was able to appear and disappear — Luke 24:17.
10. The resurrection body of Christ could move vertically or horizontally — Matthew 28:10, Acts 1:9,10.

The Doctrine of Reversionism

1. Definition.
 - a. The status quo of the believer in phase two who is negative toward doctrine.
 - b. Reversionism is the recession from the stage of growth, including the partial or completed ECS, and even supergrace. (Growth is no protection, it is persistence in the intake of doctrine)
 - c. Reversionism is one of the two states of phase two, the other being supergrace.
 - d. Reversionism in the believer is analogous to apostasy.
 - e. There is also reversionism for the unbeliever, describes in 2Peter 2:17-22, in which the unbeliever departs from the laws of establishment to a condition of total apostasy and liberalism.
 - f. The mechanics include rejection of the gospel, which opens the flood gates for Satanic propaganda in the soul - the dog returning to his vomit.
 - g. Reversionism must be distinguished from carnality. The carnal believer is simply a believer temporarily out of fellowship but a reversionistic believer is a believer negative toward doctrine and more permanently out of fellowship. The reversionistic believer is not inclined to rebound, though that may be the one thing that he will remember all the way to the sin unto death. On the other hand a carnal believer rebounds, he usually keeps very close accounts with the Lord.
 - h. The carnal believer rebounds and continues to grow while the reversionistic believer does not rebound and continues to move toward the sin unto death.
2. The stages of reversionism.
 - a. Stage one: the presence of reactor factors in the life because of neglect of doctrine. Reactor factors such as rejection of authority, discouragement, disillusion, boredom, overcome by self-pity, inability to handle loneliness, frustration intensified by mental attitude sins. These reactor factors combine difficulties in the life with indifference or lack of exposure to Bible teaching. The result is stage two.
 - b. Stage two: the frantic search for happiness. The reaction to reactor factors leads to some sort of a frantic search for happiness in order to resolve the frustration part of the reactor factors. The frantic search for happiness follows the trend of the old sin nature. Asceticism leads to legalistic victorious living, super extra natural experiences which have no spiritual qualification - holy rollers, healers, and so on. The trend toward lasciviousness leads to drunkenness, debauchery, and so on.
 - c. Stage three: the intensification of reversionism. The frantic search for happiness results in operation boomerang in which the particular type of frantic search merely intensifies the original reactor factors without any resolving of the difficulty. The frustration becomes greater frustration, the bitterness becomes greater bitterness, jealousy becomes extreme jealousy to the point of being psychotic, and so on.
 - d. Stage four: the emotional revolt of the soul. The emotion of the soul is designed to respond to the right lobe of the heart. The heart or the right lobe is equivalent to the right man while the emotion is equivalent to the right

woman. Emotional revolt shuts down all the valves of the right lobe, destroying the function of doctrine in that area, leading to stage five.

- e. Stage five: negative volition toward doctrine. As a result of the presence of reactor factors, the frantic search for happiness, the intensification and the emotional revolt, a certain type of very consolidated negative volition exists. For example, indifference or apathy toward Bible teaching, being too busy and too preoccupied for Bible teaching, antagonism or personality hang-ups toward the one communicating doctrine, i.e. a pastor, antagonism or conflict with other people in the congregation, failure to utilize the rebound technique and under lack of the filling of the Spirit to become involved with reactor factors, inability to handle prosperity.
 - f. Stage six: the blackout of the soul. This is an attack on the left lobe but it results in darkness of the soul. The negative volition produces the vacuum which sucks into the left lobe doctrine of demons - 1Timothy 4:1. The mechanics of this is found in Ephesians 4:17 and this is known as demon influence in contrast to demon possession. The unbeliever is demon possessed; the reversionistic believer is not demon possess, he can only be under demon influence.
 - g. Stage seven: hardness of the heart, hardness of the neck, or scar tissue of the soul. This is an attack upon the right lobe or the kardia. It is coterminous with and usually in some ways follows or is related to blackout of the soul.
 - h. Stage eight: reverse process reversionism. This is the final status of reversionism, the antithesis of supergrace in which the believer loves and desires the opposite of what the Bible commands. It is a distortion of love, it is a reversal of all the objects of love, it is a total destruction of any true scale of values according to the Word, and therefore the person lives in a state of total confusion before he is removed by the sin unto death.
3. The discipline of reversionism is divided into three categories: a) the warning stage - James 5:9; Revelation 3:20. This is the category of discipline in which rebound with GAP can produce the recovery; b) the intensive stage - Psalm 38:1-14. Not only is the discipline intensified but this is the stage called strong delusion - 2 Thessalonians 3:11. Repentance, and in some cases even recovery of health, are necessary before one can continue to GAP it back to supergrace - James 5:14-16; c) the dying stage. This is related to the doctrine of the sin unto death - Psalm 118:17,18; 1John 5:16. Reversionism is always the cause of the sin unto death - Jeremiah 9:16; 44:12; Philippians 3:18,19; Revelation 3:16. Relationship between negative volition toward doctrine and reversionism and the sin unto death is found in 1Chronicles 10:13,14.
 4. The principle of reversionism is found in Galatians 5:4. This is reversionism in a nutshell - "You have drifted off course from grace." This is comparable to Ephesians 5:14 - reversionism is loss of time.
 5. Reversionistic believers reject the authority of their right pastor. They reject the authority of Bible teaching in general but they reject the authority of the one who communicates to them doctrine. The illustration of Moses in the days of the Exodus - Exodus 16:20; 17:3; Numbers 11:5. Jeremiah in his day - Jeremiah 44:16. In Jeremiah's day the reversionistic believers spent a great deal of time listening to

- false teachers. The apostle Paul led many of the Corinthians believers to the Lord and yet they turned right around and rejected him - 2Corinthians 6:11,12; plus chapters 7,10,11.
6. In reversionism the believer uses mental attitude sins to perpetuate carnality. This results in contaminating others - Hebrews 12:15.
 7. The biblical descriptions of reversionism are many.
 - a. Drifting off course from grace - Galatians 5:4.
 - b. No one failing from the ultimate source of the grace of God - Hebrews 12:15.
 - c. An uncircumcised heart/right lobe - Jeremiah 9:25,26.
 - d. Tortured souls (psychopathic personalities) - 2Peter er 2:7,8.
 - e. The unstable soul - 2Peter er 2:14.
 - f. The lukewarm - Revelation 3:15,16.
 - g. An enemy of the cross - Philippians 3:18.
 - h. Leaving your first love - Revelation 2:4.
 - i. Fallen - Revelation 2:5.
 8. The recipients of the book of Hebrews were involved in reversionism and we have a description of them in Hebrews 5:11-14.
 9. Reversion recovery is impossible apart from the daily function of GAP in the field of basic doctrine - Hebrews 6:1-3; Revelation 3:19-20.
 10. Reversion recovery is impossible under the practice of religion - Hebrews 6:4-6; or the function of the phallic cult - 2Corinthians 12:20-21.
 11. Reversionism leads to perversion - Romans 1:26,27; and also produces national disintegration - Romans 1:29-32.
 12. Reversionism intensifies suffering - Psalm 77.
 13. The principle of reverse process reversionism. Reverse process reversionism means to face in the opposite direction. It means a reversal of judgement, a complete change of values. It means to invert or reverse the objects of what the Bible describes as the true objects of love or the true objects of evaluation so that reverse process reversionism is a distortion of love, it is the reversal of its objects when the believer is under reversionism. Mechanically, under reversionism the believer departs from the true objects of love defined by Bible doctrine and goes for pseudo objects. Bona fide objects of love receive blasphemy (that's God) or become objects of hatred, bitterness, cruelty or vindictiveness or revenge tactics. Pseudo objects are called inconsequential persons; pseudo objects receive love, flirtation, attention, resulting in social or sexual or both types of unfaithfulness to the bona fide objects of love. Reversionists find it easy to give their attention, their love, their affections, their body and even soul to inconsequential persons because of a desire for self-gratification. There are a number of illustrations of this. In category #1 love - Jeremiah 8:9-11,15-20; Revelation 3:14-21. The true object of love should have been the Lord Jesus Christ but instead, as in the Nicolaitanes, as in the days of Jeremiah, Baal. In category #2 love - Proverbs 5; Ecclesiastes 7:26-29; Song of Solomon 8:6,7. Category #3 - James 2:1-5, the case of the shortsighted usher.
 14. Reversionism and psychosis is the subject of 2Peter 2:15-19. In reversionism and the practice of reverse process reversionism the believer's behaviour pattern becomes psychopathic, and neurotic and psychotic believers live to haunt us on this earth. Most reversionists lose their common sense, they lose their discernment, and

when they lose their sense of humour they are usually neurotic or psychotic. This is illustrated by Balaam in 2Peter 2:15,16,18.

15. The categories of reversionism.
 - a. Phallic reversionism - 2Corinthians 12:21; Ephesians 4:19; 5:5; Colossians 3:5; Revelation 2:14,20-23.
 - b. Legalistic reversionism. Galatians 5:4 Hebrews 5:11-16
 - c. Ritual reversionism, which is both legalistic and religious - Hebrews 5:11-6:6; Colossians 2:16-18.
 - d. Monetary reversionism - James 4:13,14; 5:1-6; Revelation 3:14-20; Ecclesiastes 5:10-16.
 - e. Drug addiction type of reversionism - Galatians 5:20. It also includes alcoholic reversionism - Isaiah 28:1-9.
 - f. Antiestablishment reversionism - Romans 1:18-32.
 - g. Mental attitude reversionism - James 4.
 - h. Verbal reversionism - James 5:9,12.
 - i. Psychotic reversionism or mental illness reversionism - 2Peter 2:15-19.
16. Reversionism destroys supergrace living or any progress made in the Christian way of life. Just as reversionism kept the Jews of the Exodus out of the land of Canaan so reversionism keeps the believer from developing an ECS or entering the tactical victory of the supergrace life. Hebrews 3:10-12. Just as the reversionists put the Exodus generation under the sin unto death so it puts believers today under this maximum penalty - 1John 5:16.
17. The profile of the reversionist - Psalm 7:14-16.
 - a. There is no solution to reversionism until you recognise the condition for what it is. Reversionism is like sleeping in this analogy, we lose time without being aware of that loss of time. The second analogy deals with reversion recovery.
 - b. "arise" is an aorist active imperative of a)nisthmi which means to not arise from the dead but to stand up, to get up, and sometimes it even means to get out. It is a compound of the word a)na meaning again, and isthmi which means to stand up. The aorist tense is a constantive aorist which contemplates the action of reversion recovery in its entirety. It takes the recovery and regardless of its extent of duration gathers it into a single whole. The entirety or the whole includes every act of rebound as well as every act of GAPing it. The active voice in the Greek always has the subject producing the action of the verb and in this case the reversionistic believer produces the action by rebound, subsequent filling of the Spirit, assembling in the classroom of the local church, concentration, learning doctrine under the ministry of the Spirit. The imperative mood is a command to the reversionistic believer.
 - c. The next phrase is incorrectly translated in the KJV. "From the dead" is the preposition e)k plus the ablative plural of nekroj. The ablative means "from among." With the definite article it is "from among the dead ones." Literally, "Get up [or, rise up] from among the dead ones." The dead ones in this analogy is used to describe reversionists. There are several principles we need to recognise. Reversionists flock together. Compatibility is developed

in reversionism that would not otherwise exist. You never grow up as long as you associate with people who are negative toward Bible doctrine. Reversionists are called here "dead ones" because they are headed toward the sin unto death. This is a command to break away from reversionists.

Doctrine of Reversionism (2)

5/5/75; Romans 11 10/28/79; 1John 2:15 5/1/81; Ephesians 933ff 11/6/88 D325

A. Definition and Description.

1. As an introduction, see the Doctrine of Post-Salvation Sinning.
2. Reversionism is an act of reversing or turning in the opposite way, or a state of being so turned. As believers we were designed to execute the protocol plan of God. But in reversionism we turn the other way and cannot be distinguished from our pre-salvation status. We are believers thinking human viewpoint.
3. Reversionism is the act of reverting to a former state, habit, belief, or practice of post-salvation sinning. Reversionism is a reversal of your priorities, your attitudes, your affections, the object of your personal love accompanied by the destruction of your impersonal love, and the change of your modus operandi and personality. Inside the cosmic system you completely change your personality. No personality ever remains the same; it changes constantly.
4. The process of reverting begins with implosion or exploding within by yielding to the temptations of the sin nature. Implosion leads to explosion or fragmentation. Fragmentation unchecked leads to reversionism.
5. Reversionism is the status of the believer who fails to execute the protocol plan of God for the Church Age. He returns to his pre-salvation modus operandi and modus vivendi.
6. Reversionism is maximum control of the old sin nature over the life of the believer so that the believer functions under the dictates of the sin nature exactly as he did as an unbeliever.
7. The reversionistic believer is classified as a loser in the Christian life. He doesn't lose his salvation; that's impossible. But by failing to execute the protocol plan of God, the loser loses his escrow blessings for time and eternity.
8. Reversionism is a series of related failures in the spiritual life which results in failure to execute the protocol plan of God, terminating in Christian degeneracy.
9. Christian degeneracy is defined as the decline from the normal standards of the protocol plan of God for the Church Age through the process of implosion, explosion, and reversion. In this process, the Church Age believer remains unchecked by the utilization of the rebound technique, and by other post-salvation problem solving devices of the protocol plan.
10. Therefore, the believer unchecked by rebound sinks into subnormal categories of personal sinning.
11. Reversionism is lack of spiritual growth, apostasy, failure to attain the three stages of spiritual adulthood: spiritual self-esteem, spiritual autonomy, and spiritual maturity.
12. Reversionism is the believer's retrogression because of negative volition toward the mystery doctrine of the Church Age, which both defines and reveals God's plan, will, and purpose for your life. Reversionism is recession from any stage of spiritual growth through negative volition to doctrine.

Reversionism is characterized by negative volition to doctrine, being influenced by evil, and results in perpetual carnality causing a life of perpetual discipline.

13. Reversion is a technical theological term used for rejecting absolute truth, and drawing into your mind or accepting relative truth. Reversion is a technical theological term for the results of fragmentation.
14. Fragmentation results in eight stages of reversionism.
 - a. Reaction and distraction.
 - b. Frantic search for happiness.
 - c. Operation boomerang.
 - d. Emotional revolt of the soul.
 - e. Permanent negative volition.
 - f. Blackout of the soul.
 - g. Scar tissue of the soul.
 - h. Reverse process reversionism.
15. While the carnal believer can still be positive toward doctrine and faithful in using the rebound technique, the reversionistic believer is negative toward doctrine, has entered the vacuum of the soul, and does not consistently use the rebound technique. It takes only a moment to recover from carnality by the use of rebound, but it takes years to recover from reversionism.
16. The reversionist cannot be distinguished from the unbeliever in mental attitude, modus vivendi, motivation, and modus operandi.
17. Reversionism can occur in both unbelievers, who reject the laws of divine establishment, or in believers, which is analogous to being under the influence of evil or being apostate. Unbeliever reversionism is taught in 2Peter 19-21.
18. The reversionistic believer is under demon influence. The believer cannot be demon possessed, but he can come under demon influence. In demon influence, the soul of the unbeliever or reversionistic believer is infiltrated by false doctrine, called the "doctrine of demons" in 1Timothy 4:1. This comes through the vacuum of the mind.
19. Reversionism is a simple means of explaining that there are degrees of failure in the Christian life, just as there are degrees of success.

B. Reversionism and Carnality.

1. Reversionism must be distinguished from carnality.
2. Carnality is an absolute which describes the believer out of fellowship with God and in a state of sin under the control of the old sin nature, Romans 7; 1Corinthians 3
3. Reversionism is relative. It is a relative state of apostasy and decline described by the various categories of retrogression. In reversionism, you are perpetually carnal.
4. The carnal believer is generally positive to doctrine, faithful in the use of the rebound technique, and never loses interest in Christian doctrine.
5. The reversionistic believer follows the pattern of implosion, explosion, and sinks into the various stages of reversion unchecked by rebound.
6. While all reversionists are carnal, under the control of their sin natures, all

carnal believers are not reversionistic.

7. Carnality can exist temporarily while the believer is advancing in the protocol plan.
 8. The believer is in an absolute state (spiritual or carnal) while growing, just as he is in an absolute state while declining.
 8. Carnality can be either a temporary or permanent setback in the execution of God's will, purpose, and plan for your life.
 9. 1Corinthians 3:1-3, "And I, brethren, could not speak to you as to spiritual persons [believers filled with the Spirit], but as unto carnal [fleshly, belonging to the sin nature], as childish in Christ. I gave you milk [basic doctrine] to drink, not solid food [protocol plan], for you were not able to receive it, and you are still not able [to perceive it]. For you are still carnal, belonging to the sin nature [self-fragmented], for since there is jealousy and strife among you, are you not carnal and keep walking in conformity with men?"
 - a. Carnality is manifest in implosion or self-fragmentation, and then in explosion or polarized fragmentation.
 - b. You walk in conformity with men when in the stages of reversionism, undistinguishable from unbelievers.
 10. Categories of sinning related to reversionism.
 - a. Frequent sinning is the status quo of the believer who follows the pattern of implosion, explosion and the first four stages of reversionism. Frequent sinning is characterized by ignorance; therefore, failure to utilize the rebound technique.
 - b. Continuous sinning is the status quo of the believer who follows the pattern of implosion, explosion and the last four stages of reversionism.
 - c. Sporadic sinning is when the believer checks implosion, explosion and reversion by consistent use of the rebound technique of 1John 1:9, followed up with the use of the other problem solving devices. This is the status of the believer on his way to spiritual adulthood.
 - d. Occasional sinning is when the believer checks implosion, explosion and reversion through rebound and the other problem solving devices. This is the status of the believer in spiritual adulthood.
- C. The Eight Stages of Reversionism.
1. Reaction and Distraction.
 - a. By the time the believer has gone through implosion (self-fragmentation) and explosion (polarized fragmentation), he has become negative toward the teaching of Bible doctrine.
 - b. There are two categories of negative volition in the first stage of reversionism: reaction and distraction.
 - c. Negative volition from reaction is linked to polarized legalism, in which you react to the conflict between legalism and antinomianism.
 - d. Other forms of fragmentation cause reaction to Bible doctrine.
 - (1) Subjective fragmentation includes unrealistic expectation which is arrogant preoccupation with self, and role model arrogance which is arrogant preoccupation with others.
 - (2) Human relationship fragmentation is illustrated by frustration

in Christian fellowship and marriage.

- e. On the other hand, distraction from Bible doctrine can be caused by apathy, indifference, wrong priorities, and the arrogance complex of sins.
- f. Many people believed in Christ at an early age. But as they grew older and more sophisticated, they began to change their thinking due to peer pressure and education. Then they reacted to Christianity, Christian people, or a local church. They became distracted by something or someone. Distraction to the protocol plan of God is based upon reaction.
- g. This reaction and distraction leads to fragmentation. Every believer is a walking grenade, who pulls the pin of his grenade by the use of his own volition. Pulling the pin comes from committing a sin related to the arrogance complex in some form of reaction. Once you fragment your life, the first thing you do is react to everything that was once important to you spiritually.
- h. Arrogance is the number one distraction to Bible doctrine. Romans 12:2-3, "Stop being conformed to this world [peer pressure], but be transformed by the renovation of your thought, that you may prove what the will of God is; namely, the good of intrinsic value achievement [advance to spiritual maturity], the well-pleasing to God [execution of the protocol plan], the mature status quo [manufacture of invisible hero]. For I say through the grace which has been given to me to every one who is among you, stop thinking of self in terms of arrogance beyond what you ought to think, but think in terms of sanity [absolute truth] for the purpose of being rational without illusion as God has assigned to each one of us a standard of thinking from doctrine."
 - (1) Absolute truth is always related to reality. There are boundaries in which you must think.
 - (2) To be rational without illusion is the fantastic result of the daily perception, metabolization, and application of Bible doctrine.
 - (3) God has assigned to each one of us a standard of thinking from two categories of doctrine: the absolute principles of theology, and the applications that are given from those principles.
 - (4) Obviously, we cannot progress in the Christian life without the standard of thinking from doctrine. If we are not progressing through perception, metabolization, and application of doctrine, we are retrogressing. No one stands still in the Christian way of life.
- i. In this stage, it is possible and even probable that the believer can recover through the use of the rebound technique. At the same time, something may challenge him back to right priorities, and learning and using the problem solving devices. It may take divine discipline to wake him up.

- j. The presence of reactor factors in the life result in distraction from doctrine. Reactor factors are closely related to the believer's initial and subsequent distraction from Bible doctrine. The reactor factors include many antithetical concepts which follow the trends of the believer's old sin nature. Reactor factors include the following.
- (1) Wrong priorities, in which the believer places money, success, pleasure, loved ones, friends, social life, sex, material things, or normal things over God emphasis. When these things take priority over God emphasis, then the believer is in trouble. He develops a personal scale of values that excludes God, God relationship, love of God, and occupation with the person of Christ.
 - (2) Rejection of authority in general or rejection of the authority of the pastor-teacher results in rejection of the Church Age message regarding God's will, plan, and purpose for your life.
 - (3) Personality conflict often comes from hypersensitivity and other forms of fragmentation.
 - (4) A lack of objectivity when reprimanded, either by the Scripture or by someone in authority.
 - (5) Reaction to gossip, maligning, or unjust treatment of one kind or another.
 - (6) Blaming self-fragmentation on others rather than on yourself. None of us ever grow up until we take the responsibility for our own bad decisions.
 - (7) Lack of concentration on Bible doctrine due to drug addiction, a drinking problem, mental illness, criminality, or grieving or quenching the Holy Spirit.
 - (8) Bad decisions from a position of weakness.
 - (9) Subjective arrogance fragmentation is arrogant preoccupation with self and others to the exclusion of reality.
 - (10) Lack of motivation from a personal sense of destiny, personal love for God the Father, or occupation with the person of Christ.
- k. In summary, reactor factors include the modus operandi of fragmentation, as well as boredom, disillusion, loneliness, self-pity, frustration, hypersensitivity, lack of enforced and genuine humility, objectivity, and teachability.
- l. Arrogance means lack of humility, objectivity, or teachability.
- m. All of this results in cosmic involvement and subsequent demon influence of the soul. Of course, demons cannot indwell the body of the believer, because the believer is indwelt by all three persons of the Trinity. Therefore, demon possession is limited to unbelievers only. But demons can influence the thinking of believers, which is accomplished through reversionism.
- n. Once negative volition sets in, there is a vacuum in the soul, which is the beginning of reversionism. The beginning of reversionism is

always related to reaction and distraction because of negative volition toward Bible doctrine.

- o. The first stage of reversionism includes not only the arrogance of cosmic one, but the acceptance of false doctrine as a result of rejecting true doctrine.

- (1) 1Timothy 4:1, "But the same Holy Spirit explicitly communicates that in latter periods of time [between first and Second Advents of Christ], some believers will become apostate from doctrine, paying attention to deceitful spirits and concentrating on doctrines of demons."

- (2) 1Timothy 6:3-4, "If anyone teaches a different doctrine and does not concur with sound doctrine, even doctrines pertaining to godliness, he has received arrogance, understanding nothing. Furthermore, he has a morbid obsession about controversies and verbal conflicts from which originate jealousy, discord, evil speculation."

- p. Therefore, in stage one, distractions to Bible doctrine result in negative volition. Negative volition creates the vacuum in the soul that sucks in all the false doctrine.

2. The Frantic Search for Happiness.

- a. Once you have become negative toward doctrine and created the vacuum of the soul, you begin to suck in false concepts which result in the frantic search for happiness.

- b. Once a believer goes negative toward doctrine, he becomes frantic in his search for happiness. The frantic search for happiness is described in one phrase in 2Timothy 3:4: "lovers of pleasure rather than lovers of God."

- c. The frantic search for happiness has many directions: power, influence, approbation, success, status symbols, money, pleasure, social life, friends, health, sex, material things associated with happiness. There's nothing wrong with many of these things, but when they have number one priority in your life, Bible doctrine will inevitably be neglected and rejected.

- d. If you are not content or happy with what you have now, then you will never be content or happy with what you will have in the future. So if the reversionist is not content with what he has at the moment when the vacuum of the soul is first opened by negative volition and distraction, he will never be content with anything more in the future in reversionism. If you are unhappy with what you have at the moment of implosion, explosion, and reversionism, you will be the same if every wish and desire of your soul were given to you at the moment you entered into reversionism. This is why the frantic search for happiness is frenetic.

- e. Happiness or contentment is based on capacity for life from metabolized Bible doctrine in the right lobe of the soul, not from prosperity. In other words, once you believe in Jesus Christ,

happiness is not what you have and unhappiness is not what you have not. Happiness is based on capacity for life, which is based on mental attitude, which is based on the amount of metabolized doctrine in your right lobe.

- f. Prosperity, success, power, approbation, status symbols, money, sex, pleasure, social life, or material things are really not a source of happiness. They are enjoyed by people with capacity for happiness and life, but they are a distraction to believers without capacity from doctrine.
- g. The only true source of happiness for the believer in Jesus Christ is metabolized doctrine in the soul, which develops +H. +H is that problem solving device where we share the happiness of God. You must develop capacity to share the happiness of God. God only sends His happiness to the soul that has doctrine resident therein. The soul in reversionism is no home for God's happiness.
- h. The advance through each stage of spiritual adulthood increases capacity for life. Advance in the protocol plan of God always provides a balance between capacity for what you have and the enjoyment of what you have.
- i. +H or sharing the happiness of God must be distinguished from the misery encountered in the frantic search for happiness. Happiness comes to the believer who executes the protocol plan, but there is no happiness to the believer involved in the frantic search for happiness.
- j. The frantic search for happiness finds the believer going in the direction of the trends of his old sin nature. Legalism unchecked results in moral degeneracy. Antinomianism unchecked results in immoral degeneracy.
- k. Heb 13:5, "Let your lifestyle be free from the love for money; be content with what you have, for He Himself has said, 'I will never leave you nor forsake you.'"
 - (1) You cannot be content with what you have unless you have maximum doctrine resident in your soul.
 - (2) This contentment begins with spiritual self-esteem, moves into spiritual autonomy, and reaches its peak in spiritual maturity.
 - (3) To be content with what you have is +H, which comes from capacity in the soul. Capacity in the soul comes from Bible doctrine. The vacuum in the soul is the opposite of this, and inevitably results in the frantic search for happiness.
- l. 1Timothy 6:6-7, "But godliness is a means of great gain when accompanied by contentment [+H]. For we brought nothing into this world, with the result that we can take nothing out of it. And if we have food and clothing, with these we shall be content."
- m. Phil 4:11, "Not that we speak on the basis of want, for I have learned to be content in whatever circumstances I am." Contentment is something you learn through perception, metabolization, and application of Bible doctrine.

- n. The only thing that improves with spiritual growth is your capacity for life, love, and happiness. The only thing that is different with the attainment of spiritual adulthood is that you have capacity to enjoy whatever you have.
- o. Advance in the protocol plan of God always provides the balance between your capacity for what you have and the enjoyment of what you have.
- p. The priority solution to the problems of life is occupation with Christ which provides this capacity.
 - (1) The mystery doctrine of the Church Age must be your number one priority.
 - (2) Concentrate on priority number one.
 - (3) Organize your life around priority number one.
 - (4) Organize your thinking around priority number one.
 - (5) Then you have capacity which increases, producing contentment, not with what you have, but with the doctrine in your soul.
- q. Wrong priorities cause the frantic search for happiness.
 - (1) If your number one priority is romance, friendship, business, success, social life, etc, you concentrate on that number one priority.
 - (2) You organize your life around that number one priority.
 - (3) You organize your thinking around that number one priority.
 - (4) You become involved in the frantic search for happiness.
- r. The vacuum of the soul which produces emptiness, futility, and nothingness creates a demand for happiness in your life to replace what is missing in your life; i.e., the mystery doctrine for the Church Age.
- s. The frantic search for happiness becomes the alternative to the daily perception of Bible doctrine and execution of the protocol plan. Reversion and the frantic search for happiness replaces your desire for Bible doctrine. The presence of the vacuum in the soul replaces the hunger for doctrine with the lust for happiness. Once you lust for happiness, you'll never find it.
- t. The frantic search for happiness follows the trends of the sin nature in polarized fragmentation.
 - (1) The trend toward legalism results in moral degeneracy and no happiness.
 - (2) The trend toward antinomianism results in immoral degeneracy and no happiness.
 - (3) The trend toward legalism includes crusader activism, self-righteous arrogance, personality arrogance, the arrogance of Christian service, irrational (emotional) arrogance, the arrogance of unhappiness (subjective preoccupation with self), iconoclastic arrogance (role model arrogance, the feet of clay syndrome), so-called "victorious living," the arrogance of

- asceticism, using Christian service as a means of spirituality.
- (4) The trend toward antinomianism is related to multifarious sexual sins, drug addiction, violence, criminality, total self-indulgence, or debauchery.
 - (5) Others seek their happiness in a false emphasis on experience, the so-called "victorious life commitment," holy rollers speaking in tongues, fundy flagellation and self-denial, or in giving gimmicks like tithing for blessing.
- u. The frantic search for happiness includes moving toward either moral or immoral degeneracy depending on the area of weakness of the old sin nature, trying to find stimulating circumstances or people, and trying to be entertained as much as possible. In this stage, true objects of love are discarded for pseudo-love objects.
3. Operation Boomerang.
- a. The boomerang, an Australian weapon used by the aborigines of Australia, is a missile-type weapon, shaped like an elbow. When thrown with accuracy, it can hit the target and kill the animal on the spot. But if they miss, the boomerang comes back to them so they can try again.
 - b. Christians who miss the target and fail to execute the protocol plan of God experience the boomerang effect of the frantic search for happiness.
 - c. In this stage, the frantic search for happiness boomerangs and returns to the believer in reversionism, intensifying the original reactor factors and his unhappiness, so that the believer loses control of his life.
 - d. When the frantic search for happiness boomerangs, frustration becomes greater frustration, misery becomes greater misery, and unhappiness becomes intensified unhappiness.
 - e. Every search for happiness makes happiness more elusive. Therefore, the believer is bored, disillusioned, frustrated, and miserable.
 - f. Pleasure, social and sexual distractions, and drug addiction only intensifies his problem in life. The same intensification of problems occurs with the distractions of the morally degenerate believer. All these only remove the believer farther away from happiness.
 - g. So the pursuit of happiness results in bad decisions from a position of weakness, and intensifies the unhappiness of the believer. This results in intensified frustration.
 - h. So operation boomerang means loss of control of your life and the intensification of fragmentation and reversionism.
 - i. Operation boomerang destroys any use of the problem solving devices of the protocol plan of God. Instead of +H as a problem solving device, the believer has -H.
 - (1) Under -H, you cannot build your happiness on the details of life; e.g., money, success, pleasure, sexual life, social life,

friends, family, loved ones, or materialistic things.

- (2) Under -H, you cannot even build your happiness on changing the devil's world through crusader arrogance, social engineering, violence, civil disobedience, or revolution
 - (3) (3) In the arrogance of unhappiness, the believer assumes that marriage is a state of happiness, and all too often makes a bad decision with regard to marriage. This boomerangs, making the marital state one of terrible unhappiness.
 - (4) -H depends on involvement with some form of success or stimulation which is related to a moment of time, pleasure, success, power, or approbation.
 - (5) But all this boomerangs, and the believer discovers that romance, friendship, sex, promotion, or prosperity does not mean happiness, but the intensification of an already miserable life.
 - (6) Promotion cannot make you happy. For in operation boomerang, you will be promoted beyond your capacity. Then you are unhappy from knowing your limitations too late.
 - (7) Marriage cannot make you happy. For in operation boomerang, you have no capacity for love. Then the relationship intensifies and sours, so that your problems become greater and greater in marriage.
 - (8) Success, prosperity, sex, or pleasure cannot make you happy. For in operation boomerang, they intensify your misery. This is because the reversionistic believer has neither capacity for success nor any use of the problem solving devices.
4. Emotional Revolt of the Soul.
- a. The soul is composed of certain characteristics.
 - (1) Self-consciousness means you are aware of yourself.
 - (2) Mentality is composed of the left lobe, where you store academic and technical information, and the right lobe, where you store Bible doctrine.
 - (3) Emotion is designed by God to respond to what you have in your soul's precordial frontal lobes as an appreciator.
 - (4) Volition has positive and negative poles.
 - b. The mentality is the male part of the soul. Emotion is the female part of the soul. God's design is the mentality dominate the soul, including the emotion. But when the emotion dominates the soul and takes over, the person becomes irrational and cannot think.
 - c. Emotion has no doctrinal content, no mentality, no rationality, and no virtue. Emotion is in its proper place only when it is under the control of the mentality of the soul, where doctrine resides.
 - d. As an appreciator, emotion is wonderful. But as the controller, emotion is a monster. Emotion takes control of the soul through such things as drug addiction.
 - e. In the spiritual life of the believer, emotion is designed to respond to

metabolized doctrine in the right lobe. But once emotion revolts, it becomes the aggressor and loses all normal function, becoming distorted. Then the believer becomes irrational and a flunky to the old sin nature.

- f. Rev 2:23, "And I will kill her children [Church Age believers] with death [sin unto death], and all the churches will know that I am He who searches the emotions and the right lobes." Listing emotions first before the right lobes shows that the two are out of balance.
 - g. When emotions revolt, they become the dictator and aggressor of the soul, doctrine in the soul is neutralized or distorted, hindering the execution of the protocol plan.
 - h. Emotional revolt of the soul is described in Philippians 3:19. "Whose destiny is destruction [sin unto death], whose god is their emotion, whose fame comes by means of dishonor, who keep on thinking about earthly things."
 - i. Emotional revolt of the soul divorces the believer from reality, and substitutes irrationality combined with arrogance to produce mental illness. Therefore, emotional revolt of the soul can quickly lead to psychopathy.
 - j. Emotion is a hindrance to the perception of Bible doctrine, to consistent post-salvation epistemological rehabilitation. 2Corinthians 6:11-12 **O you Corinthians! Our mouths [means of communication by Paul, Apollos, and Timothy] have been opened face to face with you; our right lobes have been enlarged [we were prepared]. Therefore, you have not been hindered by us [Paul, Apollos, Timothy], but you have been hindered by your own emotions.**
 - k. Emotional revolt of the soul becomes a distraction to the execution of the protocol plan. Romans 16:17-18 **Now I urge you brethren, be alert for those who are causing dissensions and apostasies [false, reversionistic teaching] contrary to Bible doctrine which you have learned, for such believers do not obey our Lord Jesus Christ, but they obey their own emotions, serving themselves; and by smooth and flattering speech, they deceive the right lobes of the stupid [reversionists].**
 - l. Emotions have no capacity for thought, reason, or discernment. Therefore, the soul becomes blind, unreasonable, unrestrained, arrogant, immoral, legalistic, antinomian, and anti-doctrine.
 - m. Emotional revolt of the soul means loss of a personal sense of destiny, failure to execute the protocol plan of God, failure to understand and utilize the problem solving devices of the protocol plan as well as the unique characteristics of the Church Age, and failure to understand and use your portfolio of invisible assets.
 - n. Therefore, emotional revolt makes it impossible to become an invisible hero and thereby glorify God.
5. Permanent Negative Volition Toward Doctrine or Permanent Cosmic Involvement.

- a. As a result of the reactor factors, the frantic search for happiness, operation boomerang, and an emotional revolt of the soul, the believer suffers loss of Biblical priorities, Biblical norms, and Biblical standards resulting in bad decisions from a position of weakness. This means the believer loses control of his life and a personal sense of destiny, if the believer ever had it. The believer can no longer be distinguished from an unbeliever.
- b. So stage five is the malfunction of post-salvation epistemological rehabilitation. It is the beginning of Christian degeneracy.
- c. Negative volition does not metabolize doctrine, so that operation Z malfunctions. This permanent negative volition is gradual.
- d. Negative volition toward doctrine means that the believer can never understand God's will, plan, and purpose for his life. Therefore, he cannot grow spiritually. As a result, all his works are dead works and human good, totally unacceptable to God. He is operating in the energy of the flesh rather than in the power of God the Holy Spirit.
- e. The believer in stage five has lost complete control of his life. He has replaced any doctrine he ever had with false doctrine and human viewpoint. In his thinking, he cannot be distinguished from his unbeliever counterpart.
- f. The road to degeneracy is now guaranteed and even motivated by this permanent negative volition.
- g. The only destiny we have as Church Age believers is related to the protocol plan of God, which we must therefore understand.
 - (1) Every believer has a destiny. But the experience of having a personal sense of destiny comes only to those believers who grow in grace and function under operation Z.
 - (2) The believer's destiny is always associated with the execution of the protocol plan of God in becoming an invisible hero.
 - (3) With negative volition toward doctrine, the believer has no fulfillment of his destiny.
 - (4) You cannot build your destiny, which is the protocol plan, on talent, human ability, dreams, or experiences.
 - (5) You have no destiny apart from God who has given to you the protocol plan for the manufacture of invisible heroes and the execution of God's will for your life.
 - (6) Understanding our destiny and what follows salvation depends on our understanding of the mystery doctrine of the Church Age.
 - (7) Through physical birth, we have a purpose in life. But through regeneration, we have a destiny in life.
 - (8) God gave us eternal life in regeneration. This means we have a twofold destiny.
 - (a) We have a destiny in time which is the execution of the protocol plan, by which we become invisible heroes.
 - (b) We have a destiny in eternity related to our resurrection

bodies.

- (9) Negative volition toward doctrine cancels the fulfillment of our destiny in time.
- h. The final three stages of reversionism are the result of permanent negative volition toward doctrine and subsequent ignorance of the protocol plan of God for the Church Age.
- i. Characteristics of negative volition toward doctrine.
 - (1) Indifference or apathy toward Bible teaching from a pastor-teacher.
 - (2) Wrong priorities means you're too busy to consistently hear or teach doctrine. There are so many distractions today to pull you from Bible class. Wrong priorities doesn't mean the things we like and do are wrong, but that they're wrong when we put them before Bible doctrine.
 - (3) Antagonism or personality conflict with a pastor who is actually teaching doctrine. Due to having your eyes on the pastor and resenting him in some way, you don't hear what he's saying and so miss the content of the message. The Holy Spirit is the solution here, for He gives you the power and ability to hear what is said rather than how it is said, or by whom it is said.
 - (4) Failure to learn and to utilize the problem solving devices of the protocol plan of God. For example, spiritual phenomena cannot be understood by the believer who fails to use rebound.
 - (5) Lack of concentration and ignorance of good manners. Poor manners is a manifestation of thoughtlessness of other people. You cannot listen and talk in Bible class at the same time. Talking also distracts other people and breaks their concentration.
 - (6) Inability to cope with prosperity or adversity. When people become prosperous, they often are distracted from doctrine. Or when people cannot cope with adversity, they often seek psychological solutions.
 - (7) Failure to understand your very own portfolio of invisible assets includes your very own palace, the place where you execute the protocol plan of God.
- 6. Blackout of the Soul.
 - a. Ephesians 4:17 gives the technical Greek word for the blackout of the soul: MATAIOTES. MATAIOTES is a vacuum that sucks in false doctrine. Negative volition creates a vacuum in the soul. "Therefore, I communicate this, and because of the Lord, I insist that you no longer walk as Gentiles [unbelievers] walk in the vacuum of their mind."
 - (1) Through this vacuum comes the doctrine of demons, including religionism, liberalism, crusader arrogance, and anti-establishment thinking, 1 Timothy 4:1.
 - (a) The false doctrine passing through the vacuum of the

soul is called demon influence, or being influenced by evil. This is not the same as demon possession; in many ways, it is worse.

- (b) The believer cannot be demon possessed because he is indwelt by God the Father, God the Son, and God the Holy Spirit.
 - (c) But demon influence comes through false teaching.
 - (d) The believer's body is the temple of the Holy Spirit whether he's out of or in fellowship.
 - (e) So although the believer cannot be demon possessed, he is vulnerable to demon influence which comes from permanent negative volition, stage six of reversionism.
- (2) Infiltration of the doctrine of demons results in the blackout of the soul. This comes from failure to be filled with the Spirit, and lack of consistent exposure to Bible doctrine.
 - (3) The blackout of the soul is tantamount to God relationship fragmentation. God relationship fragmentation is failure to execute the protocol plan of God through neglect of post-salvation epistemological rehabilitation, and failure to learn and use the portfolio of invisible assets and the problem solving devices.
- b. The apostle John describes blackout of the soul in:
 - (1) John 12:35, "He who walks in darkness does not know where he goes."
 - (2) 1John 1:6, "If we contend that we have fellowship with Him and we keep on walking in darkness, we are lying and we do not live the truth."
 - (3) 1John 2:11, "When anyone hates his fellow believer, he is in darkness and he walks in darkness, and he does not know where he is going because the darkness has blinded his eyes."
 - c. The blackout of the soul indicates ignorance of Bible doctrine, cosmic involvement, and the replacement of Bible doctrine with false doctrine.
 - d. The vacuum of the soul mentioned in Ephesians 4:17 is the channel created by negative volition and implosion, through which false doctrine enters into the soul of the believer.
 - e. The mechanics of the blackout of the soul include:
 - (1) Implosion or self-fragmentation.
 - (2) Explosion or polarized fragmentation.
 - (3) Reversion.
 - f. Even the unbeliever, by being negative toward the Gospel, has blackout of the soul. 2Corinthians 4:3, "Even if our Gospel is hidden, it is hidden to those who are perishing, in whose case the god of this world [Satan] has blinded the minds of those who are unbelieving that they might not see the light of the Gospel of the glory of Christ who is the image of God."
7. Scar Tissue of the Soul. Ephesians 4:18, "They are darkened in their way of

thinking; they have been alienated from the life of God because of ignorance which is in them, because of the scar tissue of their right lobes."

- a. Scar tissue of the soul is prolonged residence in the cosmic system. It is prolonged fragmentation unchecked, reaction to any form of accurate Bible teaching, and strong reaction to those who communicate accurately the mystery doctrine of the Church Age.
- b. This is tantamount to freezing the valves of the heart or right lobe, so that there is no more circulation of doctrine in the frame of reference, memory center, vocabulary storage, categorical storage, conscience, momentum department, wisdom department, and subconscious mind.
- c. The Scripture calls scar tissue of the soul "hardness of heart," "hardening of the neck," or "hardening of the face."
 - (1) "Hardening the heart" is found in John 14:20.
 - (2) "Hardening the neck" is found in Nehemiah 9:16-17. This is insubordinate to the point of revolt. It is failure to be authority oriented in spiritual things, Jeremiah 7:25-27.
 - (3) "Hardening the face" is found in Prov 21:29-31.
- d. At this point, the believer cannot be distinguished from the unbeliever. Not only that, but he is very anti-authority in both the spiritual and temporal realms of life.
- e. In this stage is where reversionism becomes a reality. Remember that reversionism is the act of reverting or returning to a former belief or practice.
- f. Blackout of the soul plus scar tissue of the soul equals Christian degeneracy or reverse process reversionism.
- g. Scar tissue of the soul is the status of cosmic involvement, and therefore a violation of 1John 2:15. "Stop loving the cosmic system or anything in the cosmic system. If anyone keeps loving the cosmic system, the love of the Father is not in him."
- h. Scar tissue of the soul is the final step into Christian degeneracy, because scar tissue of the soul is motivation for degeneracy.
- i. Scar tissue of the soul is the enemy of evangelism, John 12:40.
 - (1) In 2Peter 2:22, the unbeliever who is controlled by the cosmic system with scar tissue of the soul is described. "It happens to them according to the true proverb, 'The dog returns to his own vomit.'"
 - (2) Scar tissue of the soul is the enemy of evangelism. Romans 2:5, "But because of your hardness of heart and unrepentant right lobe, you gather up and accumulate wrath for yourself against the day of wrath, even the manifestation of the just judgment of God."
- j. The mechanics of the unbeliever's scar tissue are described in 2Thessalonians 2:10. "And with every deception of evil for those who perish [unbelievers], because they did not receive the love for the truth so as to be saved. And for this reason, God sends to them a deluding influence so that they might believe a lie, in order that they

all might be condemned in judgment who do not believe the truth, but take pleasure in unrighteousness."

8. Reverse Process Reversionism.
 - a. This is the final stage of reversionism, a combination of the sixth and seventh stages. It is the antithesis of being an invisible hero.
 - b. Everything that is worthwhile and valuable in life is rejected; everything that is useless and nonsense is accepted. Prolonged residence in the cosmic system causes a complete reversal of all mandates, all priorities, and all norms and standards related to the protocol plan of God.
 - c. Christian degeneracy reaches its peak in reverse process reversionism. The believer in reverse process reversionism cannot be distinguished in any way from an unbeliever, though he cannot lose his salvation.
 - d. In reverse process reversionism, degeneracy is defined as decline from the normal standards of the protocol plan of God. Therefore, the believer retrogresses into below normal stages of reversionism, and totally reverts from the divine standards found in the Word of God.
 - (1) The believer in moral degeneracy declines from the normal standards of the protocol plan, and sinks into such sub-normal standards of self-fragmentation, polarized fragmentation of legalism, and continues through the stages of reversionism.
 - (2) The believer in immoral degeneracy declines from the normal standards of the protocol plan, and sinks into the sub-normal standards of self-fragmentation, polarized fragmentation of antinomianism, and continues through the stages of reversionism.
 - (3) "Reverse process" means to face in the opposite direction either spiritually, mentally or physically.
 - e. Reverse process reversionism is an inverted position of degeneracy by the reversal of objects. Bonified objects of love and priorities which include doctrine, personal love for God the Father, occupation with Christ, having a right pastor, right spouse, and right friends are all reversed. In reverse process reversionism, pseudo-love objects replace Biblical priorities.
 - f. The believer reverses the objects of his love, attention, concentration, and priorities. Reverse process reversionism is characterized by the reversal of love objects. Revelation 2:4-5 describes this as "leaving your first love." "But I hold this against you [believers], for you have abandoned your first love. Therefore, recall to mind from where you have fallen, and change your mind [rebound], and execute the most important production [execution of the protocol plan of God]. Otherwise, I am coming to you, and I will remove your lamp stand [dying discipline]."
 - (1) The first love refers to the Lord Jesus Christ as both the living Word and the written Word or doctrine.

- (2) Reverse process reversionism leaves a true object and gravitates toward a pseudo-love object. The believer in reverse process reversionism rejects everything related to true love and God. His standards are antithetical to those of Bible doctrine.
- (3) He seeks his own personal glory instead of love of God. He seeks any false lover instead of his right woman. He seeks anyone who can help him or that he can use, instead of true friends.
- (4) He has a total reversal of all true objects of love.
- g. Christian degeneracy blots out and reverses all of the mandates, all of the norms and standards, and all of the doctrinal understanding of three Biblical categories.
 - (1) The laws of divine establishment.
 - (2) Salvation by grace through faith.
 - (3) The protocol plan of God for the Church Age.
- h. Seven characteristics of reverse process reversionism.
 - (1) Prolonged residence in the cosmic system is the inevitable result of unchecked fragmentation, which is parlayed into reversionism.
 - (2) The believer in this stage is described in several ways.
 - (a) The enemy of God, Jas 4:4.
 - (b) The enemy of the cross, Philippians 3:18.
 - (c) A hater of God, John 15:23.
 - (d) Spiritual schizophrenia, "double-minded," Jas 4:8.
 - (e) Anti or against Christ, 1John 2:18,22, 4:3; 2 John 7.
 - (f) Disciple of the devil, 1John 3:8,10.
 - (3) Reverse process reversionism is a status quo of unrestrained and perpetual sinfulness, fragmentation, reversionism, and extensive cosmic involvement. This believer is brainwashed by satanic propaganda.
 - (4) The manifestations of reverse process reversionism are many. The believer branches out into the various categories of reversionistic activity.
 - (a) Legalistic fragmentation or polarized legalism becomes reversionism, Colossians 2:16-18; Hebrews 5:11-6:16.
 - (b) Phallic fragmentation or polarized antinomianism becomes reversionism, 2Corinthians 12:21; Ephesians 4:19, 5:5; Colossians 3:5; Revelation 2:14, 20-23.
 - (c) Ascetic fragmentation becoming reversionism is characterized by self-sacrifice and the Trappist monk syndrome, 1Timothy 4:5.
 - (d) Mental attitude arrogance becomes reversionism and locked-in arrogance, 1Timothy 6:4,17.
 - (e) Monetary fragmentation becomes reversionism, Jas 4:13-14, 5:1-6; Revelation 3:14-20; Ecclesiastes

5:10-16.

- (f) Drug addiction and alcoholic fragmentation becomes reversionism, Isaiah 28:1, 7-9; Gal 5:20.
- (g) Anti-establishment fragmentation becoming reversionism is seen in those who reject such establishment principles as free enterprise, freedom through military victory, the divine institutions of family, home, and the true function of government. Such believers do not understand that freedom without authority is anarchy, and authority without freedom is tyranny, Romans 1:18-32.
- (h) Verbal fragmentation becomes reversionism, Jas 5:9,12.
- (i) Psychotic fragmentation becomes reversionism, 2Peter 2:15-19.
- (j) National reversionism, Hosea 4:1-6.

D. Biblical Nomenclature for Reversionism.

1. Gal 5:4, "drifting off course from grace."
2. Philippians 3:18, "the enemy of the cross."
3. Jeremiah 9:25-26, "uncircumcised of heart."
4. Hebrews 12:15, "falling from grace" means total malfunction of any grace modus operandi, and total ignorance of the grace policy of God in the protocol plan.
5. 2Peter 2:7-8, "the tortured soul."
6. 2Peter 2:14, "the unstable soul."
7. Revelation 2:5, "fallen."
8. Revelation 2:4, "left your first love."
9. Revelation 3:15-16, "lukewarm."
10. 1Timothy 1:19, "shipwrecked."
11. John 15:23, "He who hates Me [Jesus Christ], also hates My Father."
12. 1Peter 5:8, "Your adversary, the devil, prowls about like a roaring lion, seeking someone to devour." "Devouring" is accomplished when you change your priorities by reverse process reversionism.
13. 2Timothy 2:26, "they have entered the devil's trap."

E. Profile of the Reversionist, Psalm 7:14-16.

1. Psalm 7:14, "Behold, he shall have labor pains of vanity because he has become pregnant with frustration. Therefore, he has given birth to a life of deceit."
 - a. Labor pains of vanity describe the many sins in the arrogance complex. Labor pains of vanity result in distraction, the first stage of reversionism.
 - b. To become pregnant with frustration describes the first three stages of reverse process reversionism.
 - c. The life of deceit describes the last four stages of reversionism: permanent negative volition toward Bible doctrine, blackout of the soul, scar tissue of the soul, and reverse process reversionism.

- d. The use of male pronouns in a pregnancy and birth illustration is sanctified sarcasm in the Hebrew.
2. Psalm 7:15, "He has dug a grave and he has explored it; therefore, he has fallen into the pit which he made."
 - a. Digging a grave refers to self-fragmentation by pulling the pin of the grenade. First you frag yourself, and then you polarize in your fragmentation according to the trend of your old sin nature.
 - b. Digging a grave refers to implosion, wherein you answer the call of temptation from your old sin nature. Then you explode or fragment. Digging the grave refers to the first four stages of reversionism.
 - c. Exploring the grave you dug refers to the last four stages of reversionism.
 - d. Falling into the pit or hold refers to believer degeneracy. He has made it himself by his own self-determination. This believer will eventually die the sin unto death.
3. Psalm 7:16, "His frustration will return on his own head; and his violence will descend on the crown of his own head." This describes the three categories of divine discipline suffered by the reversionist.
- F. Reversionism leads to the destruction of the client nation, Hosea 4:1-6.
 1. Hosea 4:1, "Hear the word of the Lord, you citizens of Israel [Northern Kingdom of Israel as a client nation to God], because the Lord has a [legal] case against the inhabitants of the client nation; because nothing of doctrine is being taught, and nothing of grace is being applied. There is no knowledge of God."
 2. Hosea 4:2, "Instead, there is lying [dishonesty, lack of integrity and virtue], deception, murder, rape; therefore, violence [criminal violence and terrorism]."
 3. Hosea 4:3, "Consequently, the land mourns and all who live in it languish [loss of strength and dynamics], along with domestic animals [birds, fish]."
 4. Hosea 4:4, "Yet let no one find fault; let no one offer criticism. For your citizens are like those who are contending with doctrinal communicators [Levitical priesthood]."
 5. Hosea 4:5, "Therefore, you have stumbled in the daylight, and even the false prophet will stumble with you in night darkness, and I will destroy your mother [client nation]."
 - a. The daylight refers to clear doctrinal teaching, to great warnings from both prophets and priests alike. The people had heard the truth and had been warned, yet they stumbled in that daylight. They stumble even as they see the problem.
 - b. The false prophet is worse than the people. He is in darkness and reversionism, knowing no doctrine at all. He's in total reversionism in night darkness.
 6. Hosea 4:6, "My people are destroyed for lack of knowledge. Because you have rejected knowledge [of doctrine], I will reject you from being a priest [client] nation. Since you have neglected the doctrine of your God, I, even I, will neglect your sons."

- a. Sons refers to the next generation, which would become enslaved after the destruction of the client nation.
 - b. This client nation of the Northern Kingdom of Israel was destroyed by the Assyrians in 721 B.C.
- G. Evil is a major factor in the function of reversionism.
1. Remember that God is holy, which means God has perfect integrity.
 2. The integrity of God demands the perpetuation of the human race until the course of history and the prehistoric angelic conflict have both been completed.
 3. Since the fall of mankind in the Garden, Satan has replaced man as the ruler of this world.
 4. The policies of Satan as the ruler of this world are called evil. Evil comes in many forms, both sweetness and light as well as darkness and terror.
 5. The policy of God is revealed only in the Word of God. The policy of God is grace.
 6. The two antagonistic forces of grace and evil have preexisted the creation of the human race and the beginning of human history. Now they continue in human history.
 7. The absolute truths of Bible doctrine versus the relative concepts of Satan are always at war on the battlefield of human history.
 - a. True conservatism is always based on absolute truth. All absolute truth is found in the Bible, including both establishment principles for the human race in general and Bible doctrine for believers.
 - b. A true conservative is one whose premise is absolute truth.
 - c. A liberal is one whose premise is always relative truth.
 - d. Relative truth versus absolute truth is as part of the angelic conflict, now perpetuated in human history.
 8. Bible doctrine portrays the grace plan of God, while evil reveals the genius of Satan's administration of the rulership of this world.
 9. Satan's policy of evil includes sin and human good, immoral and moral degeneracy, and all the sins of arrogance.
 10. Therefore, evil is a major factor in the function of reversionism.
 11. Evil comes in many forms.
 - a. Religion puts a good forward in human good. Christianity is not a religion. Religion is man seeking to gain the approbation of God by his human works and energy of the flesh. Christianity is God seeking man and finding him through the person and work of Jesus Christ. Religion and Christianity are antithetical.
 - b. Socialism includes Bolshevism and Menshivism, the experiment of Marxism since 1917 in Russia.
 - c. Political internationalism.
 - d. Government abuse of power.
 - e. Panaceas of crusader arrogance.
 - f. Various functions of the arrogance complex.
 12. Concluding principles.
 - a. Both evil and Bible doctrine (relative truth and absolute truth) were

here before we came into this world.

- b. You cannot change evil, but evil can change you apart from absolute truth or Bible doctrine.
- c. The believer who seeks to change evil is changed by evil. This describes the believer involved in reforms and Christian activism.
- d. Evil produces reversionism.
- e. God removes from this world those believers who are changed by evil. This is the ultimate divine discipline in the sin unto death.
- f. Furthermore, when the saturation of evil related to reversionism jeopardizes the course of human history, that saturation of evil is removed under the principle that Jesus Christ controls history.
- g. For this reason, races, empires, nations, organizations, families, and individuals are removed from history as a part of God's grace pruning. Without God's grace pruning, there would be no one left to meet the challenge of the protocol plan of God.
- h. In this dispensation of the Church Age, God has provided the means of avoiding evil and subsequent reversionism.
- i. Romans 12:21, "Stop being conquered by evil, but conquer evil by means of [absolute] good." The absolute good is consistent post-salvation epistemological rehabilitation.

H. Illustrations of Reversionism.

- 1. In Revelation 3:14-21, believers became involved in gnosticism and grew lukewarm toward the Lord.
- 2. In the story of Hosea and Gomer, Gomer ran off with a prince of Israel in her reversionism.
- 3. Jeremiah had to buy his right woman from slavery after she had become a prostitute.
- 4. James 2:1-5 presents the case of the short-sighted usher who gave the rich man the best seat.
- 5. In 2Corinthians 10:10-11, the Corinthians rejected Paul, their right pastor, for the Judaizers.
- 6. Paul's reversionism occurred when he went to Jerusalem, even though he was warned by the Spirit not to go. This cost him four years in prison.
- 7. David's reversionism with Bathsheba and murder of her husband, Uriah the Hittite, cost him the death of a child, the rape of a daughter, the death of his favorite son, and a revolution in his kingdom.
- 8. Elijah's fear of being murdered and not trusting in the protection of the Lord was his manifestation of reversionism.

I. The Warning and Mandate to Avoid Reversionism.

- 1. The warning to avoid reversionism is found in 2 John 7-9. "Because many deceivers have gone out into the world who do not acknowledge Jesus Christ as coming in the flesh. This person is the deceiver and an antichrist. Look out for yourselves, that you may not lose your momentum which you have accomplished, but that you might receive a full reward. No one has fellowship with God who keeps advancing out of bounds and does not remain on the playing field through the doctrine of Christ. He who resides in

the divine dynasphere by means of doctrine, this same one keeps on having fellowship with both the Father and the Son."

2. 1Timothy 3:6, "Do not be an immature believer, lest having received blind arrogance [self-fragmentation], you fall into the condemnation of the devil [explosion and reversion]."
 3. The mandate to avoid reversionism is found in 1John 2:15. "Stop loving the cosmic system, or anything pertaining to the cosmic system."
- J. Characteristics of Reversionism.
1. Reversionism concentrates on false teaching, and therefore possesses the spirit of error, 1John 4:5-6. People in reversionism will always believe the lie, false doctrine, gossip, or anything else that is untrue.
 2. Reversionism contaminates others. Hebrews 12:15, "See to it that no one falls back from the grace of God, that no root of bitterness sprouting up causes trouble, and through this many be contaminated."
 3. Reversionism causes the believer to lose his escrow blessings for both time and eternity, Hebrews 3:10-12.
 4. Reversionism leads to perversion, Romans 1:26-27.
 5. Reversionism produces national disintegration, Romans 1:29-32; Hosea 4:1-6.
- K. The cosmic system is a trap for the development of reversionism.
1. 2Corinthians 2:11, "In order that no advantage be taken of us by Satan, for we are not ignorant of his schemes."
 2. Ephesians 4:27, "Do not be giving opportunity to the devil."
 3. 1Timothy 3:6-7, "fall into the snare of the devil." 4. 2Timothy 2:26, "that they should come to their senses." 5. Gal 5:4, "you have drifted off course from grace."
- L. Discipline for Reversionism.
1. In stages one through four of reversionism, the believer receives warning discipline. This discipline may come in the form of either adversity or prosperity. For example, you may have love and then have it removed. This is the warning discipline of Revelation 3:20 and Jas 5:9.
 2. In stages five through seven, the believer receives intensified discipline, Psalm 38:1ff; 2Thessalonians 2:11.
 3. In stage eight, the believer receives dying discipline or the sin unto death, Jeremiah 9:16, 44:12; Philippians 3:18-19; Revelation 3:16; 1Corinthians 10:13-14; Psalm 118:17-18; 1John 5:16. 4. Reversionism intensifies suffering, Psalm 77:1-10.
- M. Reversionism was a major subject of the writer of Hebrews to the Christians living in Israel.
1. The believers who received the book of Hebrews were in reversionism, Hebrews 5:11-14.
 2. Reversion recovery is impossible apart from the daily metabolization of basic doctrine, Hebrews 6:1-3.
 3. Reversion recovery is impossible when religious reversionism is perpetuated in the life, Hebrews 6:4-6.
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The Royal Family Honor Code

Introduction: Honor Codes are related to aristocracy. To think like a peasant is to be a peasant. This is why it is so difficult to explain an honor code system. We are part of a permanent aristocracy that cannot be destroyed even by petty subjective people. The whole point of Daily perception is so that we may begin to think like the aristocracy we are, because until we think like aristocracy we will never act like the sons of God we are as per Ephesians 4:1,2. The worst disaster in the world is to BE aristocracy and not think like it. Historically, the emergence of greatness requires the maintenance of a system. The system is the Honor Code and is the Christian way of life; not morality. Morality is a function of the establishment principles. [Some points are similar; this does not match up point-by-point with the Romans study in Romans lesson #342. This looks closer to the royal family honor code found in Romans lesson #409]

1. All Aristocracies have standards. These standards are called Honor Codes. Right thinking results in right motivation. Right function is the basic concept of the Honor Code. It is based on perception of doctrine which circulates in the soul. The imputation of Divine righteousness demands advance to maturity. This righteousness is the imputation of one-half of Divine integrity to every believer.
 - a. The believer in Christ is born again into a status quo called aristocracy
 - b. The church age is the age of the royal family.
 - c. Jesus Christ and his function in the 1st advent is the basis for this honor code.
 - d. Aristocracy has standards. These standards are called the honor code.
 - e. It is the Christian way of life. It is compatible with 2 things that happened at salvation.
 - i. Imputation of Divine righteousness and share the righteousness of Christ.
 - ii. A purpose for the royal family.
 - f. Right thinking results in right motivation and right function. Right motivation = right function.
 - g. For this motivation, there must be maximum doctrine in the soul
 - h. Application requires the filling of the Holy Spirit.
 - i. It includes the advance to maturity as the objective.
 - j. Makes it possible for every believer to make it to maturity.
 - k. This righteousness demands integrity.
2. The Honor Code begins with recognition of freedom and emphasizes the privacy of the priesthood. There must be great tolerance for the non-essentials.
 - a. The laws of divine est. sponsor the function of freedom in the human race.
 - b. The purpose of man's creation is to resolve the angelic conflict.. It cannot be resolved without freedom
 - c. Freedom has 4 principles which are inter-dependent.
 - d. Freedom, based on status of volition Live and let live. Legitimate self-determination. Exemption from necessity and arbitrary control. Privacy, is the environment for the function of Freedom. Property should not be confiscated or distributed.
 - e. Spiritual freedom is an extension of human freedom
 - f. All must stand or fall together (property, privacy, freedom)

- g. Slavery to false doctrine (Gal 5:1b)
3. X + Y + Z = agathos (Romans 13:4, 8:28, 12:2,9,21; 14:16; 16:19) agathos = plan of God
 4. Privacy of Priesthood in the honor code....Live one's life as unto the Lord (Colossians 3:17); guarantees that every believer has a right to as unto the Lord without distraction; to assemble for the purpose of doctrinal inculcation; personal life is not an issue: approaching the word with objectivity without censorship; therefore all condemnation is from God; spiritual privacy is an integral part of the honor code; I Pet 2:9; II Thes 3:11,12; I Tim. 5:13; Romans 14:10)
 5. Flexibility; distinguish between the essential and non-essential; doctrine in the soul establishes the norms by which priorities are rated; Luke 11:27,28 Hebrews 10:35,36 ; Proverbs 8:34
 6. Impersonal love is strictly rational and faces reality. Integrity of the subject. Cannot be reduced to "dog eat dog" .If you are wronged, you do not lower yourself to seek revenge etc. Respects imputed righteousness of God in others. Is not overt niceness or effusive happiness. Rom12: 13:8-10
 7. Honor Code builds integrity but it does not reject morality (as per anti-Nomianism). We do not include morality(as in legalism), we exceed it through integrity. Morality as part of laws of D. est. includes both believers and unbelievers. As such it is not part of the Christian way of life. Morality does not demand impersonal love. Anything an unbeliever can do is NOT the spiritual way of life.
 8. Hope as momentum and motivation.
 9. Logistical support is granted to us all. The Honor Code recognizes its objective which is to advance.
 10. Demands everything of the strong; demands little of the weak. It increases with responsibility as goes the advance. Romans 15 (1-4) Demands more of the strong believer than of the weak (Rom 15:1) Strength through flexibility. Mature must carry a heavy burden of forbearing with regard to the weak Romans 15:1-4)
 11. The thrust of the honor code depends upon orientation to authority
 12. Reciprocity in categories (Rom 15:26,27)
 13. It demands personal avoidance of self-pity or that which would cause pity in others. It is a vicious weakness Romans 12:8,9; 14:8; 13:8
 14. The imputation of divine righteousness at salvation eliminates the function of self-righteousness in the Christian way of life
 15. Maximum function of the honor code is to risk life for the life of another member of the royal family (Rom 16:3,4) (John 15:12,13) (Rom 5:7)
 16. The only system that Makes dying a part of living. This is not human viewpoint. The dying process does not exclude us from the honor code. Philippians 1:20,21 It excludes Christian production as a means of blessing. Production is not excluded though in the Christian way of life. It is the result, not the means. Ie.. the function of ambassadorship is not a means of blessing from God.
 17. Total dependence on the integrity of God is hope or confidence.
 18. The honor code relates to the doctrine of divine imputation. It not only relates to doctrine but it sustains it as well.
 19. Related to God, nation and people. Laissez faire, Laissez passer is the policy of integrity in the mature believer. It is the function of grace. Inflexible to essentials.

Flexible with non-essentials

Doctrine of the Royal Family Honor Code (1980)

A. Definition and Description.

1. The royal family honor code is a system of spiritual integrity mandated by God and revealed in the mystery doctrine of the Church Age.
2. The royal family honor code relates to personal integrity in relationship with other persons. The honor code is a supplement to impersonal love for all believers. It is also a problem-solving device of the protocol plan of God.
 - a. The honor code includes: the filling of Spirit; doctrinal orientation; grace orientation; and a personal sense of destiny.
 - b. The believer, who through the Spirit and inculcation of doctrine understands and develops the honor code in his life, will have spiritual self-esteem and a personal sense of destiny.
3. The recipients of Bible doctrine must not only apply this truth, but communicate it in terms of their lives in relationship to others. Therefore, the royal family honor code centers around two words: truth and integrity.
4. Integrity is adherence to spiritual, moral, and ethical principles related to honor. Hence, the royal family honor code relates to both the protocol plan of God as well as every function in relationship to people, which means the laws of divine establishment.
 - a. The believer is born again into a status quo of aristocracy.
 - b. The Church Age is the dispensation of the royal family of God. Therefore we must have royal function.
 - c. Jesus Christ Himself is the basis for the fact we have an honor code. He left us this honor code. He has three categories of royalty: divine, Jewish, and battlefield. This last category of royalty is necessary to provide a royal family for Christ seated at the right hand of the Father. Therefore, the Church Age was inserted into the Jewish Age to call out the royal family. The baptism of the Holy Spirit enters us into union with Christ making us spiritual aristocracy.
 - d. Aristocracy has standards, and these standards are called the honor code.
 - e. The honor code is the Christian way of life; it is compatible with two things that happened at salvation.
 - (1) The baptism of the Spirit and current positional truth provide the Church Age believer with a double portion of perfect righteousness and eternal life. The phrase "in Christ" found throughout the New Testament is the basis for the fact that the honor code is superior to any other code, system, morality, or spiritual function in any previous or future dispensation.
 - (2) The imputation of perfect righteousness provides a purpose for the royal family. This imputation provides both motivation and momentum. We have the perfect righteousness of the Father through imputation, and the perfect righteousness of the Son through being in union with Him.
 - f. Right thinking results in right motivation. Right motivation means right function. This is the thrust of the royal family honor code.

- g. For this right thinking to occur there must be maximum Bible doctrine in the right lobe of the soul.
 - h. For application of this resident doctrine there must also be the filling of the Holy Spirit. So the honor code is executed by means of the Spirit, but only when filled with the Spirit.
 - i. The honor code includes the advance to maturity. The honor code makes it possible for every believer who is positive to doctrine to advance to maturity. The Holy Spirit sponsors you in the plan of God.
5. There is a great enemy to the honor code: gossip, maligning, slandering others. Ephesians 4:25, "Therefore, having laid aside the lie, each one of you speak the truth with his fellow-believer, since we are members one of another."
- a. "The lie" is anything which contradicts the honor code. "The lie" includes certain areas of carnality, cosmic involvement, and Christian degeneracy.
 - b. "Laying aside the lie" is recovery in all of these areas where we have failed.
6. The protocol plan of God is the greatest producer of honor and integrity in all of history. It is an honor and integrity produced by the ministry of God the Holy Spirit. It is an honor and integrity produced by perception, metabolization, and application of Bible doctrine.
7. Absolute truth will tolerate nothing less than the honor, integrity, and virtue that comes from the filling of the Spirit, the perception and inculcation of doctrine, and the resultant spiritual growth.
8. Absolute truth has prevailed in the past and will prevail in the future. But when people reject absolute truth, there is no understanding of honor and integrity.
- B. The Application of Bible Doctrine and the Royal Family Honor Code.
- 1. The honor code is an application of doctrine. The application of doctrine requires the attainment and function of spiritual self-esteem, and the necessity of moving from spiritual self-esteem to a higher function of honor - spiritual autonomy and spiritual maturity.
 - a. Spiritual self-esteem is the basis for resolving everything related to integrity.
 - b. Spiritual self-esteem is the basis of operations for our relationship with other people.
 - c. With the attainment of spiritual self-esteem the believer learns enough Bible doctrine to make application to every experience in life.
 - 2. In addition to the problem-solving devices of the protocol plan of God, two things are necessary for the application of Bible doctrine to experience.
 - a. The attainment and function of spiritual self-esteem. The royal family honor code functions best where spiritual self-esteem exists.
 - (1) Spiritual self-esteem is the basis for resolving otherwise unsolvable problems. Spiritual self-esteem becomes the base of operations for the effective application of Bible doctrine to experience.

- (2) With the attainment of spiritual self-esteem, the believer has learned enough Bible doctrine to make application to every experience of life.
- (3) Therefore, the believer in spiritual self-esteem has the environment for fulfilling the pattern of application, which is:
 - (a) Learning, the perception and metabolization of Bible doctrine.
 - (b) Thinking, the application of metabolized doctrine to experience.
 - (c) Solving, understanding and using the problem- solving devices.
- b. The function of the royal family honor code.
- 3. One of the great problems of believers is not having human self- esteem, which many unbelievers have.
 - a. Because many believers lack human self-esteem, they lack the ability to apply any truth or Bible doctrine to their experience. Lack of human self-esteem puts them into a vacuum.
 - b. They suffer from many problems of dependency. You are to be dependent on God, but independent of problems.
 - c. Areas of dependency which are problems to the believer include:
 - (1) Dependency from difficult environment in childhood. This limits capacity for love. This produces many problems of relationship, especially in marriage.
 - (2) Chemical dependency which is used as a substitute for self-esteem.
 - (a) Alcohol dependence.
 - (b) Drug dependence.
 - (c) Crossover dependence, where you give up one kind of dependence only to become hooked on another kind of dependence.
 - (3) Peer pressure dependence. This is never being able to think for yourself, being herdbound, succumbing to the pressures of your peers.
 - (4) Resentment of those who possess self-esteem, and therefore, entering into competition with them.
 - (5) Self-pity as a substitute for self-esteem.
 - (6) Self-fragmentation as a substitution for self-esteem. Self-fragmentation is a result of one or more mental attitude sins.
 - (7) The emulation of self-esteem through role model arrogance. You emulate someone you admire and make this a substitute for self-esteem.
 - d. Having no human self-esteem means four things.
 - (1) Lack of self-esteem in marriage means that problems in marriage are never solved; inevitably there is incompatibility.
 - (2) There can be no royal family honor code function without

- self-esteem.
- (3) The royal family honor code cannot function without spiritual self-esteem.
 - (4) Lack of human self-esteem can be resolved by the attainment of spiritual self-esteem.
- e. Self-esteem is a key to life. With no self-esteem, whether human or spiritual, you are disoriented to life. No one can be successful in marriage without self-esteem. Without self-esteem you cannot entertain yourself or handle simple problems like loneliness and problems related to social life.
 - f. Lack of self-esteem in almost everything in life is disastrous. But the greatest disaster is failure to learn, understand, and think in terms of the royal family honor code, the greatest system of integrity ever known.
 - g. Lack of human self-esteem can be resolved by the attainment of spiritual self-esteem. But those who lack human self-esteem generally live out their lives in arrogance, and generally give in to one of the two categories of Christian degeneracy.
4. Most people who accept Christ as Savior have no self-esteem. The protocol plan of God provides the opportunity for spiritual self-esteem. Once you enter Christianity without human self-esteem your only chance for having any self-esteem is the attainment of spiritual self-esteem.
 5. Spiritual self-esteem is far greater than human self-esteem. Human self-esteem can sometimes be frustrating, but spiritual self-esteem is never frustrating.
- C. The royal family honor code is related to the laws of divine establishment and impersonal love, Romans 13:8-10.
1. Verse 8, "Owe nothing to anyone except to love one another; for he who loves his neighbor has fulfilled the law [of divine establishment]." The first half of the verse deals with spiritual self-esteem; the last half with human self-esteem.
 2. Verse 9, "For instance, this, 'You shall not commit adultery, You shall not murder, You shall not steal, You shall not covet,' and if there is any other commandment [and there are], it is summarized in this doctrine, 'You shall love your neighbor as yourself.'"
 - a. The original purpose of the law to not commit adultery was to provide freedom for a man and woman in the state of marriage to resolve their own problems without a third party getting involved. Marriage is the most fragile status in life; only self-esteem gives it a chance for stability.
 - b. Note that both life and property are sacred under the laws of divine establishment.
 - c. You must have human self-esteem as an unbeliever and spiritual self-esteem as a believer in order not to covet. Everyone, rich or poor, covets when they do not have self-esteem. With self-esteem you are content with what you have. You do not have to have anything to have

self-esteem. Charity is love plus self-esteem. Socialism is lack of self-esteem.

- d. "Loving self" is self-esteem; it is being free of arrogance. You are to have impersonal love for others just as you have self-esteem. This is quoted from Leviticus 19:18; it is quoted in Matthew 5:43, 22:39; Mark 12:31; Luke 10:27; Galatians 5:14; Jas 2:8.
- e. Lack of self-esteem is the basis for people having hang-ups about themselves, or being anti-social and hyper-social.
- f. Lev 19:18 says, "You shall not take revenge." Who takes revenge? People with no self-esteem; Christians outside of the divine dynasphere.
 - (1) The first half of this verse is a direct statement of the laws of establishment as found in the Decalogue. This demands freedom and morality.
 - (2) The second half of this verse summarizes the execution of any system of establishment. This demands integrity and the execution of the royal family honor code during the Church Age.
- g. Self-esteem keeps morality from becoming legalism. Self-esteem keeps arrogance out of morality. Morality is necessary for the human race to fulfill the principle of live and let live. But the execution of the protocol plan of God and the function of the royal family honor code are beyond the function of morality.
- h. The execution of the protocol plan, the function of the royal family honor code, and the function of self-esteem cannot be divorced; they stand or fall together. The royal family honor code demands:
 - (1) Morality related to the laws of divine establishment, morality without arrogance or legalism.
 - (2) Grace orientation related to impersonal love.
 - (3) The integrity of spiritual adulthood, which begins with spiritual self-esteem for the believer.
- i. Morality demands obedience to a series of negative and positive commands. The royal family honor code demands the filling of the Holy Spirit as the means of executing the positive and negative commands of the protocol plan.
- j. Morality can be executed by self-determination from human self-esteem. But the royal family honor code can only be fulfilled by residence in the divine dynasphere under the filling of the Holy Spirit and attainment and function under spiritual self-esteem.
 - (1) Morality is designed for the fulfillment of the laws of divine establishment. Therefore, it is necessary for the entire human race. But since the unbeliever can produce morality, morality is not a part of the Christian way of life.
 - (2) While the Christian way of life is not morality, it does not exclude morality. However, the honor code demands a standard superior to morality for the royal family.

- (3) Hence, Christianity uses the morality of divine establishment as a base, but it exceeds morality in the function of the honor code. Impersonal love is higher than morality.
 - (4) Anything the unbeliever can do is not the Christian way of life. The Christian way of life is a supernatural way of life, which requires a supernatural means of execution: the filling of the Holy Spirit. The unbeliever is required to be moral, therefore morality is not the Christian way of life.
 - (5) Morality is not rejected as per antinomianism; nor is morality accepted as per legalism. Neither legalism nor antinomianism is the Christian way of life.
 - (6) The honor code demands the believer live under establishment, and exceed morality and establishment through the perception of doctrine and the filling of the Holy Spirit.
 - (7) Both the morality of establishment and the integrity of the honor code support the believer in his advance.
 - (8) However, the honor code demands patriotism, respect for governmental authority, military service, and respect for law and order in Christian relationship with one's government, Romans 13:1-7.
- k. What does the phrase `love your neighbor as yourself' mean?
- (1) It does not imply that love for yourself is the standard, but rather a human definition of impersonal love where spiritual self-esteem exists.
 - (2) This phrase emphasizes two things.
 - (a) The function of impersonal love as a problem- solving device.
 - (b) And that you do not lower your standards to those who are antagonistic toward you by emulating them in controversy or strife. In spiritual self-esteem you function under impersonal love toward all, and thereby avoid revenge, holding a grudge, bitterness.
 - (i) People can change you by their antagonism, when you lower yourself to their level. The royal family honor code keeps you in a far greater level, so that you stoop to where people can change you. You cannot change those who are antagonistic toward you, but they can change you by you lowering yourself to their level. You cannot change evil.
 - (ii) When you do not reciprocate to judging, maligning, revenge, etc., you are changed by the integrity and honor code of the royal family. Reciprocation lowers you to the standard of your antagonist.
 - (iii) Instead, you use the problem solving devices.

- (3) Impersonal love fulfills two concepts.
 - (a) Impersonal love executes establishment principles in recognition of freedom, privacy, property, and the life of others. Hence, it adds the royal family honor code to morality.
 - (b) Impersonal love also executes the mandates of the protocol plan in human relationship.
- (4) The command to love the brethren can never be fulfilled until the believer understands the difference between essential and non-essential, and personal love and impersonal love.
 - (a) Impersonal love emphasizes the subject while personal love emphasizes the object. Impersonal love demands we operate on our own norms and standards.
 - (b) Impersonal love is a command in which all members of the human race in your periphery are the objects. John 15:12, 17; Romans 13:8-9; 1Peter 2:17, 3:8; 1John 3:23.
 - (c) Personal love is directed toward a few, impersonal love toward all. There are three categories of personal love: toward Jesus Christ, toward right man/right woman, and toward friends. The object is a source of attraction to you.
 - (d) The object of impersonal love is the entire human race who are in your periphery.
 - (e) Impersonal love excludes emotion, while personal love has great emotional function.
 - (f) Impersonal love emphasizes the integrity of the subject, while personal love emphasizes the attractiveness of the object.
 - (g) Impersonal love cannot be reduced to the level of dog eat dog. Your relaxed mental attitude is the issue. You never reduce yourself to the norms and standards of those who attack, malign you. Impersonal love emphasizes your strength, not the weakness of someone else. Therefore, you maintain your standards.
 - (h) Impersonal love excludes carrying a grudge. You do not retaliate or seek revenge if wronged.
 - (i) Impersonal love includes respect for the imputed perfect righteousness residing in others. Since the perfect righteousness of God resides in every believer, impersonal love respects other believers on that basis.
 - (j) To hold a grudge against other believers is like holding a grudge against the perfect righteousness of God.
 - (k) Impersonal love is the relaxed mental attitude from the filling of the Holy Spirit rather than overt friendliness or effusive hypocrisy. Romans 5:5; Galatians 15:22 both

teach that the filling of the Holy Spirit produces impersonal love.

- (l) Under impersonal love the believer functions under his own standards rather than being influenced by flattery, attraction, attention, or reciprocity.
 - (m) Not only does the impersonal love of the honor code exclude mental attitude sins and verbal sins, but demands toleration, respect for privacy and avoidance of distracting anyone from doctrine.
 - (n) Therefore flexibility is related to impersonal love. In contrast personal love demands learning about and knowing the object, for love of that object to exist, whether Jesus Christ, right man/right woman, or friends. Romans 12:9; 13:8-10.
3. Verse 10, "Love does not accomplish [carry out, perform, practice] evil to a neighbor; therefore [impersonal] love is the fulfillment of the law."
- a. The royal family honor code centers around three principles related to people.
 - (1) Truth or integrity.
 - (2) Impersonal love.
 - (3) Grace orientation.
 - b. The royal family honor code cannot be divorced from impersonal love as a problem-solving device or grace orientation.
4. Freedom and the Honor Code.
- a. The laws of divine establishment sponsor freedom in the function of the human race. You must have a freedom, an independence from Satan, in the function of your volition in order to survive in Satan's world.
 - b. The purpose of man's creation is to resolve the angelic conflict. This cannot occur without the function of freedom.
 - c. Freedom is composed of four categories which are interrelated and interdependent.
 - (1) Freedom itself is the status of volition, or the uncaused cause of human function. It is legitimate self determination and exemption from arbitrary control (false authority).
 - (2) Privacy is the environment for the function of freedom. This is true when you are alone and when you are in the company of others. This includes your body and soul. You always have privacy unless you reveal your soul. When you wear clothes, you maintain your privacy. You have privacy to think whatever you want. When someone tells you what to wear, your freedom has been attacked because you have no self-determination.
 - (a) Privacy of the priesthood guarantees that every believer of the royal family has a right to live his life as unto the Lord. Colossians 3:17.
 - (b) It guarantees that every believer has the right to live

under the plan of God without distraction, or interference from others.

- (c) Every believer with positive volition has the right to assemble in the local church for the purpose of doctrinal inculcation and changing his norms and standards to Biblical ones.
 - (d) Such a believer has the right to assemble without his personal life or business being an issue, without being maligned, gossiped about, or the subject of criticism.
 - (e) Each believer must appreciate the teaching of the Word with objectivity as well as concentration.
 - (f) Therefore the believer must be confident that when a passage of Scripture condemns him, the condemnation is from the Spirit and not his peers.
 - (g) The honor code condemns mental attitude sins because they motivate gossip, maligning, and judging.
 - (h) Spiritual privacy is an integral part of the royal priesthood, 1Peter 2:9. 2Thessalonians 3:11-12, "eat your own bread" means mind your own business. 1Timothy 5:13, Christians often study to be idle, gossips and invaders of privacy. Romans 14:10, "But you, why do you judge your brother? Or you also, why do you regard with contempt your brother? For we all will be present at the judgment seat of the God [Jesus Christ]."
- (3) Property is what is legitimately acquired or possessed by the individual. It is the ownership of tangible things.
 - (4) Authority is power delegated by God to command, to train, to prepare for life, to employ, to act as an agent for a principle like a nation or a city. All authority is delegated by God. All divine institutions have a stated system of authority designed to guarantee and protect freedom.
- d. Freedom cannot exist without each of the four categories above. There can be no freedom if property is destroyed, e.g., by redistribution of wealth. No freedom exists without authority to protect that freedom.
 - e. Spiritual freedom is an extension of establishment freedom, in that all four classifications are involved in the honor code.
 - f. The laws of divine establishment never divorce freedom from privacy or privacy from property or property from authority; neither does the royal family honor code. The royal family honor code is an extension of the concept of freedom in the laws of divine establishment.
 - g. Gal 5:1, "In the sphere of freedom Christ has freed us; stand fast therefore and stop being enmeshed by the yoke of slavery." Christ has freed us so that we can advance spiritually even though physically we may be slaves. There is a slavery to false doctrine, as pointed out in this verse.

D. Violations of the Royal Family Honor Code.

1. Prov 6:16-19 lists the seven worse sins as far as God is concerned. "There are six things which the Lord hates; yes, seven are an abomination to His soul: haughty eyes [arrogance], a lying tongue, and hands that shed innocent blood [murder], a right lobe that devises evil plans [conspiracy, rejection of authority, revolution, civil disobedience], feet that run rapidly to evil [troublemakers], a false witness who utters lies [slander, gossip, maligning, perjury], and one who spreads strife among the brethren." All of these sins are violations of the royal family honor code.
2. Believers who violate the royal family honor code are described in 2Timothy 3:2-8. They reject the truth, and so reject the royal family honor code. They are compared to unbelievers who oppose doctrine.
3. The royal family honor code demands virtue, integrity, metabolization of doctrine, and grace orientation for its function. Without the function of the royal family honor code and the protocol plan of God, the believer cannot be distinguished from the unbeliever experientially. The believer without the royal family honor code is described as useless and worthless by comparison.
4. 2Timothy 2:16-17, "Avoid profane and useless chatter [gossip, maligning, slandering], for that will make further progress in ungodliness, and their [false] doctrine will spread like cancer. And among them are Hymenaeus and Philetus."
5. The royal family honor code relates to the protocol plan of God primarily through the avoidance of the sins of the tongue. Ephesians 4:25, "Therefore, having laid aside the lie, each one of you speak the truth with his fellow-believers, since we are members one of another."
6. Rom 14:4 notes sins of the tongue in violation of the royal family honor code, "You, who are you to keep judging a servant that belongs to another? To his own Lord he stands or falls; and stand he will, for the Lord is able to make him stand."
 - a. In Roman society, no one judged or punished the servant of another Roman. You have no right to judge another believer who is the servant of God. God has not delegated the prerogative of judging other believers to the arrogant, self-righteous, legalistic, weak believer.
 - b. Therefore, the legalistic, arrogant, self-righteous believer is both presumptuous and blasphemous when he slanders, maligns, gossips, or judges another member of the royal family. The believer who judges others is weak. He seeks to gain strength and power by putting down or discrediting other believers.
 - (1) Under the tyranny of the weak, everyone is weak. But under the royal family honor code everyone is strong.
 - (2) Through perception, metabolization, and application of doctrine, adherence to the royal family honor code, and utilization of the problem-solving devices of the protocol plan becomes the basis for establishing the virtue required by the

royal family honor code.

- c. The believer is only authorized to judge himself under the rebound technique of 1John 1:9.
 - d. By leaving judgment and revenge in the hands of the Lord, the believer is executing the royal family honor code.
7. Verbal sins are a violation of the royal family honor code, and result in triple compound discipline, Matthew 7:1-2. You are disciplined for your verbal sins, your mental attitude sins which motivated the verbal sin, and the sins which you name in judgment or slander. Any discipline which might have gone to your victim (if he was guilty) is transferred to you.
8. Rom 14:10, "But you, why do you judge your brother? Or you also, why do you regard your brother with contempt? For we shall all stand before the judgment seat of Christ." Verse 13, "Therefore, let us no longer judge each other. But rather, determine this, not to put an obstacle [distraction] in a brother's way."
9. Judging others is not only a violation of the royal family honor code, but it becomes an occupational hazard in the execution of the protocol plan of God.
- a. This is especially true of the child or adolescent believer, whose norms and standards are based on things he had before salvation, and not based on the teaching of the Word of God.
 - b. Because of false norms and standards, it is impossible for the adolescent, cosmic, reversionistic, or fragmented believer to evaluate himself or another with Biblical accuracy.
 - c. Other believers in spiritual adulthood must be careful to provide spiritual freedom for adolescent believers who have not attained their stage of spiritual growth. The royal family honor code provides an environment for new believers to make mistakes and keep growing while they learn in the privacy of their priesthood.
 - d. The royal family honor code provides the necessary privacy and spiritual freedom inside the divine dynasphere, so that the believer in each stage of spiritual growth can continue the execution of the protocol plan without outside interference.
10. The royal family honor code recognizes that there are strong and weak believers; and that the weak believer must be understood for what he is; and it demands more of the strong believer than the weak believer.
- a. The weak believer has false standards with regard to the Christian way of life. He has the wrong precedence; he is legalistic; his precedence is usually based upon the Mosaic law or some system of morality he brought with him into salvation.
 - b. The weak believer is filled with mental attitude sins and is constantly throwing dirt on others. He fails to recognize the privacy of the royal priesthood.
 - c. The strong believer has a maximum understanding of the royal family honor code. He avoids the inflexibility of legalism. He has maximum doctrine but doesn't throw his weight around. He has grace

orientation, uses the problem-solving devices, and is occupied with Christ. The strong believer must be careful not to judge weak believers who are ignorant.

- d. The royal family honor code recognizes that new believers cannot operate on the same standards as those who have attained spiritual self-esteem.
 - (1) The royal family honor code assigns additional duty to the strong believer, Romans 15:1, "Now we, the strong, are obligated to keep on bearing the weaknesses of the weak, and not to accommodate ourselves."
 - (2) Putting up with the weak is a heavy load, and only the filling of the Spirit and maximum Bible doctrine in the soul gives you the ability to tolerate all the nonsense of weak believers.
 - (3) Bearing the weaknesses of the weak is maximum utilization of impersonal love and total toleration in the area of non-essentials.
 - (4) The maximum function of impersonal love fulfills the strong believer's honor code duty to the weak believer.
 - (5) By not accommodating ourselves, the emphasis is placed on the norms and standards of doctrine resident in the soul.
 - (6) The weak believer is weak because he has little understanding of doctrine, and maximum arrogance with which to form the inconsequential opinions about superficialities of life. Therefore the strong believer carries a heavy burden by carrying the non-essentials. This makes an issue out of doctrine for everyone. Romans 15:1-4.
- e. Sincerity is not part of the royal family honor code. It is not a Christian virtue. It is hypersensitivity in arrogance, thoughtlessness of others, a total violation of the royal family honor code.
- f. The more we advance, the greater the danger in adolescence of inflexibility that will cause violations of the royal family honor code. This inflexibility turns us against friends and loved ones, and causes insensitivity toward others.
- g. The principle of flexibility in the honor code.
 - (1) Here is where rightly dividing the Word of Truth comes into its own in this dispensation.
 - (2) The honor code demands that the believer distinguish between the essential and the nonessential.
 - (3) The essential is doctrine; the non-essential becomes everything else in life. About the essential you must always be inflexible. About the nonessential you must be flexible. Flexibility tolerates all the weirdos, legalists, holy rollers.
 - (4) Bible doctrine in the soul establishes the norms on which priorities are rated.
 - (5) Without doctrine in the soul, the believer operates under erroneous norms.

- (6) Jesus distinguished between the essential and the non-essential when he put the harlot woman of Luke 11:27-28 in her place. She introduced a non-essential. The Lord replied with what was essential, hearing and retaining the Word of God.
 - (a) Heb 10:35-36, "Don't throw away as worthless your confidence in doctrine...for you keep on having need of persistence, in order that when you have accomplished the will of God [maturity] you might carry off for yourself the promise [escrow blessings]."
 - (b) Rom 13:4, "Let God continue truthful though every man a liar. that you might become vindicated by means of your doctrine..." If doctrine is always the essential and you are inflexible, then you'll always be flexible about the non-essentials. Inflexibility in non-essentials destroys empires, people, and virtue.
 - (c) Rom 8:33-36, the honor code demands inflexibility regarding doctrine and flexibility regarding nonessentials. See also Romans 14:1-4, 20-23; 15:1-2.
 - 11. Revenge is a violation of the royal family honor code. When wronged, let the supreme court of heaven handle the case. The royal family honor code demands that we leave retaliation and vengeance in the hands of the Lord. It is blasphemous to supercede God as judge.
 - a. Rom 12:19-21, "Beloved never take your revenge on others. Instead, give place to punishment from the justice of God. For it stands written [Deut 32:35], 'Vengeance belongs to Me. I will repay,' says the Lord."
- E. The modus operandi of the royal family honor code demands grace.
- 1. Rom 12:20, "But if your enemy is hungry, feed him. If he is thirsty, give him water. For by doing this, you will pile coals of fire on his head." You function in grace and don't retaliate while the supreme court of heaven handles your case.
 - 2. Rom 12:21, "Stop being conquered by evil, but conquer evil by means of the absolute good." The absolute good includes the function of grace in the royal family honor code.
 - 3. The royal family honor code demands grace orientation and grace modus operandi. By feeding your enemy when he is hungry, the believer leaves hostility toward others in the hands of the Lord. This is dependence on the integrity of God rather than on revenge and retaliation. This is also the function of impersonal love.
 - 4. The royal family honor code never mandates the believer to stoop to the level of vindication, implacability, hatred, arrogance, or bitterness toward other believers.
 - 5. The benefits of grace demand the function of grace. We have been benefitted by grace, therefore we function by grace.
 - 6. Retaliation interferes with the justice of God punishing others. If you get in way punishment is often postponed. Retaliation lowers the believer to the

level of his antagonist. Never reduce yourself to the level of what you despise in others.

7. The royal family honor code demands that we never stoop to the level of evil, or be overcome by evil. When we stoop to the level of evil, we are overcome by that evil.
 8. The royal family honor code demands the high standards of grace orientation. Revenge or retaliation is being overcome or conquered by evil.
 9. Overcoming or conquering evil by means of the good (Rom 12:21) is the motivation of grace orientation and the modus operandi of grace function in the royal family honor code.
 10. The royal family honor code demands three applications.
 - a. Grace orientation.
 - b. Impersonal love for all mankind.
 - c. Occupation with the person of Christ.
 11. Any reference in the New Testament to speaking the truth is a part of the royal family honor code. Any reference to falsification, misrepresentation, fabrication, perjury, duplicity, fraud, perversion or distortion of the truth is a violation of the royal family honor code.
- F. The Plan of God (X+Y+Z) and the Royal Family Honor Code.
1. X [I/HL (imputation of human life) + I/AOS (imputation of Adam's original sin) = P1 (the potential of salvation) + doctrine (gospel) = Hope 1 (confidence that once you exercise faith in Christ you receive perfect righteousness and EL)] + (the reality of salvation). God imputes Adam's original sin so there will be instant condemnation at birth. Therefore instant potential for salvation if the person dies before the age of accountability. You would be automatically saved because God did everything, even your condemnation.
 2. Y [JI 1 (judicial imputation of our sins to Christ) + JI 2 (judicial imputation of perfect righteousness at salvation) = P2 (the potential of maturity) + doctrine = H2 (confidence that by persistent metabolization and application of doctrine we will reach maturity)] + (maturity adjustment to the Justice of God). We were condemned at birth by I/AOS so that all personal sins could be reserved for Christ on the Cross.
 3. Z [I/EL (imputation of eternal life) + I/B (imputation of blessings in time = P3 (the potential of reward at the Judgment Seat of Christ) + doctrine and undeserved suffering = H3 (confidence that by continuing in maturity we will receive eternal blessings and reward which glorifies God forever)] = agathos or "the good," or the plan of God.
 4. Scriptural references to the plan of God as part of the royal family honor code.
 - a. Rom 8:28 states the agathos principle, "We know, in fact, that to those who love God He works all things together for good, to those who are the called ones according to His predetermined plan."
 - b. Rom 12:9, "Despise the evil and adhere to the good. Your love must be non-hypocritical."
 - c. Rom 12:21, "Conquer evil by means of the good." A reference to your personal advance in the plan of God.

- d. Rom 13:4. The honor code is related to the principle of establishment. "It is a minister to you for the purpose of the good." Government gives you protection to advance.
 - e. Rom 14:6, "Let not the good attained by you be slandered." By continuing to take in doctrine it will not be slandered by angels or man.
 - f. Rom 16:19, "But I want you to be wise with reference to the good and unharmed with reference to the evil."
 - g. Rom 15:2, "Let each one of us accommodate his neighbor for the purpose of the good."
5. Each verse has an honor code principle related to the plan of God, so that the honor code and the plan of God are the same. One is the principle, the other is the function.
- G. Hope as Motivation and Momentum in Honor Code Function.
- 1. Hope is confident expectation regarding the future. Therefore hope is not only the motivation and momentum in the advance of the plan of God, but the motivator in the function of Christian integrity, Romans 15:13-14. See the Doctrine of Hope.
 - 2. Hope is total dependence on the integrity of God. The honor code demands total dependence on the integrity of God. The more you understand the integrity of God, the more your dependence on that integrity becomes.
 - 3. The royal family honor code gains its momentum from the various stages of hope in the plan of God. Hope is the confident expectation of blessing at certain stages in God' plan. Each hope is a thought. It is confident thinking about the future.
 - 4. Hope relates our thinking to the integrity of God, and is a reminder that the integrity of God appointed Jesus Christ as the object of our hope and the custodian of our blessings.
 - 5. Hope is a demand in the function of the royal family honor code. You are not living the Christian way of life unless you have a confidence about the future. Your hope is your momentum to carry you to maturity, and to give you confidence before the Judgment Seat of Christ.
- H. The Principle of Production and the Honor Code.
- 1. This is the distinction between the believer's priesthood and ambassadorship.
 - 2. As a royal priest the believer advances through persistent perception of doctrine, and passing the momentum tests.
 - 3. As a royal ambassador the believer produces spiritually as a result of spiritual growth and the filling of the Holy Spirit. His production is not the means of spiritual growth.
 - 4. This means that the royal family honor code excludes all forms of illegitimate or legitimate Christian production or "works" as the means of blessing. Nothing the believer produces brings blessing from God.
 - 5. Neither morality, talent, personality change, asceticism, sacrificial giving, devotional worship or working in a church will illicit blessing from God.
 - 6. Blessing from God originates from doctrine in the soul producing capacity for

life, which in turn triggers the imputation of divine blessing to perfect righteousness.

7. Divine blessing in a real imputation from the justice of God to the perfect righteousness of God occurs when the believer has attained maturity. Therefore the attainment of maturity through maximum Bible doctrine perceived is the only basis for the imputation of divine blessing. Production is the result of advance in the priesthood.
 8. What is often construed as blessing from God is often logistical grace or blessing by association. Under logistical grace, God provides the support to attain maturity. Each believer has different logistical grace support. God knows how much you can be trusted with. It is wrong to have self-pity because someone else has better logistical support than you do.
 9. Under blessing by association, the believer receives blessing from God because of association with a mature believer.
 10. Therefore the royal family honor code demands total dependence on the integrity of God rather than on one's own ability or human achievement. But this doesn't mean you don't work hard.
 11. The purpose of the honor code is to provide the necessary privacy, protection from bullying, and survival in life during the advance to maturity.
 12. Works are the result of the advance, but never the means of advance. Production may be a manifestation of spiritual progress, but never the means of spiritual progress.
- I. The thrust of the honor code demands authority orientation for continued momentum in the Christian way of life.
1. Authority is a creation of God. Millions of people can take responsibility for their own decisions, but can never handle having responsibility for others. Authority involves a person who is willing to take responsibility for the lives of others.
 2. Most people think of authority in terms of arrogance: the idea of telling others what to do, running someone else's life. This is not authority, only a form of arrogance.
 3. Authority is necessary because not all people are equal, not all have clarity of thought in regard to policy in business life, social life, etc. Authority demands moral courage as well as honesty, integrity, fairness to all.
 4. The honor code demands that we have spiritual authority. Weak people resent authority. Arrogant people resent authority because they are weak. Your attitude toward authority is an index of your character. All of us live under a system of authority. Criminals never catch on to the principle of authority. You must learn to live under authority whether you like the authority or not. This is especially true in the spiritual realm. The only issue between you and your Pastor is: are you learning doctrine from him or not. His personality is not the issue. The pastor must have total assertion of authority.
 5. While the positive believer advances to maturity under the privacy of his priesthood, and produces from his ambassadorship, he cannot continue his momentum apart from authority.

6. Christian freedom is not an isolated entity. It is always a part of a structure which includes privacy, property, authority. Without police and law, you wouldn't have anything.
 7. Divine authority is clearly represented in the Scripture. The canon is the book on all systems of authority: social, civil, personal, and spiritual.
 8. Divine authority has delegated human authority in various realms of life. In the spiritual realm authority is delegated to the pastor-teacher who both has the spiritual gift and is functioning in a local church.
 - a. The purpose of this gift is the proper communication and teaching of doctrine, and the protection of the privacy of the congregation. The authority of the pastor-teacher is related to his spiritual gift, his Bible teaching, and his policy based on the Scriptures.
 - b. The pastor is also to delegate authority where administration is concerned. He is responsible to see that the policy of the church is being followed.
 - c. Having absolute authority does not mean having absolute control. Authority is delegated. Absolute authority often means taking responsibility for things which are not your fault. Therefore the pastor is often misunderstood, maligned, judged, and hated.
 - d. All believers grow under the authority of someone else. This challenges every believer to the principle of self-discipline. Your self-discipline keeps you from breaking your concentration, from trying to associate everything you hear to your current problems.
 9. Therefore the royal family honor code demands authority orientation in your own spiritual life, Isaiah 54:17; Hebrews 13:17, "Keep obeying those pastors who themselves are ruling over you, and submit to their authority."
- J. The Principle of Reciprocity, Romans 15:26-27. "For Macedonia and Achaia have decided with pleasure to make a special offering to the poor ones among the saints who are in Jerusalem. Yes, they have decided with pleasure to do this. In fact, they are obligated to them. For you see, if the Gentiles have shared in the spiritual things belonging to them [the Jewish believers], they [the Gentiles] are obligated to minister to them in material things."
1. Local churches have benefited spiritually from doctrine and are now motivated by that doctrine to give to the destitute Jews in Jerusalem.
 2. These Jewish believers have been persecuted because of doctrine. And these Gentile believers recognize their debt of gratitude for the doctrine brought to them.
 3. Thus the honor code principle emerges: as God has prospered them financially, they sought to share their prosperity with those who had been the source of their prosperity. They were motivated by impersonal love to do something for these other believers, even though many Jewish believers were still legalistic, reversionistic and often antagonistic.
 4. They responded to the motivation in their own soul, rather than the attitude of the object. Also note that money was a non-essential to them. It was a privilege to give to those who were antagonistic.
 5. The object of their grace attitude, courtesy, and gift was not important. The

essential was the doctrine in the soul of the one being gracious.

6. The sharing of spiritual prosperity in doctrine motivates the sharing of material prosperity in money. This fulfills the principle of Romans 15:1. This makes giving an honor code function with emphasis on motivation from doctrine in the soul.
 7. The purpose of giving is a spiritual function of motivation. You never ask or beg for money. There is no emotion involved in giving. Christian giving is a matter of true worship of God. This is reciprocity between doctrinal teaching and resultant material prosperity.
 8. Because the mature believer has been spiritually blessed from doctrine and materially blessed through imputation to God's perfect righteousness resident in him, therefore he is motivated from doctrine to give to others.
- K. The royal family honor code demands avoidance of self-pity or any function which arouses pity from others.
1. To become occupied with self and filled with self-pity is one of the greatest distractions in life.
 2. Self-pity is one of the greatest weaknesses in life. Seeking to gain pity from others is living a phony life. You really have no true friendship on this basis. When you do things for someone because you feel sorry for them, it is based on self pity.
 3. Rom 12:9-10, "Your love must be non-hypocritical. Despise what is evil, adhere to the good. With reference to your brotherly love, be devoted to each other. With reference to your honor, esteem others more highly than yourself."
 4. Rom 13:8, "Owe nothing to anyone, except to love one another. For when he loves the other, he has fulfilled the Law." Impersonal love is demanded. And since impersonal love depends on doctrinal norms and standards in the conscience, it automatically excludes self-pity on the part of the subject and repudiates any system whereby you seek to gain someone else's attention by arousing their compassion.
 5. Rom 14:8, "For just as when we live, we live to the Lord, so also when we die, we die to the Lord. So not only if we live, but also if we die, we are the Lord's." This precludes the concept of self-pity, which is evil.
 6. Rom 15:5-7. "Perseverance and encouragement" precludes self-pity. In time of trouble the believer must find his blessing, encouragement and strength in the resources of doctrine in his soul. You are not to arouse pity from others or panhandle from others. When you have disaster, you are to reflect the application of doctrine, not how much you hurt. Advertising your troubles is not a part of the honor code.
- L. The royal family honor code excludes self-righteousness.
1. The imputation of perfect righteousness at salvation eliminates the function of self-Righteousness in the Christian way of life.
 2. Divine justice can only bless divine perfect righteousness; never self-righteousness. Self-righteous people always think God is going to bless them.
 3. Self-righteousness functions in all three categories of the old sin nature's

- modus operandi: sin (arrogance), human good, and evil.
4. Self-righteousness is a complex of evil, which is eliminated by the honor code function.
 5. Self-righteousness plus sincerity guarantees the function of evil in your life.
 6. Therefore self-righteousness is excluded from the honor code. Its presence in the believer's life is an insult to the integrity of God. It is a blasphemous denial of the divine provision of logistical grace.
- M. Maximum function of the honor code is to risk or give one's life for another member of the royal family, Romans 16:3-4; John 15:12-13; Romans 5:7; 1John 3:16.
- N. The honor code is the only system that makes dying a part of living
1. As long as you draw breath, you are living. And when dying, you still function under the honor code, the same as if you aren't dying.
 2. Dying is the greatest challenge to the application of doctrine in your life, Philippians 1:20-21, "According to my intense concentration and resultant hope that in nothing shall I be disgraced, but in integrity, even now as always, Christ shall be exalted in my person, whether by living or by dying. For my living is Christ, and dying is advantage."
 3. To the unbeliever, there is a distinction between living and dying. But to the mature believer, dying is the most wonderful phase of living. The honor code makes greater demands in the dying phase of living.

Eph 1007ff, 1169; 3 John 10/6/80
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I may want to include the component parts of the royal family honor code from Romans lesson #409.

Doctrine of the Royal High Priest

1. Jesus Christ was born a royal High Priest. He was born in the line of David, which is the kingly line. But He was born after the likeness of Melchizedek, making Him a royal High Priest. Jesus Christ was born a royal priest in the pattern of Melchizedek, who was a king-priest. Christ is a royal priest, since He is in the royal line of David.
2. As the royal high priest, Jesus Christ is the minister of spiritual things, Hebrews 5:1. This priesthood began with His sacrifice for sin.
3. Christ offered Himself as a sacrifice for sin as our royal high priest, Hebrews 9:26-27, 10:10, 14.
4. Christ makes intercession for the believer as the royal high priest, Hebrews 7:25.
5. Christ as our high priest is our advocate.
 - a. Satan in heaven makes accusation against believers. He sees or has demons observing your failures. So why should we judge each other when Satan goes straight to God with our failures? Job 1:6-11; Zechariah 3:1-2; Revelation 12:9-10. Satan is far smarter than you and I are; and he actually sees sins being committed; and he brings this to God. Why should I talk about you, when Satan does a much better job. Satan goes right into heaven with these reports. He is the original tattletale. *Diabolos* is the Greek word for accuser. Satan also means *an accuser, a maligner, a judger*.
 - b. Whenever Satan accuses us, Christ is our defense attorney. The basis of our Lord's defense is the fact that all our personal sins were imputed to Him and judged, 1Peter 2:24; 2Corinthians 5:21; 1John 2:2.
 - c. We have the same basis of defense offered up by the Lord. God the Father, who imputed our sins to Christ and judged them, Psalm 22:1-6, will not judge them again. The law of double jeopardy is our Lord's defense. Our personal sins were already judged once, Romans 6:10.
 - d. The test case for this principle in Scripture is Joshua the high priest in the days of Zechariah, Zechariah 3:1-2.
 - e. However, once the case has been thrown out of court, the sin becomes a family matter, in which the Father disciplines us for the sin unless we also have pleaded our case, using rebound. We plead our case the same way as Christ does, i.e., we simply name the sin to God, citing Christ's work on our behalf.
 - f. Once the case has been thrown out of court, then the sin becomes a family matter, which the Father disciplines us for the unconfessed sins. We don't try to fool God the Father; He already knows the facts.

The doctrine of the Sabbath by R. B. Thieme, Jr. (from notebook 1)

1. The original Sabbath of Genesis 2:2 was designed by God to teach grace. God rested because everything was provided in grace for man. There was nothing else He could do. The seventh day was always a memorial to who and what God is and to what God does. It was a memorial to grace.
2. In Exodus 16:14-26 the Sabbath had to be called to the attention of the Jews. And it was called to their attention in a special way. Manna represents divine provision for the believer in time. Manna was the food that God provided for the Jews in the desert. And Exodus 16:14 said, "Look, you will always gather manna on day one, day two, day three, day four, day five and day six. And on day six (Friday) you will gather a double portion because on day seven I will provide no manna and you will not, gather manna." So this was the first specific reference to the Sabbath day since God rested in the restoration of Genesis 2:2. All of that time man understood this principle without being nudged.
3. The Jewish Sabbath: a day had to be instituted finally. The Jewish Sabbath is the fourth commandment of the decalogue - Exodus 20:8-11; Deuteronomy 5:12-15. It is also mentioned in Leviticus 23:3. It was designed with one purpose in mind: to commemorate grace by doing no work on the Sabbath day. This is in fulfillment of the concept of Genesis 2:2. The Sabbath was never designed to be any kind of trouble or difficulty, it was designed to be a time of rest, relaxation and tranquillity, a reminder of grace.
4. Then there is a temporal Sabbath which is mentioned in Hebrews 3:11. This is the supergrace Sabbath. It became obvious in the Age of Israel that observing Saturday could be distorted too easily. The Jews began to set up rules and regulations that were ridiculous and had nothing to do with grace. The Sabbath was not designed for overt activity, it was designed for mental activity - to remember grace. Therefore, God had to change it. So we have the supergrace Sabbath mentioned Hebrews 3:11. This is also known as the moment by moment Sabbath whereby you depend day by day and rest entirely on what God has provided. The moment by moment Sabbath is doctrine in the soul, the ECS, the creation by Bible doctrine of capacity - the cup. The cup represents supergrace capacity based on doctrine, and God pouring and pouring and pouring. That is supergrace and the supergrace Sabbath is a moment by moment Sabbath. In other words, God doesn't bless on one day of the week, God blesses on every day of the week. One thing that happened when the Church Age superseded the Age of Israel is that Saturday was set aside. Saturday was a time of animal sacrifices, a time of a specialised priesthood, the priesthood of the tribe of Levi. It was a time for special activities and a time for assembly worship. But the Jewish Age ended suddenly with the cross, the resurrection, the ascension and the session of Jesus Christ. And as the Jewish Age terminated, very shortly thereafter the Church Age began. Now in the Church Age every believer is a priest, so things are different. Now there is no longer a special day. Why? Because every believer is a priest and the objective is for every believer priest to become spiritually self-sustaining. The priesthood of Aaron is set aside.
 - 1) There were a couple of feasts that the Jews had that really bothered them. The Passover they could handle because that was a day which began the feast of unleavened bread. The feast of unleavened bread they could

handle. But on the first Sunday, and always on Sunday, they had the feast of the firstfruits and that used to drive them up the wall. The reason was that the feast of the firstfruits speaks of resurrection - the resurrection of Jesus Christ - and it was always on Sunday, and there was one thing the Jews couldn't stand and that was to have a Sunday Sabbath. A Sabbath to them was any day that they worshipped. Often the priest would go out all by himself and wave a sheaf of grain before the Lord, the feast of the firstfruits.

- 2) Fifty days from that Sunday there was another observation which always bothered them because fifty days from Sunday is always a Sunday - Pentecost. Jesus Christ was resurrected on a Sunday; Jesus Christ began the Church on the first Pentecost Sunday, fifty days after His resurrection. Jesus Christ was forty days on the earth before He ascended to the right hand of the Father. Another ten days and then the Church began on Sunday. So there has to be a day when assembly worship is authorised, when they all come together, and it was Sunday. We observe the resurrection and the beginning of the Church Age every Sunday. The Jews always had to have a Sabbath day; we have a first day. This is something new, something that begins all over again.
5. In addition to the supergrace Sabbath there was also an eternal Sabbath, which is also a moment by moment Sabbath - Matthew 11:28. This refers to eternal salvation.
6. The Jews already began to crack under observing the of the Sabbath day and all the ritual. So they had to be further reminded. In Leviticus chapter 25 we discover that they had a seventh year, a sabbatical year. On the seventh year they were to stop all sowing, all planting, all harvesting. Under an agricultural economy that looks as though people will starve. But no. God says, "If you will stop on the seventh year and make it a memorial to grace, then grace will provide what you need." Of course, they never would. God called their bluff right from the start: the Sabbath would never mean a thing to them. They never observed the sabbatical year, and finally, in a period of 490 years of Jewish history they had missed seventy Sabbath years. So God gave them all of the seventy years in captivity.
7. God knew that they would not observe the Sabbath, or the sabbatical year, so He gave them another one: the Jubilee year. The Jubilee year is found in the 25th chapter of Leviticus and this is what is called the generation test. On the fiftieth year everyone who owned property was to return it. And, again, on the fiftieth year they failed to observe. So the rejection of the Sabbath concept was total in Israel. It was total because they had no doctrine. Sabbath is a ritual, not just a day. Observing a day has ritual connected with it. Sabbath means rest, and the Jews had to stop working because that is physical rest. But that is rest ritual and it is not meaningful unless you have doctrine in the soul to appreciate it. The Lord's table, the communion table, is not meaningful unless you have doctrine in the soul to appreciate it. And so it was with the Jews in the past. Doctrine in the soul was necessary.
8. Now in the Church Age the Sabbath is interrupted even as the Age of Israel is interrupted. This is taught in Colossians 2:16,17. As the Church Age interrupts the Age of Israel so the Saturday Sabbath is set aside. Now in the Church Age we start

with something brand new. On the Day of Pentecost, the first day of the Church Age and a Sunday, God the Holy Spirit took all believers alive in Jerusalem and entered them into union with Christ. Thereafter, when any person believes in Christ, one of the things he receives is the baptism of the Spirit; he enters into union with Jesus Christ. This means that Christianity is not a religion.

- 1) The heart or the right lobe is the container for doctrine, and when doctrine is in the right lobe this impresses God. In other words, God is not impressed with people but God is impressed with doctrine. God is impressed with His Word. He has magnified His Word above His name. Therefore, when there is doctrine in the right lobe of an individual God is impressed with that doctrine and God blesses on the basis of that doctrine. The cup that runs over is doctrine in the soul. This is why the Jews failed. There were always a few who succeeded but their failure is emphasised in Hebrews chapter three. The Exodus generation failed because there was not doctrine in the heart, no doctrine in the right lobe. Having no doctrine in the right lobe they couldn't appreciate the Sabbath day, the Sabbath year, the year of Jubilee. They couldn't appreciate the ritual that was followed on those days.
- 2) So during the Church Age Saturday is out. Not only is Saturday out but so is every seventh year and the year of Jubilee. The Sabbath is all over. Now we are starting all over and so we start with the first day of the week, Sunday, the day the Church began. That is what for the last two-thousand years most people observe Sunday. Once you start assembling on Sunday you pick up on doctrine and you find out that you must regard every day as a gift from God, every day is to be regarded alike. But, the special days are always the days when a nation has won its victories in battle. Why? Because it is the military that provides freedom for a nation and no nation ever had freedom apart from its military, that is a divine law.
- 3) Hebrews 4:4b - "And God did rest the seventh day from all his works". The word for "rest" is the aorist active indicative of *katapauw*. This word means to cease, to desist from all work according to a norm or standard. The norm or standard is God's essence. God in His omniscience knew that there was nothing else to be provided. The original Sabbath day, the day when God rested from restoration of the earth is the key to everything. God had a standard, His own perfect character according to which there was nothing left to provide. The aorist tense is a culminative aorist, it views the event in its entirety from the standpoint of existing results. The existing results: Adam had everything he wanted in the garden. The active voice: God produces the action which is the concept of grace. God resting is a sign that everything has been provided. The indicative mood is the reality of God ceasing from His restorative work plus the creative work involved with mankind. So the seventh day became a memorial to the grace of God. Under grace God does the working, God does the providing, and man does the receiving, man does the benefiting. Therefore, God sows; man reaps. Divine blessing always depends on who and what God is, what He does for man, not what we can do for Him.
- 4) The final phrase says, "from all of his works", a prepositional phrase, a)po

plus the genitive of e)rgon. E)rgon means His production, everything that was necessary; a)po is from the ultimate source of all of His works. When God provided for man in innocence it was equivalent to our supergrace blessings. The capacity for innocence came from the fact that Jesus Christ taught man daily in the garden. The blessings included right woman, promotion [Adam was the ruler of the world at that time], wealth, success, everything that man would ever want.

- 5) Translation: "For he has communicated somewhere concerning the seventh day in the following manner, And the God rested on the seventh day from all of his works."
- 6) Innocence is a perfect analogy to what God has available to us today. Just as God provided everything for Adam in six days God provided every blessing would ever need in eternity past. So the issue is this: God is still resting today because in eternity past he provided everything you would ever need. That is why God is resting right now. Furthermore, He has provided a table for us in doctrine so that our cup will run over, and from this point on it is strictly up to you. It depends entirely upon your attitude toward Bible doctrine whether you ever realise this or not. What a tragedy to think that God is tapping His foot waiting to bless you right now, having all of these wonderful things for you and yet not able to give them because you have no cup. Your cup can only overflow if you have a cup in the soul. A cup in the soul is Bible doctrine.

Doctrine of Sanctification

Bob said to start new notes for Romans. This particular set of notes comes about 10 years later in the spiritual dynamics series.

A. Definition and Description.

1. Sanctification is a technical theological term for the status quo of the royal family of God in three phases of the protocol plan. The term means to be set apart to God for a special purpose. We, the royal family of God, are set apart to God in three ways from salvation to the eternal state.
2. Phase one, positional sanctification, refers to salvation at which point the baptism of the Spirit enters every believer into union with the person of Jesus Christ. There are seven results of the baptism of the Holy Spirit, four of which are pertinent here.
 - a. Sanctification is the means of extending the great power experiment of the Hypostatic Union into the Church Age, so that the correct designation for this dispensation is the great power experiment of the Church Age.
 - b. Sanctification is the means of the formation of the royal family of God.
 - c. Sanctification is the means of the creation of a new spiritual species for the utilization of the divine omnipotence; i.e., the omnipotence of God the Father related to our portfolio of invisible assets, the omnipotence of God the Son related to the perpetuation of human history, and the omnipotence of God the Holy Spirit related to your very own palace, the operational-type divine dynasphere.
 - d. Equal privilege for every believer to execute the protocol plan of God in union with Christ.
 - e. Positional sanctification means you have eternal security; there is no way you can ever get out of your relationship with God.
3. Phase two, experiential sanctification, is the function of the spiritual life after salvation. The function of the spiritual life depends on the three spiritual skills: the filling of the Holy Spirit, the metabolization of metabolized doctrine, and the utilization of the ten problem solving devices. This produces experiential or spiritual righteousness. This is your residence, function, and momentum inside the operational-type divine dynasphere.
4. Phase three, ultimate sanctification, is the believer in his resurrection body in the eternal state.
5. Positional sanctification is the status quo of every Church Age believer at the moment of salvation through faith in Christ. God the Holy Spirit enters him into union with Christ by means of the baptism of the Holy Spirit.

B. Etymology.

1. There are a number of Greek words used for sanctification that help define the concept. The Greek verb HAGIAZO means to “set apart.” That’s exactly what God does with the royal family; He sets us apart in order to show that we are royalty. Remember that Jesus Christ has three royal warrants.
 - a. Royal Warrant number one: Jesus Christ as God. Royal title: Son of God. Royal family: God the Father and God the Holy Spirit.
 - b. Royal Warrant number two: Jesus Christ as humanity from the point

of His physical birth. He is directly descended from the fourth son of David and Bathsheba, Nathan. Royal title: Son of David. Royal family: Dynasty of David. Mary was descended from Nathan; Joseph was descended from Solomon.

- c. Royal Warrant number three: Jesus Christ since His resurrection, ascension, and session. Royal title: King of kings and Lord of lords, Bright Morning Star. Royal family: He was without a royal family at the point of His session. As a result, God inserted the Church Age, the mystery age, for the calling out of a royal family for our Lord's third royal title. It is during the Church Age only that the greatest privileges and opportunities ever given to the common believer are provided. Once this royal family is completed, it will be resurrected by the Rapture of the Church.
2. So HAGIAZO tells us that we are set apart in a special way in history. We have unique privileges and unique opportunities which start at salvation. One of the seven ministries performed by God the Holy Spirit at salvation is the baptism of the Spirit, in which the Holy Spirit enters each believer into union with Christ. This is the way in which the royal family is formed. This never occurs outside of the Church Age. So HAGIAZO is used for positional sanctification, meaning that every believer is "in Christ." "In Christ" is technical for positional sanctification, in that we are set apart forever as the royal family of God.
3. HAGIAZO is translated "to make holy, to consecrate, to sanctify." It means you are appointed by the Justice of God as aristocracy forever. It therefore refers to God's plan for aristocracy. (Your aristocratic function is maturity adjustment to the justice of God.)
4. The adjective HAGIOS is one of the titles for the royal family of God. Unfortunately, it is translated into the English by an obscure word which has an erroneous connotation: "saint." This connotes some sort of self-righteous, strained, painful, sacrificial life. But actually HAGIOS describes you as a believer in Christ. Every Church Age believer is a saint, no matter who or what he is.
5. Principles of application from AGIOS.
 - a. HAGIOS is used in front of your name to tell you that, since the moment of your salvation, throughout time on earth, and for all eternity future, you have been set apart for the greatest privileges and greatest opportunities that have ever existed for believers. What do you have that none of the great Old Testament believers had? You have the indwelling of the person of Christ, the indwelling of God the Holy Spirit, the computer assets of election and predestination, and the divine dynasphere, just to name a few. Never in the history of the human race has so much been given by God to believers as has been given to Church Age believers.
 - b. Jn 6:19, "And we have believed; in fact, we have come to know that You are the Holy One from God [HO HAGIOS TOU THEOU]." This anticipated Christ's royalty. The singular HAGIOS in the nominative

is applied to our Lord before it is ever applied to us. So sanctification in all its implications goes back to our Lord Jesus Christ, the supreme aristocracy of all the human race!

- c. But HAGIOS is also used of you because your aristocracy is related to Christ. Although human aristocracies eventually disappear, your aristocracy is the most secure that could ever exist, for it is the only aristocracy which will last forever. You are a saint by divine appointment. Your magna charta is the Word of God and the Holy Spirit.
 6. Aristocracy also means only one class. We are all believers in union with the Lord Jesus Christ. This excludes any differentiations of race, sex, or human status.
 7. The noun HAGIOSMOS is translated sanctification or sanctifying. It is also translated holiness or consecration. It refers to investiture of aristocracy. It refers to the state of being made an aristocrat forever. It also refers to our Lord's battlefield royalty with emphasis on His integrity. It especially emphasizes our relationship to the integrity of God.
 8. A noun rarely used is HAGIOTES, which means sanctification. It is often translated holiness. This describes the principle by which all believers are related to the integrity of God and the aristocracy of God.
 9. Another noun, HAGIOSUNE, is used only by the apostle Paul, who apparently coined it. HAGIOSUNE means holiness, set apart, or sanctification. This word emphasizes the categorical stages of our aristocracy: phases one, two, and three. This word relates our aristocracy to God's plan for the royal family of God.
 10. Since this concept applies to Church Age believers only, it is found only in the Greek. It has no Hebrew equivalents, since everything related to the Church, as part of the mystery doctrine, was not revealed to Old Testament writers.
- C. The Three Phases of Sanctification.
1. Positional Sanctification, Phase One.
 - a. This occurs at salvation through faith in Christ. Every believer is taken at salvation and entered into union with the person of Christ. This constitutes equal privilege to execute the protocol plan of God.
 - b. The mechanics of positional sanctification is the baptism of the Holy Spirit.
 - c. Positional sanctification is the means of eternal security. You can never be taken out of union with Christ. Romans 8:38-39, "For I am persuaded that neither death nor life nor angels nor principalities nor powers nor things present nor things to come nor height nor depth nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord." Romans 8:1, "There is therefore now no condemnation to them who are in Christ Jesus."
 - d. Positional sanctification qualifies the believer to live with God forever. There are two reasons for this.
 - (1) The believer possesses the righteousness of God; that of the

Father being imputed, and we share the perfect righteousness of Christ through our positional sanctification. If we are going to live with God forever, we have to be as good as He is. We are, by having His perfect righteousness.

- (2) The believer possesses eternal life. 1John 5:11-12, "And this is the deposition: that God has given to each one of us eternal life, and this life is in His Son. He who has the Son [positional sanctification] has eternal life; He who does not have the Son of God does not have the [eternal] life." If we are going to live with God forever, we must also have His life, eternal life. We do; it comes from the Father through imputation and from the Son through positional sanctification.
- e. Positional sanctification belongs to all categories of believers, whether winners or losers experientially. 1Corinthians 1:2, 30 says that even the worst of believers (those in the Corinthian church) are sanctified in Christ Jesus.
- f. Positional sanctification is the status of the new spiritual species. Ephesians 2:10, "We are His creation, having been created in Christ Jesus for good of intrinsic value achievements which God has prepared in advance, that we should walk by means of them."
 - (1) We walk by means of them through:
 - (a) Postsalvation epistemological rehabilitation.
 - (b) Cognition of Bible doctrine for orientation to God's grace and His plan.
 - (c) Cognition and utilization of available divine omnipotence.
 - (d) Cognition and use of our very own portfolio of invisible assets.
 - (e) The development and use of the unique problem-solving devices of spiritual adulthood.
 - (f) The utilization of metabolized doctrine to pass the three categories of suffering for blessing.
 - (g) The adoption of grace priorities for our lives.
 - (2) This includes God emphasis over people emphasis, spiritual living in the divine dynasphere over psychological living in the cosmic system, and the use of divine power rather than human power and talent in the execution of God's plan.
 - (3) This means equating living with dying through the use of God's perfect happiness (+H) at spiritual maturity (Phil 1:20-21), and equating adversity with prosperity through the use of +H (Phil 4:11-13).
- g. Positional sanctification is the means of forming the royal family of God, Ephesians 1:5, 10.
- h. Characteristics of positional sanctification.
 - (1) It is not an experience; it is neither emotional nor ecstatics.
 - (2) It is not progressive. It cannot be improved in time or in

eternity.

- (3) It is not related to human merit. We are not in Christ because of what we do, but because we believed in Him and God the Holy Spirit did the work of entering us into union with Him.
- (4) It is obtained en toto at the moment of salvation through the baptism of the Holy Spirit.
- (5) It is understood only through cognition of the pertinent doctrine.
- (6) It is eternal in nature; it cannot be changed by God, angels, or mankind.

i. Implications of positional sanctification.

- (1) We share the perfect righteousness of Christ, 2Corinthians 5:21.
- (2) We share the eternal life of Christ, 1John 5:11-12.
- (3) We share the election of Christ, Ephesians 1:4.
- (4) We share the sonship of Christ, Galatians 3:26.
- (5) We share the heirship of Christ, Romans 8:16-17.
- (6) We share the priesthood of Christ, Hebrews 10:10-14.
- (7) We are transferred into the kingdom of the Son of His love, Colossians 1:13.

j. This constitutes the principle of equal privilege under the computer asset of predestination. This is the basis for the formation of the royal family of God.

k. Positional or phase one sanctification is divided into two parts theologically: retroactive positional truth and current positional truth. This whole concept is presented in Romans as analogous to the believer being divorced from the old sin nature and now married to the Lord Jesus Christ.

l. In retroactive positional truth, the believer is identified with Christ in His spiritual and physical deaths and burial.

- (1) Identification with Christ in His spiritual death is rejection of good and evil, tantamount to separation from the first husband, the old sin nature. (This whole analogy follows divorce procedure.)
- (2) Identification with Christ in His physical death is separation from good and evil, tantamount to separation from our first husband, the old sin nature.
- (3) Identification with Christ in His burial is tantamount to actual divorce, where there is death between the two involved.

m. In current positional truth, the believer is identified with Christ in His resurrection, ascension, and session at the right hand of God the Father, tantamount to our second marriage which demands "walking in newness of life." We are "new creatures; the old things have passed away." Old things refers to our past marriage to the old sin nature.

2. Experiential Sanctification, Phase Two.

- a. Experiential sanctification is the function of the spiritual life after salvation. The function of the spiritual life depends on the three spiritual skills: the filling of the Holy Spirit, the metabolization of doctrine, and the utilization of the ten problem solving devices. This produces experiential or spiritual righteousness. Our spiritual righteousness is capacity for divine blessing in time. As our spiritual righteousness increases, our capacity increases, and therefore our blessing in time from God increases. When we execute the protocol plan of God by reaching spiritual maturity, then we have the conveyance of our escrow blessings for time because we have the capacity to enjoy them from our spiritual righteousness.
 - b. Experiential sanctification refers to residence, function, and momentum inside your very own palace, the operational-type divine dynasphere. Here is where winners and losers are manufactured experientially.
 - (1) So experiential sanctification exists inside your palace. This is the place of the filling of the Holy Spirit, and the only place where you can execute the protocol plan of God. Outside your palace, Satan has two very nice rest homes (dungeons) for you: cosmic one and cosmic two. In these losers are developed.
 - (2) This provision of your very own divine dynasphere, for which you can opt any moment, hour, and day, is your equal opportunity under the computer assets of predestination. Therefore, in eternity past, God the Father provided for every believer his very own place for experiential sanctification in his prefabricated palace.
 - (3) So basically, experiential sanctification is the believer residing in his very own palace, under the enabling power of God the Holy Spirit, and having momentum from metabolized doctrine.
 - c. Experiential sanctification is referred to by the Greek word EUSEBEIA, translated "spiritual life (not godliness)."
3. Ultimate Sanctification, Phase Three.
- a. Ultimate sanctification refers to the believer in the eternal state. It carries the concept of having a resurrection body. In eternity, every believer will have a resurrection body.
 - b. Until the Rapture of the Church occurs, all Church Age believers who die go to heaven in an interim body where there is equally great happiness and blessing to all believers, whether they are winners or losers.
 - c. At the Rapture all Church Age believers receive their resurrection bodies, both winners and losers, both those already in heaven ("the dead in Christ shall rise first"), and those alive on the earth ("and we who are alive and remain shall be caught up together with them in the clouds, and so shall we ever be with the Lord").
 - d. So ultimate sanctification is the state of being blameless before God,

possessing a resurrection body, 1Corinthians 1:8; Ephesians 1:4.

- e. Following the Rapture of the Church, at the Judgment Seat of Christ, winners receive the conveyance of their escrow blessings for the eternal state and be presented to God the Father in the royal court of heaven.
- f. Ultimate sanctification converts the body of Christ into the Bride of Christ.
- g. In ultimate sanctification, the Church is resurrected aristocracy, and therefore, different from all other resurrections. The royal family of God shares in the coronation and triumph of Jesus Christ at the Second Advent. Therefore, the bride must be prepared prior to the Second Advent.
- h. Other passages: Philippians 3:21; 1Thessalonians 5:23; 1John 3:1-2.

D. The Categorical Exception to Sanctification.

- 1. The concept of sanctification of our physical food is taught in the Bible.
- 2. To sanctify your food all the time, everywhere, is a very good idea, for you never know what is in that food. In this way, you can still receive all the benefits from the food without any side effects, simply because you have sanctified that food.
- 3. To sanctify food requires one believer in fellowship offering a very short prayer asking God the Father to set apart his food.
- 4. To ask God to “sanctify” or “set apart” your food means to ask Him to overrule any impurities that may have infiltrated the food; i.e., impurities from storage, from exposure (to elements or creatures), from virus or bacteria.
- 5. 1Timothy 4:4-5 explains the sanctification of food. “Because everything created by God is good for food, and nothing is to be rejected as unclean, if the food is received with thanksgiving; for it is sanctified for nourishment through the Word of God and prayer.” Note its purpose: to be sanctified for nourishment. First you have to be thankful for the food. And then you have to know enough doctrine (“through the Word of God”) to know what to say in prayer. So you must be in fellowship for your prayer to be heard.
- 6. To sanctify food takes no longer then one sentence: “Father, sanctify this food; in Christ’s name, Amen.” God isn’t impressed with a lot of words, especially unnecessary ones.

E. The Means of Sanctification: Our Lord Jesus Christ.

- 1. Our Lord Jesus Christ is the means of sanctification through His saving work on the cross.
 - a. There is no sanctification in the Church Age outside of those who personally believe in Christ.
 - b. Were it not for the unique Person of Christ in His Hypostatic Union and His efficacious saving work on the cross, there would be no sanctification in the human race, no being set apart to God.
 - c. No salvation means no sanctification, because salvation precedes all three categories of sanctification.
 - d. We are a new spiritual species in contrast to the Jews who are a new racial species.

2. Our Lord as the means of sanctification is taught in Hebrews 10:9-10, 14. This was what our Lord said when He came into the world. "At that time [point of virgin birth, incarnation], He [Jesus Christ] said, 'Behold, I have arrived to accomplish Your will [purpose],' by means of which will we [Church Age believers] have been sanctified to God forever through the offering of the body of Christ once and for all on the cross. For by means of one offering, He has made perfect forever those being sanctified."
- F. Recipients of Sanctification: Church Age Believers Only.
1. In positional sanctification at salvation, the believer is entered into union with Christ through the baptism of the Spirit. We share the eternal life, righteousness, sonship, heirship, royalty, election, and destiny of Christ, as well as many more things.
 2. In experiential sanctification in time, the believer is sanctified through the function of the spiritual life, the execution of the three spiritual skills.
 3. In ultimate sanctification, the eternal state, the believer is sanctified through the possession of a resurrection body.
- G. Three Agents of Sanctification.
1. The agent at the point of salvation is God the Holy Spirit. This is the baptism of the Spirit, as mentioned in 1Corinthians 12:13 and Ephesians 4:4.
 - a. 1Corinthians 12:13, "By means of one Spirit we are all baptized into one body, whether we are Jews or Greeks [Gentiles], whether slave or free, we were all caused to drink one Spirit."
 - (1) Baptism means to identify one object with another object. We are identified with Christ which makes us all equal. The only true equality in history is found in the equality produced by the baptism of the Holy Spirit. We are all equal before Christ because we are all in union with Christ.
 - (2) The same equality means we have the same opportunity to execute the protocol plan of God under the doctrine of predestination. Equality is opportunity.
 - (3) There was no equality in the Old Testament, especially in Israel. Consider the Levitical priesthood and the Jewish royal family.
 - b. The phrase "to drink one Spirit" in 1Corinthians 12:13 is explained in John 7:37-39 when our Lord gave a message on the last day of the Feast of the Tabernacles. "Now on the last day, the great day of the feast [Tabernacles], Jesus stood up and shouted saying, 'If anyone is thirsty, let him come to Me and drink. He who believes in Me, as the Scripture has said, 'Out of His innermost being will flow rivers of living water.'" By this He meant the Spirit, whom those [Church Age believers] who believe in Him were to receive. For the Spirit was not yet given because Christ was not yet glorified." Drinking portrays the non-meritorious aspect of faith in Christ.
 - c. The Holy Spirit was never given in the Old Testament. Occasionally certain people were empowered by the Spirit. But the indwelling and filling of the Spirit are reserved for the Church Age.

- d. Just as when you drink water, water is in you; so also when you believe in Christ, you are caused to drink the Holy Spirit, which is tantamount to the indwelling of the Holy Spirit.
- 2. Bible doctrine is the agent is experiential sanctification.
 - a. Jn 17:17, "Sanctify them by means of doctrine. Your Word is doctrine."
 - b. Eph 5:26, "That having purified her [Church], He might sanctify her by means of the washing from the water [doctrine] of the Word."
 - c. 2Thessalonians 2:13, "Brethren, we should always give thanks to God for you, loved by the Lord; for from the beginning God has elected you with reference to salvation through sanctification by the Spirit and through belief in the truth."
 - d. The absolute concept of experiential sanctification is related to the filling of the Holy Spirit. The relative concept of experiential sanctification is related to the degree of spiritual growth through perception, metabolization, and application of doctrine.
- 3. God the Father is the agent of sanctification in the eternal state.
 - a. Rom 8:28-29. In 1Corinthians 1:8 we are said to be "blameless in the day of our Lord."
 - b. Eph 1:4, "that we should be holy and blameless before Him." "Blameless" is the special work of God the Father in eternity future.

(This doctrine was also taught in Hebrews 121 6/20/74, 220 10/4/77, and the Strong Delusion series, 12/3/79.)

Spiritual Dynamics 160 3/18/93; Ephesians 1107, 8/2/89; 278, 528; Revelation 510, 655
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These are some of Bob's basic doctrines on Satan. This would have been from the 1960s and 1970s. These come out of Notebook 1.

Links within this document:	
Satan	Satan's Counterfeits
Satan's I Wills	Satan's Strategy

Satan

1. Satan was the highest of all angelic creatures before the fall. He was the anointed cherub.
2. But Satan is now lower than a new order that was created as a result of the angelic prehistoric conflict, the order of the seraph. The cherub only has four wings; the seraph has six wings. The fact that Satan commands all fallen angels is taught in Matthew 8:28; 9:34; 12:26; Luke 11:18,19.
3. Satan is the ruler of this world - Luke 4:5-7; John 12:31; 14:30; 16:11; 2Corinthians 4:4; Ephesians 2:2.
4. As the prehistoric super creature Satan had three falls.
5. As far as human history is concerned Satan has two advents. He entered the garden of Eden to tempt the woman, Genesis chapter 3; he also returns to the earth a second time at the end of the Millennium and in a conspiracy starts the last revolution of history, the Gog revolution.
6. The devil is the central antagonist of the angelic conflict in human history, Hebrews 1 & 2.
7. Satan has an organization to defeat mankind - Ephesians 6:10-12. Since Satan means "enemy" he is the enemy of the Church, Revelation 2; he is the enemy of doctrine, Matthew 13:9; he is the original murderer of the human race, John 8:44; he is the enemy of Israel, Revelation 12:13; he is the enemy of Christ, Revelation
8. The devil has strategy to control nations, Revelation 12:9; 20:3; he has strategy to control the human race. In the development of the cosmic system he has found the perfect way of doing it, 2Corinthians 2:11, we are not ignorant because we have a detailed profile of him in the Word of God.

Satan's Counterfeits

1. Satan has a regular system of evangelists, preachers, and apostles — 2Corinthians 11:13-15.
2. These evangelists preach a gospel — Galatians 1:6-9; 2Corinthians 11:3,4 (A system of salvation that Satan has concocted)
3. Satan has a system of doctrine — 1Timothy 4:1-3.
4. Satan has a communion table — 1Corinthians 10:21. The devil's communion table is idolatry.
 - a. Worship image representing man or animal.
 - b. Worship things (no image) — money, etc.

5. Satan has a counterfeit righteousness: A system of morality and a system of religion. It is criticised and condemned in Matthew 23:27-28.
6. Satan has a smoke screen to obscure the truth — 2Corinthians 4:3,4.
7. Satan's demon organization: Satan has a demon organisation, an unseen organisation more powerful than any human power, mentioned in Ephesians 6:12. There are four Greek words:
 - a. Principalities: ARCHAS. These are the General Officers. These are super demons with super power and super responsibility.
 - b. Powers: EXOUSIAS. Authorities
 - c. Rulers of the darkness of this world: (Against world rulers of darkness) KOSMOKRATOR. This is the spy system of Satan. Check Daniel 10:13ff. This is a special team of demons to discredit and attack rulers. They attack any nation operating under divine institutions. They attack any VIP believer like Paul. They attack anyone in the vicinity of a VIP believer like Timothy.
 - d. Spiritual wickedness in high places: (Translation, "spirits of evil in the heavenlies." These are rank and file demons who perform numerous functions. Some indwell people to perform sickness (unbelievers). Some control vocal cords. Some of these manufacture pressure situations against believers. They also entice people to do human good, and often to sin.

Satan's Five "I Wills"(from Isaiah 14:12-15)

1. Satan's five "I wills":
 - a. "I will ascend into heaven": 3rd heaven (throne room). I'LL TAKE OVER GOD'S PALACE.
 - b. "I will exalt my throne above the stars of God." I'LL RULE ANGELS: Job 38:7; Jude 13; Revelation 12:3-4.
 - c. "I will sit also upon the mount of the congregation in the sides of the north." Earth as a palace. Psalm 48:2. I'LL RULE MANKIND.
 - d. "I will ascend above the heights of the clouds": I'LL BE SUPREME. He wills to displace God as the Sovereign of the universe.
 - e. "I will be like the most High": I'LL BE GOD. Power lust.
2. Satan's Three Falls (3 stages of Satan's fall)
 - a. At the point of NEGATIVE VOLITION: During the five "I wills."
 - b. INIQUITY. Isaiah 14; Ezekiel 28:15.
 - c. At the middle of the Tribulation he is denied access to heaven.
 - d. POWER LUST. Revelation 12:9; Ezekiel 28:16.
 - e. At the end of the Millennium he is CAST INTO THE LAKE OF FIRE. This is his final fall — Matthew 25:41; Revelation 20:10; Ezekiel 28:18.
3. Angelic Conflict Resume:
 - a. God created angels with volition.
 - b. Satan acted independently of God. 5, "I wills."
 - c. One third of the angels chose to follow Satan, making two categories of angels: Elect, fallen.

- d. God sentenced Satan — Matthew 25:41.
- e. Satan impugned the character of God, “How can a loving God cast His creatures into the lake of fire?” Human viewpoint.
- f. God’s answer: God created man with volition.
- g. Every time a member of the human race (created a little lower than the angels) chooses for God, the character of God is vindicated, and Satan loses the argument.

Satan’s Strategy

1. Heaven: Satan accuses believers to hinder the work of the Lord on earth. Satan has access to heaven — Job 1:6-11; 2Corinthians 2:11; Zechariah 3:1. The believer’s defense attorney: the Lord Jesus Christ — 1 John 3:1.
2. Earth: Satan invites believers to ignore the Word and accept false doctrine — 1Timothy 4:1; 1Corinthians 10:19-20; 11:3,13-15; 1Chronicles 21:1
3. Satan seeks to frustrate God’s will:
 - a. Operational will — James 4:7,8; Galatians 5:7.
 - b. Geographical will — 1Thessalonians 2:18.
4. Satan seeks to get the eyes of the believer off the Lord Jesus Christ, obscures the focus of the believer.
 - a. Yourself: 1Corinthians 1:10-11; Genesis 3:1; Elijah in 1Kings 19:10; Peter in Matthew 26:31-35.
 - b. Things — Hebrews 13:5,6.
 - c. People — Jeremiah 17:5 (jealousy of people; admiration of people)
 - d. Answer: Hebrews 12:2; Colossians 3:1,2.
5. Encourages believers to worry — 1Peter 5:7-9.
6. Satan gets believers occupied with temporal solutions to man’s problems and therefore neglect divine solutions.
7. Satan instills fear of death in believers — Job 5:21; Psalm 23:4.
8. Satan blinds the minds of unbelievers: 2Corinthians 4:3,4; 2Thessalonians 2:9,10.
9. Satan deceives nations: Revelation 12:9; 20:3, 8.

Scar Tissue of the Soul

- I. Development:
 - A. The soul has “lungs” for breathing (Ephesians 4:23). “And be renewed in the spirit (breathing) of your mind.” Also, often the Greek noun *kardia* (καρδία) [pronounced *kahr-DEE-uh*] (heart) is used for the lungs of the soul. The Word of God is inhaled and exhaled.
 - B. The soul has two lungs, hereinafter designated “left bank” and “right bank.” Each lung possesses apertures: Inhale of Bible doctrine on the left bank; exhale on the right bank.
 - C. The right bank is designed for relationship with mankind, while the left bank is designed for relationship with God.
 - D. Scar tissue is built up on the left bank of the soul by means of negative volition toward Bible doctrine. This in turn opens the vacuum, *mataiotês* (ματαιότης) [pronounced *mat-ah-YOHT-ace*] (Greek word translated ‘vanity’ in Ephesians 4:17) into which ‘cosmos’ (worldly) evil and wisdom follows.
 - E. Scar tissue is built on the right bank of the soul in several ways:
 1. Adultery (Proverbs 6:32; Ephesians 4:19) — Single or married.
 2. Mental Attitude Sins (1John 2:9, 11) — bitterness, pride, jealousy, hate, revenge tactics in the thought pattern, spite, guilt complex, etc.
 3. Also drunkenness and drugs can cause scar tissue on the soul.
 - F. How Scar tissue is removed:
 1. The unbeliever loses scar tissue at the point of salvation (Isaiah 43:25; 44:22). All scar tissue is removed.
 2. The believer’s recovery from scar tissue
 - a. Rebound. This provides the filling of the Spirit. Rebound does not remove scar tissue but it sets up the believer (the filling of the Holy Spirit) so that it can be removed.
 - b. Crash program: Learning doctrine (Hebrews 6)
 - c. Exhale of residual doctrine (*epignôsis* (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*]) from the human spirit. This results in an edification complex in the soul. *epignôsis* (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*] forms the foundation and upon this is erected grace orientation, mastery of the details of life, a relaxed mental attitude, the capacity to love, and +H or inner happiness.
 - G. Scar tissue can completely cover the soul:
 1. For an unbeliever the result may be suicide.
 2. For a believer like Annanias or Sapphira it means the sin unto death (1 John 5:16). Suicide can take place in believers as well; they are still saved, however.
 - H. The antithesis of scar tissue in the Christian life is the existence of the edification complex in the soul [edification complex structure].
- II. Six Greek words for “scar tissue”:
 - A. *Mataiotês* (ματαιότης) [pronounced *mat-ah-YOHT-ace*]: The emptiness or vacuum in the soul sucking in darkness, legalism, cosmic wisdom. The English word ‘vanity’ is used in Ephesians 4:17.

- B. Dianoia (διάνοια) [pronounced *dee-AN-oy-ah*]: The thoughts of the soul. Translated by the English words, 'understanding,' or 'mind.'
1. Darkness: Satanic thoughts — Ephesians 4:18; Colossians 1:21.
 2. Doctrine: Divine perception — 2Peterer 3:1.
- C. Skotízō (σκοτίζω) [pronounced *skot-IHD-zo*]: Have become blacked out; blackout of the soul — Romans 1:21; 11:10. Translated by the English word 'darkened.'
- D. apallotriōō (ἀπαλλοτριόω) [pronounced *ap-al-lot-ree-OH-oh*]: Alienated from the life of God — Ephesians 2:12; 4:18; Colossians 1:21. Translated by the English word 'alienated,' or 'aliens.'
- E. Ágnoia (ἄγνοια) [pronounced *AHG-noy-ah*]: Ignorance — Ephesians 4:18.
- F. Pôrôsis (πώρωσις) [pronounced *POH-roh-sis*]: Scar tissue in the soul. Translated 'blindness' in Ephesians 4:18 and Romans 11:25.

Scar Tissue of the Soul (2)

Spiritual Dynamics 748, 12/14/95; Ephesians 957; 1John 2:15; 10/11/79 Romans

A. Definition and Description.

1. Scar tissue of the soul, also known as hardness of the heart, is the result of prolonged residence and function inside the cosmic system.
2. There is generally a logical retrogression in which blackout of the soul precedes scar tissue of the soul, or is coterminous with it.
3. What blackout of the soul is to the left lobe of the soul, scar tissue of the soul is to the right lobe. Blackout of the soul is the believer saying no to doctrine, which opens a vacuum in the left lobe that draws in false concepts. There is a pseudo function of GAP in the cosmic system. Scar tissue of the soul is this false information being processed in the believer's frame of reference, his norms and standards, vocabulary center, memory center, and is the basis for application to life
4. Negative volition, expressed by gate two of cosmic one or gate one of cosmic two, creates the vacuum in the left lobe called mataiotês (ματαιότης) [pronounced *mat-ah-YOHT-ace*].
5. Blackout of the soul then spreads like a disease and results in the right lobe malady of scar tissue of the soul. Scar tissue of the soul has a detrimental effect on every part of the soul. The cosmic system always stimulates the
 - a. Scar tissue of the soul results in loss of perceptive ability in the frame of reference. The believer with scar tissue of the soul can listen to doctrine every day and still react and remain in ignorance.
 - b. In his memory center he forgets what doctrine he learned and cannot apply doctrine. His momentum is stopped.
 - c. In his vocabulary storage all technical language related to perception and application is gradually destroyed.
 - d. In his categorical storage scar tissue of the soul destroys categorical doctrinal understanding, such as the rationales used in the second stage of the faith-rest drill.
 - e. Scar tissue of the soul destroys the norms and standards related to the three categories of truth, thus wiping out the conscience. Loss of norms and standards motivates the believer to function under the plan of Satan.
 - f. In the launching pad scar tissue of the soul destroys all application of doctrine and the modus operandi of impersonal love. Scar tissue of the soul is a guarantee of the destruction of true love. Personal love cannot survive without the integrity of impersonal love.
6. Scar tissue of the soul is that spiritual malady of involvement in the cosmic system resulting in total loss of momentum, and eventuating in the most awful discipline from God.
7. The Greek word for hardness of the heart is found in Mark 3:5 and Ephesians 4:18. The noun is p̄rōsis (πώρωσις) [pronounced *POH-roh-sis*] and the verb is p̄rōō (πωρώω) [pronounced *pon-ROH-oh*], which means "to petrify" or "to harden."

B. Relation between blackout of the soul and scar tissue of the soul is found in

Ephesians 4:17-18. "Therefore, I communicate this and because of the Lord I insist that you no longer walk as Gentiles walk, in the vacuum of their mind, having become darkened in their way of thinking [blackout of the soul], having been alienated from the life of God, because of the ignorance that is in them, because of the scar tissue of their right lobe."

- C. The Divine Mandate Regarding Scar Tissue, 1John 2:15. "Stop loving the cosmic system, or anything in the cosmic system. If anyone keeps loving the cosmic system, the love from the Father is not in him." We only obey this command by residence and function inside the divine dynasphere.
- D. Scar tissue of the soul is the enemy of evangelism, 2Peter 2:22.
 - 1. The unbeliever functions inside the cosmic system and hears the Gospel. But eventually he rejects the Gospel like the dog returning to his vomit. This phenomena is the function of scar tissue of the soul.
 - 2. By the convicting ministry of the Holy Spirit, the unbeliever is pulled out of the cosmic system for the moment. They hear the Gospel outside of the cosmic system. If they say "no," they go back into the cosmic system and the latter stage is worse than the first.
 - 3. Scar tissue of the soul is what motivated Judas, Matthew 27:3-10. After so many chances at salvation, he finally went to the ultimate in arrogance: suicide. The scar tissue of the soul built up in his soul until he expressed it in maximum arrogance.
 - 4. Blackout of the soul and scar tissue of the soul combine to reject all forms of truth. "Vomit" here includes: socialism, communism, the welfare state, redistribution of wealth, social equality, and being saved by anything except faith in Christ. John 12:40, "He has blinded their eyes [blackout of the soul], He has hardened their right lobe [scar tissue of the soul], lest they should see with their eyes, and perceive by means of their right lobe, and receive conversion, and I restore them [Israel as a client nation]."
 - 5. 2Thessalonians 2:10-12, "...and with all deception of maladjustment [rejection of Jesus Christ] for those who perish, because they did not receive the love of the truth, so as to be saved. And for this reason, God sends them a deluding influence [blackout of the soul, scar tissue of the soul], so that they might believe a lie, in order that they might all be condemned who do not believe the truth, but take pleasure in unrighteousness."
- E. Scar tissue of the soul does not hinder salvation.
 - 1. This is illustrated by Nebuchadnezzar. He was an unbeliever in the cosmic system and a genius. He became psychotic in the cosmic system. Revolution was the shock which removed him from the cosmic system. It took him seven years to recover the ability to think, Daniel 5:20.
 - 2. Scar tissue of the soul and arrogance caused him to be deposed of his throne. He became a believer and was restored to his throne. Romans 2:5, "But because of your scar tissue of the soul and unrepentant right lobe, you store up and accumulate wrath for yourself against the day of wrath, even the manifestation of he just judgment of God."
 - 3. Nebuchadnezzar was positive at God consciousness which was the key to overcoming scar tissue of the soul for salvation.

- F. A synonym for scar tissue of the soul in the Old Testament is “hardness of neck.” It emphasizes lack of enforced and genuine humility. It emphasizes rejection of authority, 2Corinthians 17:14; Neh 9:16; Jeremiah 17:26, 19:15.
- G. Scar tissue of the soul means discipline, loss of blessing and for some believers, the sin unto death.
1. The Exodus generation. Psalm 95:8, “Do not harden your right lobes as at Meribah.” Miracles are unimpressive to the person with scar tissue of the soul. Exodus 17:3, the people complained against Moses because of lack of water. They ignored all the logistical grace provided for them. Those with scar tissue of the soul always distort any manifestation of or blessing from God into some form of the Lie.
 - a. Scar tissue of the soul doesn’t respond to grace, only to discipline. Numbers 13-14, their scar tissue of the soul caused them to weep all night. They only stopped when they heard their discipline: that they would not go into the Land. Numbers 16 is another revolution by this generation.
 - b. 1Corinthians 10:5, most of that generation died the sin unto death.
 2. Failure of the last king of Israel, Zedekiah, 2 Chr 36:12-13, “And he did evil in the sight of the Lord; he did not humble himself before the authority of Jeremiah the prophet, who spoke for the Lord. He also revolted against king Nebuchadnezzar, who make him promise in the name of God to be loyal. But he stiffened his neck and hardened his heart against the Lord God of Israel.” The result was the administration of the fifth cycle of discipline to the Jews in 586 BC. Zedekiah was blinded, put in chains and marched to Babylon. Ezekiel 12:13 was thus fulfilled.
 3. Pharaoh Thutmose III, Romans 9; Exodus 9. Romans 9:17, “I have caused you to continue in history in order that I might demonstrate My power by means of you, and in order that My person might be proclaimed throughout the entire earth.”
 - a. Pharaoh represented all the power of human rulership, but God demonstrated this did not even compare to His own power. This evangelized the entire world. Josh 2:10-11 tells us that Rahab the prostitute was converted through the hardness of Pharaoh’s heart. Pharaoh set the world record for scar tissue of the soul. Human resistance to the divine will always reveals the power of God, Romans 1:20.
 - b. In the first five plagues Pharaoh hardened his own heart, Exodus 7:13. After these, God permitted him to live for the next five plagues. Pharaoh had many opportunities to change his mind, Exodus 7:22, 8:15, 32, 9:34-35.
 - c. He said “no” to God five times, a world’s record for scar tissue of the soul. He should have died earlier, after the first five plagues on Egypt, but God extended his life for five more plagues.
 - d. When Scripture says that “God hardened his heart,” it means that God let him live to express his scar tissue of the soul far beyond anyone else had ever done in the past. Exodus 9:12-16 says that the

- last five plagues would include intense anguish to the soul.
- e. A person can hear and see the truth through miracles, but because of scar tissue of the soul, it makes no impression. The believer in the cosmic system is not impressed with miracles. He is only impressed with the Lie.
 - f. God didn't coerce Pharaoh's volition, he was a free agent. His life was extended by divine decree. God uses the wrath of man to praise Him. Pharaoh even acknowledged that he had sinned. He faced the reality because of the pressure, but this did not save him.
 - g. The allegation of supralapsarianism must be rejected. God did not create evil in Pharaoh, but he made his own evil through his volition. God used Pharaoh's evil to evangelize the world.
 - h. The divine plan in hardening Pharaoh's heart was threefold.
 - (1) Liberation of the Jews from slavery, in order to form a client nation to God.
 - (2) Evangelization of Egypt, Exodus 7:3-5.
 - (3) Evangelization of the world, Exodus 9:16.
 - i. Paul compares the Jews of the First Advent and Church Age with Pharaoh, to demonstrate that their negative volition and hardness of heart at the time of our Lord broke Pharaoh's record, Romans 9-11.
 - (1) Religious reversionism is locked-in religious degeneracy. This occurs through rejection of Christ as savior resulting in implosion, explosion and reversion.
 - (2) Blackout of the soul plus scar tissue of the soul is reverse process reversionism, which equals religious degeneracy. Religious degeneracy is always persecuted by political (historical) degeneracy.
 - (3) Whenever the Jews break Pharaoh's record for scar tissue of the soul (through rejection of Christ as savior), a holocaust Romans 11:7-12. The Jews were seeking the fulfillment of the unconditional covenant, political deliverance from Rome, but were not seeking salvation. They wanted the crown without the cross, the kingdom of God without faith in Christ. Compassion is the only Christian attitude toward Jewish scar tissue of the soul. The unbelieving Jews have their final holocaust at the Second Advent, the baptism of fire. The Jewish unbeliever has ritual without reality, therefore he cannot see the importance of the cross before the crown.
 - j. The world's record for scar tissue of the soul is held by the Jews who reject Jesus Christ as savior, Isaiah 29:9-14, "Be shocked. Be amazed. Blind yourselves [blackout of the soul] and be blind. They are drunk but not with wine [holocaust judgments against Israel]. They stagger but not from strong drink. For the Lord has poured over you a life of deep sleep [scar tissue of the soul]. Regarding the prophets, He has shut your eyes. Regarding the seers, He has covered your head [scar tissue of the soul]. Therefore the entire vision [first advent]

shall be to you like words of a closed book [sealed scroll], which when they give it to someone who can read, saying, 'Please read this,' he will say, 'I cannot, for it closed.' [I see the words but I don't understand.] Then the book will be given to the one who is illiterate, saying, 'Please read this.' But he will reply, 'I cannot read it.' [The prophet is literate and perhaps a believer. The seer is illiterate and perhaps an unbeliever.] Then the Lord said, 'Because this people draw near with their mouth and honor Me with their lips [ritual, the SHEMA], but they remove their hearts far from Me, furthermore their [reverence for Me consists of traditions learned by memorizing them] their worship of Me is made up of rules taught only by men. Therefore behold, I will once again deal graciously with this people, wondrously marvelous [second advent]; But in the meantime the wisdom of their wise men shall perish, and the intelligence of their intellectuals shall vanish."

- (1) "Shutting the eyes" is a synonym for negative volition to doctrine and a willingness to listen to false doctrine.
- (2) "Covering the head" is a reference to scar tissue of the soul.
- (3) The Jews drew near to God with their mouths by saying the SHEMA, but the words are meaningless to them. Ritual has no meaning apart from understanding of doctrine.
- (4) "Removing their heart far from Me" is scar tissue of the soul.
- (5) Scar tissue of the soul worships God by traditions and rules learned from men and passed on to each generation.
- (6) Scar tissue of the soul never has a historical future.
- (7) Blackout of the soul is the beginning of religious degeneracy. Scar tissue of the soul is the perpetuation of religious degeneracy.

Doctrine of the Second Advent

9/24/75

A. Definition.

1. There are two advents of Jesus Christ depicted in the Word of God.
2. The First Advent begins with the virgin birth and concludes with the resurrection, ascension and session. During the First Advent, Jesus Christ in Hypostatic Union accomplishes the strategic victory of the angelic conflict and the salvation of the human race. This strategic victory gives Him battlefield royalty. He must have a royal family to go with this royalty. Therefore, there is the need for the Church.
3. The Second Advent is designed to reveal Him as both battlefield royalty and Jewish royalty. He returns to earth in resurrection body and Hypostatic
4. At the Rapture of the Church, Christ does not return to the earth as in the Second Advent. We meet Him in the air.

B. Distinction Between the Rapture and the Second Advent.

RAPTURE	SECOND ADVENT
1. Private, Acts 1:11	Public, Revelation 11:7.
2. In the air, 1Thessalonians 4:17	On earth, Zechariah 14:4.
3. Judgment of believer's works, 2Corinthians 5:10	Baptism of Fire, Matthew 25:31-46.
4. Church goes to heaven, John 14:3	Church returns with Christ, 1Thessalonians 3:13.
5. Holy Spirit is removed, 2Thessalonians 2:6	Removal of Satan, Revelation 20:1-3
6. Change in believer's body Philippians 3:21.	Earth is changed, Zechariah 14:9; Romans 8:19-22.
7. Christ appears as the groom.	He appears as the Messiah.
8. End of the Church Age.	End of the Jewish age.
9. Israel under the fifth cycle of discipline.	Termination of the fifth cycle of discipline.
10. A time of comfort, 1Thessalonians 4:18.	A time of terror, Revelation 6:15-17.

C. At the Second Advent, Jesus Christ will return to Jerusalem and His feet will touch first on the Mount of Olives, Zechariah 14:1-4.

D. Analogies to the Second Advent.

1. The Analogy of Nature: Lightning, Matthew 24:27.
 - a. Seen by all, Revelation 1:7.

- b. Travels at great speed, Revelation 22:7, 12.
 - c. Disturbs and frightens the unenlightened, Revelation 6:15-17.
 - d. Warns of a coming storm. The Second Advent is characterized by the storms of coming judgment.
 - i. Annihilation of the invading armies.
 - ii. Judgment of Satan and the fallen angels.
 - iii. Judgment of the beast and false prophet.
 - iv. Baptism of fire removes all unbelievers from the earth.
 - v. Administration of the fifth cycle of discipline to certain nations.
2. The Historical Analogy, Matthew 24:37-41.
- a. It will be like the days of Noah. People were living under the wrong priorities. Marrying, eating, and drinking (normal pleasures in life) were more important than Bible doctrine.
 - b. "They did not know" a big judgment was on the horizon. And as in the time of Noah, so also in the Tribulation; people cannot tell what is about to happen because they have no Bible doctrine in their souls.
 - c. The believer is left and the unbeliever is taken in the baptism of fire. Just the opposite occurs at the rapture. In Noah's day unbelievers were removed by water. Now fire will be used.
- E. The Second Advent and Armageddon.
- 1. Armageddon is a campaign in the last world war of history. Jesus Christ comes back to slaughter the anti-Semitic armies, Exodus 14:14; Josh 5:13-6:2; Isaiah 37:36; Ezekiel 38:16.
 - 2. Our Lord's own record is broken at the Second Advent, Isaiah 34:5-6, 63:1-6.
 - 3. There are two sources of righteous violence: Jesus Christ and the laws of divine establishment, Ezekiel 39:11-12; Joel 2:20; Zechariah 12:2-3; Revelation 14:20, 19:15.
- F. The Second Advent and Operation Footstool.
- 1. This is the final victory of Jesus Christ over Satan and the fallen angels. Psalm 110:1 is the prophesy of the climax to the First Advent, the strategic victory of Christ. Hebrews 1:13, 10:13 teach that Christ receives His battlefield royalty and waits.
 - 2. During the Church Age, the royal family represents Christ on earth, not Israel. After the Rapture, the Age of Israel resumes.
 - 3. During the Tribulation, the royal family is being prepared in heaven. The bride receives a body like Christ's, Philippians 3:21; 1Thessalonians 5:23. Then the bride returns with Christ as a part of operation footstool, 1Thessalonians 3:13; Revelation 19:6-8.
 - 4. Then comes operation footstool. Satan is locked up for 1000 years, Revelation 20:1-3. There is the triumphal procession of Christ, Zechariah 13:2 cf Colossians 2:15; 1Corinthians 15:24-25.
 - 5. Christ rules over Israel and the entire earth, which changes the environment of the world.
- G. The Baptism of Fire and the Second Advent.
- 1. The baptism of fire is the means by which all the unbelievers are removed

- from the earth and cast into fire. Only mature believers of the Church Age will rule with Christ in the Millennium, 2Thessalonians 1:7-9.
2. Jesus Christ is first mentioned in the baptism of fire in Matthew 3:11-12; Luke 3:16-17. Matthew 24:36-41 is an analogy to the baptism of fire.
 3. The parables of the baptism of fire.
 - a. Wheat and the Tares, Matthew 13:47.
 - b. The bad fish.
 - c. The ten virgins, Matthew 25:1-13.
 4. The Jewish baptism of fire is found in Ezekiel 20:34-38. The Gentile baptism of fire is found in Matthew 25:31-46.
 5. The baptism of fire is used to evangelize the Jews in the Church Age, Matthew 12:27.
 6. The baptism of fire vindicates the character of God, Revelation 19:11.
- H. The Second Advent and the Millennium.
1. The Second Advent introduces the Millennium and perfect environment on the earth.
 2. Satan and demons are removed, Revelation 20:1-3.
 3. There will be maximum spirituality, Isaiah 65:24. Evangelism continues on the earth.
 4. Israel is restored as a client nation to God, Isaiah 5:26-30; Zechariah 2:28-29.
 5. All the unconditional covenants to Israel are fulfilled, Daniel 9:24.
 6. The nations of the world enjoy perfect environment, including:
 - a. Universal peace, Psalm 46:9; Isaiah 2:4; Hosea 2:18; Micah 4:3.
 - b. Universal prosperity, Psalm 72:7, 16.
 - c. Perfect world government under Jesus Christ and the royal family, Isaiah 11:1-2; Zechariah 14:9.
 - d. Perfect objectivity in the administration of justice, Isaiah 11:3-5; Psalm 72:12-14.
 - e. Nature changes radically. Creation shares the bondage of sin, Romans 8:19-22, and is released from this bondage. Isaiah 35 says that flowers abound. See also Isaiah 11:6-9, 65:25.
 - f. There is a population explosion, no death except for capital punishment.
 - g. The Gog revolution is started by Satan after his release from prison because there are unbelievers on the earth, Revelation 20:7-10

Doctrine of the Sin unto Death

A. Definition and Description.

1. 1John 5:16, "If anyone sees his brother sinning a sin not face-to-face with death, he shall ask and He [God the Father] will give life to him who does not sin face-to-face with death. There is a sin face-to-face with death; I do not say that he should ask concerning this category."
 - a. The literal meaning of the preposition PROS plus the accusative of relationship means "face-to-face with." It can be translated idiomatically "the sin terminating with death." The translation "unto death" is a meaningless translation.
 - b. You are not to pray for believers who are dying the sin terminating in death. You can pray for others as long as they have not committed the sin terminating in death. The sin terminating in death is the sin of not executing the spiritual life of the Church Age.
 - c. This does not open the door for you to malign or judge anyone. You have to see this sin being committed, which means you probably have to know the person intimately, e.g., husband and wife, friends, people in a church. The sin face-to-face with death is not related to gossip, maligning, or spreading of tales about the sins of others.
 - d. The sin face-to-face with death is a sin which is repeated many times and there is no rebound. God has never made a judgment of anyone that excludes the love of God. Therefore, God's judgment of this person is always fair.
 - e. The sin face-to-face with death is maximum divine discipline from the integrity of God. It is the highest form of disgrace that can occur.
 - (1) Divine discipline results from the believer using his own volition to create his own failures in life after salvation.
 - (2) The sin face-to-face with death is described in Psalm 7:14- 16, "Behold, he shall have labor pains of vanity [warning discipline] because he has become pregnant with frustration. Therefore, he has given birth to a life of deceit [intensive discipline]. He dug a grave [the sin face-to-face with death]. He explored it [the experience of warning and intensive discipline]. Therefore, he has fallen into the ditch which he himself has constructed. His frustration will return on his own head." The sin face-to-face with death does not come all at once, but in segments.
 - f. Failure to use the rebound technique of 1John 1:9 results in perpetual carnality.
2. 1Jn 5:17, "All unrighteousness is sin, and there is a sin not face-to-face with death." There is no sin which causes death.
 - a. 1Jn 5:16b means that while you are still dying, you can still sin. It is the sins that intensify the suffering in dying. This is a reference to sinning when you are in the death-shadowed valley (Ps 23:4). When you are going through the valley of death, there are certain sins that you can commit face-to-face with dying that are going to make the

journey miserable: jealousy, bitterness, vindictiveness, self-pity, fear, worry, anxiety. All of these sins make dying miserable. There are those who sow to the wind and reap the tornado in the death-shadowed valley. The sin face-to-face with death is you creating for yourself your very own dying misery in the death-shadowed valley God has provided for you. This is fair, painful, and terminates in physical death. Sins committed while dying intensify the journey through the death-shadowed valley.

- b. The divine initiative of eschatological grace challenges the believer to deploy the problem solving devices on the FLOT line of the soul, so that you can travel through your own death-shadowed valley with the most fantastic blessings, Philippians 1:21; Psalm 23:4. The training for the blessing or profit in dying comes from the daily function of the spiritual skills in your life. This is while 2Tim 1:7 says, "For God has not given us a lifestyle of fear, but of power and of virtue-love and of sound judgment."
 3. Four categories of death exist.
 - a. Dying grace is given to mature or advancing believers. It is the greatest blessing of life because it is directly related to and is only exceeded by rewards at the Judgment Seat of Christ, Psalm 116:15; Philippians 1:21.
 - b. Transfer to heaven apart from death, example, Enoch, Hebrews 11:5; Elijah, 2Kg 2:11-12.
 - c. The sin face-to-face with death. This disciplinary death is given to believers who refuse to execute the spiritual life. Suicide occurs where the believer in the cosmic system takes his own life.
 - d. The exit-resurrection at the end of the Church Age.
 4. The sin face-to-face with death is not a specific sin. It is the believer residing and functioning in the cosmic system. All his human good and sins add up to motivational evil toward self and functional evil toward others.
 5. The sin face-to-face with death is maximum divine discipline, the most painful experience in life with no alleviation. It implies loss of reward and blessing and ashamedness at the judgment seat of Christ.
- B. The Context for the Sin Face-to-Face With Death.
1. The context is the general doctrine of divine discipline. Divine discipline is the sum total of punitive measures by which God judges, corrects, and teaches the believer in time. Hebrews 12:5-6, "And so you yourselves have forgotten the principles of doctrine which teach you as a son. My son do not make light of discipline from the Lord, nor be fainting when you are punished by Him. For you see, `Whom the Lord loves He punishes and scourges with a whip every son whom He receives.'"
 2. Divine discipline is confined to time, Revelation 21:4.
 3. Divine discipline results from the believer using his own volition to create his own failures, Psalm 7:14-16.
 4. Certain sins are worse as far as divine discipline is concerned, i.e., sins of the tongue that bring triple compound discipline, Matthew 7:1-2. If you have

personal love toward God, you have impersonal love toward man. So do not gossip, judge or malign others, Psalm 64:7-8; Jas 4:11, 5:9.

5. For the believer in the cosmic system, there are three stages to the sin face-to-face with death.
 - a. The first stage of divine discipline is warning discipline, Revelation 3:20, "Behold, I stand at the door and knock. If anyone has heard My voice and he opens the door [rebound], I will enter face-to-face with him and dine with him [restoration to fellowship with God] and he with Me."
 - b. The second stage of divine discipline is intensive discipline, Psalm 32:1-5. Psalm 118:17-18.
 - c. The third stage of divine discipline is the sin face-to-face with death, Revelation 3:16, "Therefore, because you are lukewarm, and neither cold [unbeliever] nor hot [believer executing the spiritual life], I am about to vomit you out of My mouth." Philippians 3:18-19, "For many keep walking concerning whom I have communicated many times and now I keep on communicating even though weeping that they are the enemies of the Cross of Christ, whose termination is ruin, whose god is his emotion, whose fame is by means of dishonor, who keep on thinking about earthly things."
6. There are two categories of suffering.
 - a. Suffering for discipline is a teaching aid unless you ignore it. This discipline is unbearable.
 - b. Suffering for blessing is bearable and accelerates your spiritual growth by helping you to apply doctrine to the situation.
- C. Documentation for the Sin face-to-face with death.
 1. In the Old Testament, Psalm 118:17-18
 2. In the New Testament, 1Jn 5:16.
- D. The sin face-to-face with death is related to the stages of reversionism.
 1. The stages of reversionism are:
 - a. Reaction to Bible teaching or distraction from Bible teaching.
 - b. A frantic search for happiness.
 - c. Operation Boomerang.
 - d. Emotional revolt of the soul.
 - e. Locked in negative volition.
 - f. Blackout of the soul.
 - g. Scar tissue of the soul.
 - h. Reverse process reversionism.
 2. The sin face-to-face means shame at the judgment seat of Christ with failure to receive your escrow blessings for eternity.
 3. Maximum punitive action of dying the sin face-to-face with death does not imply that the believer will be miserable after death, because there is "no more sorrow, no more tears, no more pain, no more pain" for all believers who are face-to-face with the Lord.
- E. The sin face-to-face with death is related to the rejection of establishment truth, Jeremiah 9:13-16.

- F. Administration of the sin face-to-face with death does not imply loss of salvation, 2Tim 2:11-13.
- G. Case histories of believers who have faced the sin face-to-face with death.
 - 1. Certain believers in Philippi, Philippians 3:18-19.
 - 2. Certain believers in the church at Laodicea, Revelation 3:16.
 - 3. King Saul, 1 Chr 10:13-14. This is occult reversionism resulting in the sin face-to-face with death.
 - 4. 1Cor 11:27-28, 30-31 describes participating in the communion service in a state of perpetual carnality resulting in the sin face-to-face with death. You have a choice between using the rebound technique or dying from divine discipline.
 - 5. King Hezekiah had an evil foreign policy of going to Egypt for help, Isaiah 30:1-3. So God put him under the sentence of the sin which terminates with death, Isaiah 38. He rebounded and was given more time to live.
 - 6. The case of the incestuous Corinthian, 1Corinthians 5:1-10, who recovered, 2Corinthians 7:8-11.
 - 7. The case of Ananias and Sapphira in Acts 5:1-10. Their life in perpetual carnality was manifest by lying to God.
 - 8. The case of Hymenaeus and Alexander, 1Tim 1:19-20, who also lived in perpetual carnality.

Spiritual Dynamics 1135-37 9/7/97, 241f 8/5/93; 1John 5:16 11/22/81; Romans 12/13/77
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The Doctrine of the Sins of the Tongue

1. Definition.
 - a. Sin is defined as transgression of the law of God.
 - b. A known sin is a transgression or violation of divine law. You know that you are doing something wrong.
 - c. An unknown sin is likewise a transgression of divine law. The person wanted to commit a sin and you did; but you did not know it was a sin.
 - d. In both cases the violation is involved. Whether you know it or not you've done it and your volition is involved. Ignorance is not an excuse.
 - e. The difference between an known and unknown sin is cognisance of divine law [Bible doctrine], especially in the field of hamartiology. You are accountable for your actions.
 - f. You are still guilty, whether the sin is known or unknown.
 - g. Known and unknown sins were paid for on the cross.
 - h. Whether the divine law is known or not human volition is involved in transgression of the law.
 - i. All sin, therefore, combines the function of the old sin nature's area of weakness with human volition.
2. Classification of sin. Categorizing sin:
 - a. Three categories of sin exist in the human race:
 - i. The imputation of Adam's sin to each member of the human race directly.
 - ii. The perpetuation of the old sin nature through physical birth, causing the individual to be physically alive at birth and simultaneously spiritually dead.
 - iii. Personal sin which occurs after birth and before physical death. Violations and transgressions which violate divine standards.
 - b. There are three categories of personal sin:
 - i. Mental sins such as envy, pride, arrogance, jealousy, bitterness, vindictiveness, guilt complex, hatred, etc.
 - ii. Verbal sins such as gossip, slander, maligning, judging, lying, perjury.
 - iii. Overt sins such as adultery, murder, stealing, drunkenness, and so on.
3. Human volition and sin:
 - a. All personal sins originate from the old sin nature involving the human volition.
 - b. This means that verbal sins originate from the old sin nature and are activated by human volition.
 - c. Human volition is involved in all sins. Even if the person did not realize that he was sinning.

- d. Verbal sins can be motivated by mental sins.
 - e. The instrument of verbal sins is that portion of the human anatomy called the tongue - James 3:6. The tongue is a fire, the cosmos of deceitfulness and it contaminates the entire body.
4. Evil is related to sins of the tongue. Self righteous people reject the standards of doctrine. They have a double-heart, which is found in Psalm 12. The arrogant and the inadequate. The Judaizers believed that it was their duty to destroy Paul; and the pharisees believed that it was their duty to destroy Jesus Christ. God does not heed our help or our counsel to judge other believers. This is different than someone in authority evaluating those lower ranked. Hiring and firing and adjustments. But believers in a church are not to judge other believers. They look to replace Jesus Christ as the supreme court judge. It is neither the duty or the prerogative for the believer to judge others. They are to judge their own lives. God does not need our help or our counsel when it comes to dealing with other believers. Romans 11:33–34 it is blasphemous for the weak believer to judge others. It violates Scripture to imply that you can better judge people than God.
 5. Out of the list of the seven worst sins three of the worst sins are sins of the tongue - Proverbs 6:16-19. Pride (arrogant eyes), a lying tongue, hands that shed innocent blood; a right lobe which devises evil plans (conspiracy and revolution); feet that run rapidly to evil; slander; spreading strife among the brothers.
 6. Verbal sins and reversionism. Verbal sins are always motivated by mental sins. Sins of the mental attitude which motivate verbal sins are generally pride, jealousy, bitterness, vindictiveness, implacability, hatred, pettiness - Psalm 5:8,9; James 4:11.
 7. The sins of the tongue produce triple compound discipline. First of all there is discipline for the mental attitude sins, there is discipline for the verbal sins which result, and whatever sins are mentioned with regard to the victim whatever the judgement is for that sin it is transferred to the one who judges.
 8. God protects the supergrace believer from verbal sins - Job 5:19-21.
 9. The congregation and the tongue.
 - a. Control of the tongue plus avoidance of verbal sins is a sign of spiritual maturity - James 3:2.
 - b. Verbal sins can destroy an entire congregation - James 3:5,6.
 - c. Since the sins of the tongue can destroy an entire congregation of believers it is the solemn duty of the pastor-teacher to warn against them - 2Timothy 2:14-17.
 - d. Trouble makers in the congregation are characterised by sins of the tongue - Psalm 52:1-4.
 - e. Separation from those guilty of the sins of the tongue is commanded - Romans 16:17,18.
 10. Blessing from the avoidance of the sins of the tongue is mentioned in Psalm 34:12,13. The "lips from speaking deceit" refers to gossiping, maligning or judging.

The Doctrine of the Sins of the Tongue II

1. Definition.
 - a. Sin is defined as transgression of the law of God.
 - b. A known sin is a transgression or violation of divine law.
 - c. An unknown sin is likewise a transgression of divine law. No human perception or cognizance. Sins of ignorance.
 - d. In both cases the violation is involved. Whether you know it or not you've done it and your volition is involved.
 - e. The difference between an known and unknown sin is cognizance of divine law [Bible doctrine], especially in the field of hamartiology.
 - f. Whether the divine law is known or not human volition is involved in transgression of the law.
 - g. All sin, therefore, combines the function of the old sin nature's area of weakness with human volition.
 - h. Three categories of sin exist in the human race:
 - i. The imputation of Adam's sin to each member of the human race directly. Adam as the federal head of the human race chose to sin. There is an area of sin that is quite difficult to preach about. "Adam! Adam! What were you thinking?"
 - ii. The perpetuation of the old sin nature through physical birth, causing the individual to be physically alive at birth and simultaneously spiritually dead.
 - iii. Personal sin which occurs after birth and before physical death.
 - i. There are three categories of personal sin:
 - i. Mental sins such as envy, pride, arrogance, jealousy, bitterness, vindictiveness, hatred, etc.
 - ii. Verbal sins such as gossip, slander, maligning, judging, lying. These sins are always preceded by mental attitude sins.
 - iii. Overt sins such as adultery, murder, stealing, drunkenness, and so on.
 - j. All personal sins originate from the old sin nature involving the human volition. They are all related to the volition of the soul.
 - k. This means that verbal sins originate from the old sin nature and are activated by human volition.
 - l. Human volition is involved in all sins.
 - m. The instrument of verbal sins is that portion of the human anatomy called the tongue - James 3:6.
2. Out of the list of the seven worst sins three of the worst sins are sins of the tongue - Proverbs 6:16-19.
3. Verbal sins and reversionism. Verbal sins are always motivated by mental sins. Sins of the mental attitude which motivate verbal sins are generally pride, jealousy, bitterness, vindictiveness, implacability, hatred, pettiness - Psalm 5:8,9; James 4:11.
4. The sins of the tongue produce triple compound discipline. First of all there is

discipline for the mental attitude sins, there is discipline for the verbal sins which result, and whatever sins are mentioned with regard to the victim whatever the judgement is for that sin it is transferred to the one who judges.

5. God protects the supergrace believer from verbal sins - Job 5:19-21.
6. The congregation and the tongue.
 - a. Control of the tongue plus avoidance of verbal sins is a sign of spiritual maturity - James 3:2.
 - b. Verbal sins can destroy an entire congregation - James 3:5,6.
 - c. Since the sins of the tongue can destroy an entire congregation of believers it is the solemn duty of the pastor-teacher to warn against them - 2 Timothy 2:14-17.
 - d. Trouble makers in the congregation are characterised by sins of the tongue - Psalm 52:1-4.
 - e. Separation from those guilty of the sins of the tongue is commanded - Romans 16:17-18. **Now I urge you, brothers, keep your eyes on those who cause dissension, an occasion of stumbling contrary to Bible doctrine turn away from such people because such types are not slaves to the Lord Jesus Christ but to their own emotion, who, by their smooth and false tongue deceive the stupid.**
7. Blessing from the avoidance of the sins of the tongue is mentioned in Psalm 34:12,13. The "lips from speaking deceit" refers to gossiping, maligning or judging.
8. God protects the believer from the sins of the tongue. Job 5:21
9. God protects the pastor or the communicator of doctrine from sins of the tongue. Isaiah 54:17

Doctrine of the Sins of the Tongue (3)

Jam 18ff, 62-63 3/21/90; 9/30/83 (NB2)

A. Definition and Classification.

1. Definition.

- a. Sin is a violation of the law or standards of God. These divine standards are revealed in the Word of God. Sin is also transgression against divine law.
- b. The Westminster Catechism's definition of sin: "Sin is any want of conformity unto or transgression of any law of God given as a rule to a reasonable creature."
- c. Dr. L. S. Chafer's definition of sin: "Sin is that which proves unlike the character of God."
- d. The sinfulness of sin lies in the fact that it is against God even when the wrong we do is to others or ourselves. The essence and law of God are perfectly harmonious. Therefore, since God's character and standards are perfect, anything that violates that has been defined in the Scripture as sin.
- e. Sin is an act of volition against God. Sin originates from Adam's violation of a direct mandate from God, so that when God gives soul-life at birth, He also imputes Adam's original sin to the genetically formed old sin nature. Sin preceded human good and evil. Adam could only sin in the Garden; he could not produce good or evil. Temptation comes from the old sin nature, but sin always comes from human volition.
- f. Sin is both a thought, a motive, an act of wrongdoing, plus a state of alienation from God. The source of sin is twofold.
 - (1) Spiritual death at birth. At the point of physical birth we are born physically alive and spiritually dead. Spiritual death means total depravity. Therefore, we are prone to sin. We are spiritually dead before we commit our first sin.
 - (a) We are totally helpless to do anything about our status of total depravity.
 - (b) We are totally helpless to understand spiritual phenomena because we are dichotomous, having a body and soul but no human spirit. God the Holy Spirit must act as a human spirit so that we can understand spiritual phenomena such as the gospel.
 - (2) The function of human volition. We start sinning because we are spiritually dead. No sins are forgiven the unbeliever in spiritual death until he believes in Jesus Christ. All sins prior to salvation are blotted out at the moment of salvation.
- g. Two categories of sin come from human volition.
 - (1) Sins of cognizance, in which a person, recognizing the temptation as a sin, wants to do it, and he does it. A known sin is a transgression involving human perception and/or cognizance. You know you are doing it. Temptation is not sin.

- (2) Sins of ignorance, in which a person is not aware that the old sin nature is tempting him to sin; but he desires to do the sin, and he does it. An unknown sin is a violation in which the act is committed without human perception or cognizance.
- h. Because all sin is related to the function of human volition, the believer is responsible for both categories of sin in his life. In both categories you are equally guilty. God doesn't excuse you. It doesn't matter what you think about your sins, God isn't impressed. Volition is involved in both known and unknown sins, for volition is the issue in the angelic conflict.
 - (1) Jesus Christ was judged on the cross for both sins of ignorance and sins of cognizance.
 - (2) When the believer acknowledges or names a sin of cognizance in rebound, he is simultaneously forgiven the sins of ignorance committed during the time of being out of fellowship.
 - (3) The sins of cognizance and the sins of ignorance cause the believer to be out of fellowship because volition was used.
 - (4) With volitional involvement, ignorance is no excuse, because both the sin nature and human volition are involved in the sinful modus operandi.
 - (5) The source of temptation is the sin nature, which is perpetuated genetically through twenty-three male chromosomes which fertilize the female ovum. The male is the source of the sin nature.
- i. The essence of the sin nature. There are four categories to the sin nature.
 - (1) The area of weakness. This is the source of all temptation to sin. When linked with negative volition, the area of weakness results in personal sin. It is not sinful to be tempted; it is sinful to succumb to the temptation.
 - (2) The area of strength. This produces a negative type good called human good. This is also called "dead works" and "wood, hay, and stubble."
 - (3) The trends of the sin nature: legalism, which results in moral degeneracy; antinomianism, which results in immoral degeneracy.
 - (4) The lust pattern includes power lust, approbation lust, social lust, sexual lust, chemical lust, monetary lust, crusader lust, inordinate ambition resulting in inordinate competition, lust for revenge, criminal lust, and pleasure lust. There are six principles related to lust.
 - (a) The lust pattern of the sin nature eliminates or destroys Bible doctrine as the number one priority in life.
 - (b) Lust destroys the motivation of the believer to execute the protocol plan. He neglects the principle of

- C. The double standard related to the sins of the tongue.
1. Ps 12:2, "They speak emptiness one to another with flattering lips; and with a double standard they speak."
 - a. The "emptiness" here is gossip, slander, maligning, judging from self-righteous arrogance; hence, the conversation of the believer involved in polarized legalism and immoral degeneracy.
 - b. They flatter the one who is listening to your maligning and slander of another.
 2. The legalism of self-righteous arrogance has rejected the grace standards of doctrine. Therefore, the double standard of the sins of the tongue. The tongue is used to flatter those you are trying to persuade with regard to your slander, while at the same time slandering someone else.
 3. Self-righteousness sets up a double standard of self-vindication on the one hand, while judging and maligning on the other hand. While justifying the sins of arrogance, these believers are guilty of the sins of the tongue. There are two sins of the tongue involved.
 - a. Flattery of a role-model followed by the feet-of-clay syndrome.
 - b. Role-model or iconoclastic arrogance destroys the role-model through slander.
 - (1) You cannot possess a double standard by creating a role-model out of any believer, and then try to destroy them through gossip and slander when you are disappointed in or by them. When we start setting up role-models, we are ignoring that our Lord Jesus Christ is the only perfect role-model for the Christian.
 - (2) It is inevitable that the carnal believer involved in moral degeneracy, whose trend is toward self-righteous arrogance, will create role-models. Legalism is always creating role-models out of people, just as legalism is always creating its own standards out of arrogance.
 - (3) The double standard means that in arrogance the carnal believer ignores his own sins, while slandering, maligning, and judging the sins of others.
 - (a) The carnal believer is distracted in two ways.
 - (b) Through subjective arrogance by creating a role- model and then destroying it through gossip, slander, maligning, and judging.
 - (c) He becomes a distraction to others through the function of legalism.
 4. In the slander, maligning, and judging of another believer, the self-righteous arrogance does not vindicate self, but condemns self without knowing it.
 5. A key word used by self-righteousness evil is "duty, or responsibility." The self-righteous Pharisees thought it was their duty to destroy the perfect Son of God. The legalistic Judaizers thought it was their duty to discredit the grace ministry of Paul and stone him.
- D. The sins of the tongue are mentioned in several passages.

1. Rom 2:1, "Therefore, you are without excuse, every person who keeps on judging others; for in that you judge another person you actually condemn yourself, because you who are judging actually practice the same things."
 - a. The blindness of arrogance is that you are committing the worst of sins when you malign, slander, or judge someone else of committing some sin. The self-righteous arrogance of the evil believer assumes the prerogative of replacing our Lord Jesus Christ as the presiding judge of the supreme court of heaven. We are not responsible to self-righteous people who create false standards, and who are evil compared to the persons they are maligning.
 - b. Legalism judges the sins of other believers, real or imagined, which are different from his own sins. Respectability maligning others is one of the most evil functions in the Christian way of life. The legalistic judge not only blasphemes but ignores the fact that he is using his own sin nature to the maximum.
 - c. It is a double standard of arrogance to judge, slander, malign, condemn the sins of others, while at the same time being blind to or ignoring your own sins.
 - d. In the slander, maligning, and judging of other believers, the self-righteous arrogant believer is not vindicating himself, but he is actually condemning himself. Such self-vindication and self-righteousness regards it as their duty to gossip, slander, malign, and judge others.
 - e. It is neither the duty, responsibility or prerogative of the believer to assume the role and function of Jesus Christ as the supreme court judge. It is the responsibility of every believer to judge his own life in the light of Bible doctrine.
 - f. It is the responsibility of believers to self-evaluate or judge our own lives in the light of the standards of Bible doctrine. Bible doctrine in the soul produces true standards of grace righteousness. Grace-righteousness and self-righteousness are mutually exclusive. Grace- righteousness avoids verbal sins.
2. Two verses are pertinent to the self-righteous arrogance of the legalistic believer.
 - a. Rom 14:4, "You, who are you to judge the servant of another? To his own lord he stands or falls. And stand he will; for the Lord is able to make him stand."
 - (1) All of us are the servants of our Lord Jesus Christ. We are members of the body of Christ, the royal family of God.
 - (2) The evaluation of our lives is the responsibility of our Lord. In the case of criminality, that responsibility has been delegated by our Lord to government.
 - b. Rom 14:10, "But you, why do you judge your fellow-believer? Or you again, why do you regard your fellow-believer with contempt? For we shall all stand before the judgment seat of Christ."
 - (1) Regarding another believer with contempt indicates a

tremendous function of arrogance in your life. Why? Because you do not know the exact stage of that believer's spiritual growth.

- (2) If you exercise contempt for another believer, it is inevitable that you will find some way to malign, slander, or judge them.
- (3) After the resurrection of the Church all believers will be evaluated by our Lord Jesus Christ. This evaluation will have two aspects.
 - (a) The condemnation of all of the wrong things we have done. This is the ashamedness which is described as related to the judgment seat of Christ.
 - (b) The rewards and blessing for all the things we have done to execute God's plan.
- (4) Resulting principles.
 - (a) It is the quintessence of human arrogance and the epitome of blasphemy to slander, gossip, malign, and judge other believers. You are assuming the prerogative of our Lord Jesus Christ as the God-man.
 - (b) It is not our duty to judge other believers. An exception is the evaluation a board of deacons and pastor must make of believers who are violating the privacy of others in a congregation. Under the privacy of the priesthood the principle is: live and let live. Therefore, we must conclude with the Scripture that the Lord doesn't need our help or council in evaluating the lives of others.

c. Verbal sins are a sign of weakness, arrogance, blasphemy, and presumption.

3. The Lord has not called on us to act as judges of our fellow believers. We would have to know all the facts, which is impossible. The Lord knows all the facts, therefore He says, "I'll do all the judging," Romans 11:33-34.

E. The Sins of the Tongue as Taught in the Book of James.

1. James emphasizes the fact that verbal sins are always motivated by mental attitude sins in the arrogance or emotional complex of sins.
2. Jam 3:14, "But if you have bitter jealousy and inordinate ambition in your right lobe [and you do], stop being arrogant, and stop lying against the truth." Gossip or slander, here, is called "lying against the truth."
3. Jam 3:16, "For where jealousy and inordinate ambition exist, there is dissension and every evil [worthless] deed." The evil or worthless deeds include the sins of the tongue.
4. Jam 4:5, "Or do you think that the Scripture speaks to no purpose against jealousy? The Spirit who dwells in us pursues us with love." Jealousy is a great motivator for lying, slander, maligning, and judging.
5. Jam 4:11, "Brethren, stop slandering each other. He who slanders [maligns] a fellow-believer or judges a fellow-believer, slanders and judges Bible doctrine [the law of God]."

6. Jam 5:9, "Brethren, do not complain against each other that you yourselves may not be judged. Behold, the Judge is standing at the door."
 - a. When you start judging others, the Judge (Jesus Christ) is standing at the door of your life. He does not come in because you are out of fellowship, just as in Revelation 2, "Behold, I stand at the door and knock."
 - b. This verse anticipates the function of our Lord in the judgment of those believers who slander, malign, and gossip.
- F. There is intensified divine discipline against the sins of the tongue.
1. Except for the maximum discipline of the sin unto death, there is no category of sins which bring such concentrated divine discipline as the believer involved in the sins of the tongue.
 2. The sins of the tongue include three categories.
 - a. The slander category. This is gossip, maligning, judging, complaining against others.
 - b. The falsehood category. This includes untruth, deception, misrepresentation, perjury, fabrication, pathological lying, distortion, equivocation, ambiguous and unclear expressions designed to mislead, verbal duplicity, hypocrisy.
 - c. The whining and complaining category. This category is complaining when you are blessed by God and are the beneficiary of His grace. It is disorientation to the grace of God. This is whimpering, grumbling, or complaining by the believer who has his very own portfolio of invisible assets. This is experientially contradictory to the protocol plan of God. However, there is a legitimate expression of pain which is not related to the sins of the tongue. This is the sniveling of arrogance.
 3. The sins of the tongue carry liability for triple compound divine discipline.
 - a. Mt 7:1, "Stop judging, so that you will not be judged."
 - (1) Believers are ordered by God to stop slandering, maligning, or judging others.
 - (2) The sins of the tongue involve two categories of sinfulness related to Christian degeneracy: mental attitude sins which motivate the verbal sinning; and the actual verbal sins which result. No one ever slanders, maligns, judges, or gossips about another without the motivation of some mental attitude sin.
 - (3) Verbal sins are motivated by an oscillation between self-righteous arrogance and self-pity in emotion.
 - (4) Verbal sins involve verbal murder, which is character assassination of others, plus the blasphemy of assuming the prerogative of God in judging others.
 - (5) Matthew 7:1 is the first of two laws found in Matthew 7:1-2. This is the law of reversal of divine punitive action. The sins of the tongue carry three categories of liability for punitive action from God.
 - (a) Divine discipline for the mental attitudes that motivate sins of the tongue.

- (b) Divine discipline for the verbal sin itself.
 - (c) Divine discipline for the sins that you mention.
 - (d) You name certain sins real or imagined, which you assign to another believer.
 - (e) The sins you name have penalties attached to them. If the person is guilty, his discipline is removed, because the judgment didn't come from heaven, and the punishment is transferred to the one who maligns. If the sins are imagined, then the victim gets blessing comparable to the intensity of the discipline, as long as he puts the matter in the Lord's hands and does not attempt to vindicate himself.
 - (f) The victim of your slander doesn't receive these penalties, but you do. You are mentioning sins which you didn't commit, but you assign them to your victim by slandering them. You get the punishment for the mental attitude sins which motivated the verbal sins, and for the sins which you named.
 - (g) While not committing those sins, you get judged for those sins as if you had committed them. This is the perfect justice of God in which he reminds you to mind your own business and live your own life as unto the Lord.
- b. Matthew 7:2, "For with what judgment you judge, you will be judged. And by what measure you measure, it will be measured against you."
- (1) The first sentence in this verse is the law of liability regarding verbal sins. There is no stronger law in the supreme court of heaven. Two categories of sins are involved in this liability: the mental attitude sins which motivates the verbal sins of judging and the verbal sins which result. But you are also liable for the content of the sins you name.
 - (2) The royal priesthood demands privacy to live your own life as unto the Lord, Colossians 3:17. Therefore the believer has no right to destroy this freedom by intruding on the privacy of others. No one ever gets away with anything.
 - (3) The second sentence is the law of reversal of punitive action restated. The believer who is guilty of verbal sins will always receive the reversal of divine punitive action. You will always receive the discipline for the other person's sins which you name, for your verbal sins, and for your sinful motivation in committing the verbal sin.
 - (a) The sins you name carry punitive liability from God.
 - (b) The victim of your slander and judging does not receive that punitive liability from God. Instead, God transfers it to you, the gossip, the slanderer, the judge.
 - (c) The judgment or penalty for sins verbalized in slander

is transferred by God from the victim to the guilty believer.

- (d) The victim you judge and slander is not punished for those sins, but you are, since God transfers the punishment from the victim to the believer who slanders.
 - (e) No believer has the right to destroy the privacy of the priesthood of another believer by the sins of the tongue.
 - (f) Verbal sins contradict the principle of live and let live.
 - (g) While you are not committing the sins that you mention in slandering someone else, the punishment of those sins is assigned to you.
 - (h) There are two categories of sins mentioned in gossip and slander: sins the believer did commit, and sins the believer did not commit. If a believer actually did commit the sins mentioned in slander, then the punishment is removed from him immediately. If a believer did not commit the sins, then there is great blessing given to him as a result of receiving unfair slander.
4. Triple compound discipline includes:
- a. Divine discipline for the mental attitude sins that motivate the verbal sins.
 - b. Divine discipline for the actual verbal sins. There are at least five verbal sins for which there is discipline: gossip, slander, maligning, judging, and dishonest or distorted complaint against another person.
 - c. The law of the reversal of divine punitive action - divine discipline for the sins which are mentioned.
- G. There is great blessing in avoidance of sins of the tongue, Psalm 34:12-13. "Who is the person who desires long life, loves length of days that he may see prosperity? Keep your tongue from evil, and your lips from speaking slander."
- H. The Pattern and Punishment for the Sins of the Tongue. Psalm 52: 1-5, "Why do you boast of evil, O mighty man? The grace of God endures all day long. Your tongue devises destruction, like a sharp razor, O worker of deceit. You love evil more than good, falsehood more than speaking what is right. You love all words that destroy, O deceitful tongue. Consequently, God will break you down forever. He will snatch you up and tear you away from your tent [human body], and uproot you from the land of the living."
- I. Concepts of Verbal Sins and their Consequences.
- 1. God protects believers from the sins of the tongue. Believers have deliverance from the sins of the tongue, Job 5:19–21 *In six troubles He will deliver you. Even in seven, evil will not touch you. In economic disaster, He will deliver you from death, and in war He will redeem you from the power of the sword. You will be hidden from the scourge of the tongue. Neither will you be afraid of death when it comes.*
 - 2. God protects the pastor from verbal sins, Isaiah 54:17 *No weapon that is formed against you will prosper, and every tongue that accuses you in*

judgment, You [Jesus Christ] will condemn. This is the heritage of the servant of the Lord and their vindication is from Me," decrees the Lord.

3. Therefore, the importance of recognizing the sins of the tongue and separating yourself from them. Romans 16:17-18, "Now I urge you, fellow Christians, keep your eyes on those who cause dissensions and occasions for stumbling contrary to doctrine which you have learned, and avoid them. For such types are not servants of our Lord Jesus Christ, but they are slaves to their own emotions. Furthermore, by their smooth and flattering speech, they will deceive the right lobes of the ignorant."

J. Concluding Principles.

1. The believer guilty of slandering, maligning, or judging others is a visible loser in the Christian way of life.
2. You cannot be occupied with the sins and failure of others and at the same time advance in the protocol plan of God.
3. All believers sin after salvation, but each believer has the right to rebound in the privacy of his own priesthood without interference from slander, maligning, gossiping and judging.
4. All believers sin after salvation, but all punishment related to those sins should be left to divine judgment and punitive action.
5. Judging other believers interferes with the judgment and punitive action from God.
6. When believers are judged by other believers, this becomes a source of discouragement and frustration to the victim. It often results in irritation and loss of motivation for the execution for God's plan, will, and purpose for their life. You will be judged for putting a stumbling block such as discouragement in the path of another believer.
7. Therefore, in the Church Age, the sins and failures of other believers must be left in the hands of the Lord for judgment.
8. To interfere with the function of Jesus Christ as the supreme court judge in heaven is to invite more disaster for yourself.
9. When one believer condemns another believer, he is in a state of blasphemy for slandering, maligning, gossiping, and judging, which is tantamount to superceding the Lord as the supreme court judge in heaven. The exceptions to this principle are the areas in which God has delegated authority, such as: parents over children, teachers over students, coaches over athletes, management over labor, senior officers over lower ranks, law enforcement and the function of juris prudence, pastors and deacons who have the right to evaluate people who come into a congregation and cause trouble or invade the privacy of others.
10. If believers were more concerned about learning Bible doctrine, they would be less concerned about sticking their nose into other people's lives.
11. 1Peter 3:8-12 To sum it all up, let us all [believers] live in harmony, sympathetic, love as fellow Christians, be compassionate, and humble, not returning evil for evil, insult for insult, but blessing; because to this you were called that you might inherit blessing. For `Whoever would love long life and see good days, let him refrain his tongue from evil and his lips from speaking

deceit. And let him turn away from evil and produce [divine] good; let him seek prosperity and pursue it. For the eyes of the Lord are upon the righteous, and His ears listen to their prayers, but the face of the Lord is against those who do evil.

- K. Reversionism is related to the sins of the tongue. In Psalm 5:8-9, the soul of such a person is described as a grave, whereby everyone can smell the rotting corpse. The throat and tongue are the opening of the grace. The rotting corpse is that person's mental attitude sins. Decomposing flesh cannot vindicate itself.
- L. The Congregation and the Sins of the Tongue.
1. Control of the tongue plus avoidance of the sins of the tongue is a sign of spiritual maturity, James 3:2.
 2. Verbal sins can destroy an entire congregation, James 3:5-6.
 3. Since the sins of the tongue can destroy a congregation, it is the solemn duty of the pastor to warn and guard against this evil, 2Timothy 2:14-17. **Remind them [the congregation] of these things and be warning them in the presence of the God [the assembly] not to fight with words which is useless and leads to the ruin of the congregation.** [Then to Timothy, Paul writes:] **Be diligent to present yourself approved to God, an irreproachable producer, communicating doctrine from the Word without perversion or distortion. But avoid empty talk, useless argumentation, for they will grow worse toward more ungodly reversionism; and their talk [the sins of the tongue] will increase like cancer. Among these [guilty of the sins of the tongue] are Hymenaeus and Philetus [two reversionists mentioned in Timothy].**
 4. Trouble makers in any group are identified in any group by sins of the tongue. Psalm 52:1-5 **Why do you boast of evil, O mighty man? The steadfast love of God endures all the day. Your tongue plots destruction, like a sharp razor, you worker of deceit. You love evil more than good, and lying more than speaking what is honorable. Selah You love all words that devour, O deceitful tongue. But God will break you down forever; he will snatch and tear you from your tent; he will uproot you from the land of the living [the sin unto death]. Selah**
 5. The pastor-teacher is to curtail any sins of the tongue. We come to the congregation as a private priest and we have the right to sit here without anyone maligning or judging us, so that you can approach to Word of God without anyone maligning you.
 6. The issue is with your pastor-teacher is your ability to concentrate. Did not matter if you like or dislike him. There is no difference between the concept of authority-orientation whether in a church or a business or in the military. If you leave a church, did you get out quietly? Same concept when you are in business working for someone that you cannot stand. Most people try to buck the tiger.
- M. The believer should identify and then separate from those guilty of the sins of the tongue. Romans 16:17-18 There is no profit ever having a social life with anyone guilty of the sins of the tongue.
- N. What are mischief makers?
1. Job 15:35, "They conceive mischief and bring forth iniquity, therefore their

- mind prepares deception."
2. Mischief is defined as the conduct or action resulting in harm, trouble, or schism, especially against legitimate authority. A mischief maker is anti-legitimate authority.
 3. Mischief makers in the local church use attractiveness and personality resources to acquire power and approbation. Then they use this power to attract others, to discriminate, to distract others, and to reject others and Bible doctrine. When good deeds are involved, it results in schism, control, manipulation of others.
 4. The result is erosion of authority in three areas of the local church: husbands; parents; and pastors. Mischief makers stand between people who are attracted to them and the teaching of the Word of God from the pulpit.
 5. Mischief makers are believers who use their abilities to stir up trouble and discord. They cause peer pressure, heartache, rejection in the local church, which inevitably undermines the authority of the pastor in the teaching of the Word of God.
 6. Psalm 7:14, 16 "Behold, he [or she] is pregnant with evil, and he [or she] conceives mischief, and gives birth to disillusion. ...The mischief he causes recoils on himself, and his violence comes down on his own head."
 - a. The law of volitional responsibility becomes a factor when the performance of this activity occurs.
 - b. Under the law of volitional responsibility, the believer as a mischief maker inflicts on himself or herself unbearable suffering from bad decisions from a position of weakness.
 - c. Out of these bad decisions come the sins of the tongue.
 7. Mischief makers hallucinate. They use doctrinal vocabulary to hallucinate about their own spiritual status. They believe that they are more spiritually advanced than they really are. By mischief making, they slip into the early stages of mental illness. Blind arrogance hallucinates. Through hallucination about their spiritual status they fail to use rebound, and so compound their problem.
 8. The origin of mischief making is generally a believer suffering from environmental handicaps developed in childhood or adolescence.
 - a. They have a sincere desire to straighten out the world in the spheres in which they have personally been hurt. Mischief makers do not forget those things which are behind, and they want to right the wrongs of the world where they have personally been victims.
 - b. They start out by helping others, but genuine expressions of gratitude often stimulate their own desire to go farther and farther with straightening out the world.
 - c. There is a danger in helping others, if it creates in you approbation lust. Are you doing it as unto the Lord, or because of the gratitude of others? The secret to the gift of helps is to create dependency on God's Word. The gift of helps is never designed to create dependency on people, but on Bible doctrine.
 - d. The other danger is that people become dependent on you, and that

is stimulating to the mischief maker. If dependencies are created, then the believer has to be strong enough from spiritual skills to avoid arrogance, power, and approbation lust.

9. The arrogance of mischief making is to begin telling others how to run their lives, to establish oneself as the authority in matters of spiritual and life-in-general things. In this way, mischief makers are always involved in the sins of the tongue. They are either judging others, or telling others how to run their lives.
10. Mischief making does judge others. One of the serious by-products of mischief making is related to two categories of the sins of the tongue.
 - a. Judging the life and production of others.
 - b. Bullying others into producing dead works. This bullying is accomplished through clever phrases which indicate that you are not doing enough for God.
 - (1) "You are hiding in doctrine."
 - (2) "We need less doctrine and more works."
 - (3) "Forget doctrine and get involved."
 - (4) "We need less preaching and more working."
 - c. This causes spiritually immature believers to become distracted from doctrine and involved in dead works.
11. Five categories of mischief making.
 - a. The sincere but ignorant believer who is both self-righteous and a crusader by nature. They become compulsive and obsessive in their desire to straighten out the lives of others. This is the interfering or bullying mischief maker.
 - b. Believers who establish themselves as role-models and experts on how others should live and what others should do are classified as control mischief makers. They superimpose their own personal judgment over Bible doctrine. They establish their own authority, while rejecting the authority of the pastor-teacher. They reject the right of self-determination in others. They are quick to chew out other people, but when they are chewed out themselves, they never face the issue, but switch on self-justification.
 - c. The motivational mischief maker combines self-righteous arrogance with crusader arrogance to promote legalism and dead works.
 - d. The flawed mischief maker is the one who bypasses the infrastructure of the local church, and forms a control group which erodes the authority of the pastor-teacher. Thus creating a church within a church.
 - e. The weak conscience mischief maker is inconsistent in exposure to Bible doctrine, or is so out of fellowship that the doctrinal norms and standards are ignored.
12. Hebrew vocabulary for the mischief maker.
 - a. The word AWWEN means mischief or trouble that moves to evil.
 - (1) Ps 36:4, "He plans mischief on his bed; he sets himself on a path that is not good, and he does not despise evil."

- (2) Ezekiel 11:2, "Then He said to me, `Son of man, these are the men who devise mischief and give evil advise in the city."
- b. The word HAWWAH means mischief related to lust. Psalm 52:2, "Your tongue devises mischief like a sharp razor, O worker of deceit."
 - c. The word ZIMMAH means mischief in the sense of arrogant thinking or motivation for evil planning. Psalm 26:10, "In whose hand is mischief and whose right hand is full of bribes."
 - d. The word AMAL means mischief in the sense of causing pain or misery. Psalm 10:7, "His mouth is full of curses, deceit, and oppression; under his tongue is mischief and wickedness."
 - e. The word RA means mischief in the sense of causing or producing evil. Prov 6:14, "The person who with persistence with what is wrong in his right lobe devises mischief continually, who therefore spreads strife."

Doctrine of Sleep by R. B. Thieme, Jr.

5/14/78

A. Definition and Description.

1. Sleep is defined as a natural, temporary, and periodic diminution of sensation, feeling, and thought which can go from a state of heavy slumber to almost a complete cessation of conscious life.
2. It is used for being soporific, the state of lethargy or sleepiness; and for oscitant, the act of yawning or the state of being drowsy. Soporific.
3. The intransitive use of the word sleep includes the suspension of the voluntary exercise of bodily functions and the natural suspension, either complete or partial, of consciousness.
4. Sleep means to become numb through the stoppage of circulation through certain parts of the body, e.g., your arm goes to sleep.
5. In its transitive use, sleep is used with a cognate object, e.g., to sleep one's life away, to provide sleeping accommodations, to sleep off a hangover.
6. In English we use sleep for a state of inactivity, death, or to describe sexual activity (sleeping around; sleeping with someone).
7. The Bible uses sleep in a variety of ways, both literal and figurative: for death, indifference, lack of alertness, indolence, ignorance, and disorientation.

B. Literal Use of Sleep in the Bible.

1. Genesis 2:21, Adam was put to sleep for the creation of the woman.
2. Genesis 15:12, Abraham slept as a preliminary to divine revelation.
3. 1Samuel 26:12, Saul slept so David could infiltrate his bivouac and prove a point of grace.
4. In Psalm 4:8, sleep is used for a manifestation of faith-rest.
5. Sleep is used for divine revelation through dreams and visions prior to the completed Canon, Job 33:15.
6. Prosperity was related to sleep. Psalm 127:1-2, "Unless the Lord builds the house, the builders labor in vain. It is a vain thing to rise up early, to retire late, to eat the bread of hard work, for He gives to His beloved [mature believer], even his sleep." Proverbs 3:24.
7. Evil men are related to sleep, Proverbs 4:16. They are robbed of sleep unless they make someone stumble. Some cannot get a good night's sleep unless they have hurt or disturbed someone.
8. Sleep is related to divine protection, Psalm 3:5-6.

C. Sleep is used as an analogy.

1. Sleep is used as an analogy to laziness and lack of motivation, Proverbs 6:4-11, 10:5b, 19:15.
2. Proverbs 20:15, "Don't love sleep, lest you become poor," refers to a person who'd rather be on welfare than work.
3. In Ecclesiastes 5:12, sleep is used as an analogy to the conscience. Sleep is used for capacity for life; the full stomach is used for lack of capacity. The working man is tired, and therefore enjoys his sleep.
4. In 1Thessalonians 5:6, sleep as an analogy to alertness. "Let us not sleep as others do, but let us be alert and self-disciplined." Sleep is lack of

- alertness and self-discipline.
5. Sleep is an analogy to reversionism. Ephesians 5:14, "Wake up you sleeping ones." Rebound and perception of doctrine are the means of waking up. In Romans 13:11, waking up from sleep is learning and applying doctrine. Sleep can be a distraction in life.
- D. Sleep is used as an anthropopathism.
1. Psalm 34:23, "Why do you sleep, O Lord? Wake up, do not reject us forever." Here sleep is regarded as indifference when someone needs help.
 2. Psalm 78:65-66, "Then the Lord woke up as from a sleep. and He drove His enemies backward." The training of a soldier causes him to respond to the call to arms even though recovering from a drunken sleep. God is able to deliver us even though we have been awful.
 3. Psalm 121:4, "Behold, He who guards Israel will neither slumber or sleep." God is aware of our needs from eternity past.
- E. Sleep is used for Christian death in anticipation of resurrection.
1. Psalm 13:3b, "...enlighten my eyes, lest I sleep the sleep of death." In death, the body sleeps, but the soul and spirit remain alive with human life and eternal life.
 2. 1Corinthians 15:20, "...Christ the first fruits of those who are asleep."
 3. 1Corinthians 15:51, "We shall not all sleep." When the Rapture occurs, believers alive on the earth will not die.
 4. 1Thessalonians 4:14, "God will bring with Him those who have fallen asleep in Him." There is no such thing as soul sleep. Waking up is receiving a resurrection body.
 5. 1Thessalonians 5:10, "Whether we are awake or asleep we may live together with Him."
- F. Sleep is used for the sin unto death of the reversionist, 1Corinthians 11:30.
- G. Waking from sleep is used for perception and application of doctrine, Romans 13:11. "This do also by having known the period of time [Church Age], that is, it is already time for you to wake up from sleep [reversion recovery], for now our deliverance [rapture] is nearer than when we first believed."

None of these doctrines matched with the teaching of spiritual gifts in Romans, lessons #353–356. The third doctrine is the closest.

Spiritual Gifts

A. Origin:

1. Modus operandi of the Jewish Age was special empowering for special jobs, that is, to perform miracles - Matthew 10:1
2. When Jesus ascended into heaven after His resurrection He emptied Paradise - transferred the soul and spirit of Old Testament saints to the 3rd heaven - Ephesians 4:8, "led captivity": soul and spirit (no resurrection body); "captive": Soul and spirit to heaven, still no resurrection body.
3. He also "gave gifts unto men" - Ephesians 4:8, spiritual gifts.
4. Each believer in the Church Age receives a spiritual gift at the moment of salvation - 1Corinthians 12:11.
5. You do not seek a spiritual gift. You do not earn or work for spiritual gifts. You do not get one on the basis of any human ability. Whatever gift you have is the sovereign decision of the Holy Spirit.
6. All members of the Godhead are involved in spiritual gifts.
7. Since God the Father is the planner, we assume He decided X number for pastors, teachers, helps, etc. 1Corinthians 12:28, "And God": God the Father.
8. Jesus Christ provided the basis for spiritual gifts - Ephesians 4:8-11.
9. The Holy Spirit appoints the gift to the person - 1Corinthians 12:11.
10. Spiritual gifts are the Father's organized witness (not personal witness) to the plan of salvation. Hebrews 2:4. Behind any man's evangelistic campaign are all kinds of spiritual gifts - a team proposition. All members of the same team, but they play different positions.
11. Ephesians 4:12, gives the purpose of spiritual gifts:
 - a. Equipping: "for the perfecting of the saints."
 - b. Production: "for the work of the ministry": Every believer represents Jesus Christ.
 - c. Supply: "for the edifying (building up) of the body of Christ." You build up the body of Christ by adding new believers and by helping other believers to grow.

B. Spiritual Gifts

1. Scriptures: 1Corinthians 12; Romans 12; Ephesians 4:11. All spiritual gifts are not listed in scripture, but merely representative of categorical concepts. Some require preparation, therefore they are mentioned (teaching type). The purpose of some of the spiritual gifts are mentioned in Ephesians 4:8-13.
2. Every believer receives at least one spiritual gift at the moment of salvation - 1Corinthians 12:11.
3. Each spiritual gift is necessary for function in the body of Christ. The body of Christ is a team of believers working together. Your spiritual gift is your position on the team.
4. It is not necessary for you to recognize your spiritual gift for you to function under it. Function is dependent upon the filling of the Holy Spirit, and the

- erection of an edification complex, rather than your knowledge of your spiritual gift.
5. For divine production from your spiritual gift, you need the filling of the Holy Spirit and the transfer of Gnosis (knowledge) in the mind into epignosis (full knowledge) in the human spirit.
 6. Spiritual gifts are the Father's organized witness (not personal witness) to the plan of salvation - Hebrews 2:4.
 7. The attitude toward spiritual gifts is given in Romans 12:3. One is not to feel inferior or superior. It is a gift!
 8. Perspective of the spiritual gifts is given in 1Corinthians 12. Possession of a spiritual gift does not indicate merit or spirituality. "Gift" connotes grace. (Paul was the worst sinner, 1Timothy 1:12, who ever lived. He had several gifts)
 9. There are two categories of spiritual gifts:
 - a. Permanent: Which exist throughout the Church Age.
 - b. Temporary: Those between the day of Pentecost and the completed canon of scripture - approximately 35-95 AD. Most were spectacular.
 10. Temporary gifts were necessary to get the church started without a complete Bible. 1Corinthians 13:8-10. They functioned in place of a completed canon.
 11. Temporary gifts were used by God to focus attention on the message of the Gospel - Hebrews 2:4.

C. Identification

1. Spiritual gifts are sovereignly bestowed by God.
 - a. The Holy Spirit is the instrument at the moment of salvation who appoints the spiritual gift - 1Corinthians 12:11.
 - b. No spiritual gifts are given until after the ascension - the Lord Jesus Christ provided spiritual gifts - Ephesians 4:8-11.
 - c. You do not seek spiritual gifts. Be satisfied with the one you have.
2. Spiritual gifts in order of merit (all spectacular): 1Corinthians 12:28-30.
 - a. Apostles: Temporary gift, necessary when the canon was incomplete in order to carry the church through those difficult days. The gift of absolute spiritual dictatorship was set aside with the completed canon, the canon now being the absolute authority. No one now has authority over more than one church.
 - b. Prophets: Prophet - gift of both: 1. Foretelling - temporary; 2. Forthtelling - permanent.
 - c. Teachers: Permanent.
 - d. Miracles: Temporary (Person's faith not involved)
 - e. Healings: Temporary (person's faith not involved) 1. Physiological; 2. Mental; 3. Demon induced illness.
 - f. Helps: Permanent - gift of administration.
 - g. Governments: Permanent - gift of administration.
 - h. Diversities of tongues: Temporary - gift of speaking a foreign language not previously known (not ecstasies). Note: This is dealing only with the 1Corinthians 12:28-30 passage.
3. The use of spiritual gifts does not mean spirituality; however the filling of the

Holy Spirit allows you to use the spiritual gift to the maximum. 1Corinthians 12:31 introduces chapter 13 "but covet" (as a church) "the best gifts." Prophecy Vs, tongues, subject of chapter 14. "more excellent way": This is love produced through the filling of the Holy Spirit.

D. Spiritual Gifts in the Corinthian Church

1. It is obvious from 1Corinthians 1:7 that the Corinthian church abounded in spiritual gifts, had spectacular gifts and many of them.
2. It is also obvious from the rest of the epistle that this was one of the most carnal churches that ever assembled in the name of the Lord. These Corinthians were noted for their envy, jealousy, childishness, spiritual bullying, litigation, divorce, drunkenness, and other carnality activity.
3. Conclusion: The possession of a spiritual gift does not mean spirituality.
4. Principle: If the Corinthians, with all their carnality could have more people with spectacular spiritual gifts, then there is definitely no correlation between possessing a certain type of spiritual gift and spirituality.
5. It is important to distinguish between spiritual gifts and spirituality; a spiritual gift, for its proper function, depends upon spirituality, but they are not the same.
6. False teaching based on legalism and emotionalism had infiltrated the church at Corinth. Consequently we have chapters 12,13,14 to refute the legalism and emotionalism there. Also it was written to deal with some of the false impressions which came out of speaking in tongues. (What was happening in Corinth is happening today)
7. One of the abuses in the Corinthians church was that there were many people speaking in tongues and they felt that they were the spiritual giants in the assembly. They said the rest were peons and possibly not saved. They were looking down their spiritual noses at the rest and saying that until they spoke in tongues they were not spiritual, or possibly not even saved.
8. Brother foot has an inferiority complex; brother hand has a superiority complex. Both are ignorant of doctrine. They are both in the same team but play different positions. One is not better than the other.
9. The spiritual gift you possess is not the important factor, but the filling of the Holy Spirit, the power on which the spiritual gift operates - chapter 13.
10. 1Corinthians chapter 14: tongues was regulated. In the church worship services certain spiritual gifts are to function and others are to be minimised or avoided.

E. Spiritual Gifts: Healings, Miracles, Faith as Temporary Spiritual Gifts

1. The purpose of healing and miracles was to call attention to the message given by the person. It was their credit card, establishing the authority of the Word taught by the individual. The purpose was not just to alleviate human suffering.
2. Healings: The ability to heal at will. The recipient's faith was not required either - Acts 19:11,12. Paul's gift of healing was withdrawn once his authority was established among the churches. Example: Timothy's illness; Paul's own illness. Healing was withdrawn from Paul by 57 AD, 2Corinthians 12:9,10. The issue is not healing but "my grace is sufficient for thee." Paul was unable

to heal Epaphroditus, who was dying - 2Timothy 4:20. He had to leave Miletus sick.

3. God still heals today but the gift is not in operation. It is the sovereign decision of God.
4. Miracles: The ability to perform miracles at will. Miracles and healing do occasionally occur in the Church Age (Sovereign division) but this is not the objective in the Church Age because for the first time we have something greater than any miracles: the completed canon of scripture. Psalm 138:2; Hebrews 4:12.
5. One line from the Word of God is worth all the miracles that have ever been performed. The Word of God in your life must be more important than anything else.
6. Faith: Faith to remove mountains, 1Corinthians 13:2. This is the gift of faith - faith used to perform miracles. Don't confuse faith as it existed (temporary gift) and faith as used now in a perceptive way. It was a companion to the gifts of healings, miracles. It is Peter healing the lame man - Acts 3:6-8.
7. The gift of faith is not the faith-rest technique. The faith-rest technique is in operation: claiming the promises that are written in the Word and thus making them real in your life.
8. Apostles had these three gifts for at least as long as it was necessary to establish their authority.

F. Spiritual Gifts: List

1. There are two categories of spiritual gifts:
 - a. Permanent: Those which still operate today in the post-canon period of the Church Age.
 - b. Temporary: Those which operated only in the pre-canon period of the Church Age.
2. Permanent Gifts Include:
 - a. Pastor-teaching: Gift with the most authority today.
 - b. Evangelist.
 - c. Exhortation (Teaching type).
 - d. Teacher.
 - e. Government - administration in the church.
 - f. Helps.
 - g. Ministering - Service in the little things.
 - h. Word of Knowledge: Ability to categorise doctrine.
 - i. Word of wisdom: The ability to apply doctrine to circumstances in life and to give this to others - counseling.
3. Temporary Gifts are:
 - a. Apostle.
 - b. Prophecy.
 - c. Knowledge.
 - d. Discerning spirits.
 - e. Healings.
 - f. Miracles.

- g. Faith (Companion to healings, miracles)
 - h. Tongues.
 - i. Interpretation of tongues.
4. Spiritual gifts are listed in order of merit: 1Corinthians 12:28-30.
- a. Apostles: Temporary - necessary to carry the early church through those difficult days, before the canon was complete.
 - b. Prophets: Temporary - called gift of prophecy.
 - c. Teachers: Permanent - the pastor-teacher.
 - d. Miracles: Temporary: Recipient's faith not required.
 - e. Healings: Temporary: Recipient's faith not required.
 - f. Helps: Permanent: Assistance to others.
 - g. Governments: Permanent: Gifts of administration.
 - h. Diversities of tongues: Temporary gift of speaking in a foreign language which was not known to the one speaking. Last in order of merit.

G. Spiritual Gifts: Principle of Temporary Gifts

1. A temporary gift was one which terminated in the first century (from 70-100 AD - period of termination) and has never been used since.
2. Gifts and signs which accompanied the apostles at the beginning of the Church Age (miracles, healings, apostleship, tongues, etc.) were spiritual gifts (temporary) all sovereignly bestowed by the Holy Spirit - 1Corinthians 12:11.
3. Distribution of these temporary gifts not only involved the sovereignty of the Holy Spirit but the grace of God the Father. No believer ever earns or deserves any spiritual gift.
4. Due to the completion of the canon, the temporary gifts are no longer used. (Most were spectacular)
5. The fact that the Holy Spirit has withdrawn temporary gifts in our day (Post-canon period) is His way of focusing our attention on the Word of God. (Everything we need is in the Word itself. The Holy Spirit reminds us that we have something more powerful, more important: the Word of God itself).
6. The Holy Spirit is sovereign in His bestowal of spiritual gifts. There are those who imply that you do something in order to get these gifts: tarry, agonize, etc. This is a false assumption. They are gifts, get it? Gifts!
7. Gifts like healing and miracles were withdrawn once a person had established his authority in that area. In the apostolic age there was an emphasis on supernatural phenomena because the absolute criterion was not completed. Therefore an apostle (or others) to establish himself and to perform any kind of divine service in a new town, performed some kind of miracle. This is why most temporary gifts were spectacular. Once Paul's authority had been recognized, he could not even cure those who were friends of his.
8. We live in the age when the Holy Spirit produces the character of Christ within us and divine good on the outside; therefore no temporary gifts (such as miracles) are necessary.
9. The miracle of today is the filling of the Holy Spirit producing in Mr Average

- Believer the very character of Christ - Galatians 4:19; 5:22-23.
10. Often the peril of Christians today is being conspicuous, drawing attention to themselves rather than Jesus Christ.
 11. Any attempt today to imitate these temporary gifts is fakery, either emotional or ecstatic involvement, or demon possession or influence.
 12. The Old Testament prophecy had not been related to the Church Age; and Paul taught such things (as did the book of Revelation). This would have been the gift of prophecy.
- H. Spiritual Gifts: Prophecy, Knowledge, Discerning Spirits as Temporary Spiritual Gifts
1. Prophecy:
 - a. This is foretelling events not in the canon at that time.
 - b. This was a temporary gift - 1Corinthians 13:8. This gift enabled believers to understand the Rapture, Tribulation, second advent, Millennium, and eternity before the canon of scripture was completed.
 - (1) John had the gift: Revelation.
 - (2) Paul had the gift: Thessalonians.
 - c. The gift of prophecy related the plan of God to time.
 2. Upon completion of the canon foretelling was not necessary because all prophecy is in the canon. Revelation was written in 96 AD.
 3. Forthtelling is necessary at all times and is in operation today. This is simply proclaiming the whole counsel (canon) of scripture. It has nothing to do with the temporary gift of prophecy.
 4. The gift of knowledge: This was the gift of knowing what went into the canon of scripture while the scripture was being written, before the canon was complete. (Not the same as the "word of knowledge" in 1Corinthians 12:8)
 5. Positional Truth: The filling of the Holy Spirit, etc., were taught before all the Epistles were written.
 - a. 1Corinthians was written in 59 AD.
 - b. Ephesians was written in 64 AD.
 6. The gift of discerning spirits was the gift of detecting heresy in the early church - gift of distinguishing true from false doctrine and to recognize false teachers.
 7. The temporary gifts were terminated during the period between 70-96 AD.
- I. Spiritual Gifts: Temporary (Nine)
1. Temporary gifts were necessary to get the church started without a completed canon of scriptures. Temporary spiritual gifts functioned in place of the completed canon.
 2. Most were spectacular in order to draw attention to the message given by the person with the gift. All were removed between 70-100 AD.
 3. The nine temporary spiritual gifts:
 - a. Apostleship: Absolute authority over several churches. Apostleship died with the apostle John, the last one (some time between 96-100 AD).
 - b. Some writers of Scripture were given such a gift; but were also closely associated with Apostles (Mark with Peter; Luke with Paul).
 - c. Prophecy: This related the plan of God to time.

- (1) Foretelling events not in the canon of scripture at the time, such as the Rapture, Tribulation, 2nd advent, Millennium, eternity. Temporary gifts - 1Corinthians 13:8.
- (2) Forthtelling is necessary at all times and is in operation today.
- d. Discerning Spirits: The ability to detect heresy in the pre-canon period. We have discernment today (not the gift) based upon our growth spiritually.
- e. Knowledge: The gift of knowing doctrine not in the canon at that time. Not necessary since the canon is complete.
- f. Miracles: Ability to perform a miracle at will. Recipient's faith is not required.
- g. Healings: ability to heal at will. Recipient's faith in not required.
- h. Tongues: Ability to give out the Gospel in a foreign language without knowing that language. 1. Content of tongues: the Gospel; 2. Use of the gift: Warning of the 5th cycle of discipline.
- 4. Interpretation of tongues: Translation of tongues. It was to be used in association with the gift of tongues.
- J. Spiritual Gifts: Temporary Gifts Discontinued
 - 1. Temporary gifts were discontinued between 70-100 AD.
 - 2. The Corinthians were taking a spiritual gift, tongues, and magnifying it out of proportion and calling it spirituality.
 - 3. 1Corinthians 13 tells us there is nothing in the Christian life apart from the filling of the Holy Spirit producing divine love in the life of the believer.
 - 4. 1Corinthians 13 - Paul takes three temporary gifts and sets up the principle of the discontinuance of temporary gifts. He puts tongues in the middle to maintain the principle in spite of prejudice.

Exegesis:

A. 13:8

"charity" - the filling of the Holy Spirit producing divine love in the believer.

"never faileth" - The filling of the Holy Spirit cannot be hissed off the stage. The thing that really counts is the Spirit-controlled life, not the gift of tongues.

"But" - speaks of a contrast: The filling of the Spirit remains the same through the Church Age, but temporary gifts are removed.

"whether" - literally, "Where," when these occur.

"prophecies" - temporary gift of prophecy.

"they shall fail" - become inoperative.

"tongues" - temporary gift of tongues.

"they shall cease" - When Paul was writing this, it had not occurred.

"knowledge" - temporary gift of knowledge.

"vanish away" - will be abolished.

B. 13:9

"we know in part" - able to teach only that in the canon of scripture available then.
Gift of prophecy.

"we prophecy in part" - able to teach only that in the canon of scripture available then. Gift of prophecy.

C. 13:10

"But" - contrast between partial and full knowledge available in writing. Contrast between pre-canon and post-canon period.

"when that which is perfect" - Neuter gender in the Greek: The Bible. Cf. with James 1:25, "perfect law of liberty." Arndt and Gingrich says: "The full measure of knowledge."

"is come" - The part moving to the whole. Completed.

"that which is in part" - the part: temporary spiritual gifts.

"shall be done away" - removed.

Spiritual Gifts (2)

1. Definition. Spiritual gifts are distributed to the royal family of the Church Age both as a recognition of Christ's strategic victory in the angelic conflict plus a recognition of the royalty of every believer in the Church Age. So the distribution of spiritual gifts in the Church Age recognizes that Christ has already won the victory, therefore distribution of spoils; and that furthermore we are give spiritual gifts first as recognition as being members of the royal family. For the Church Age spiritual gifts are the Father's organized witness and testimony to grace in salvation - Hebrews 2:4. Spiritual gifts demand the function of royalty under GAP plus the attainment of the tactical victory of supergrace. So the challenge of spiritual gifts: GAP it daily and reach supergrace.
2. Distribution. Distribution is divided into two parts, initial and subsequent.
 - a. Initial distribution. At the beginning of the Church Age spiritual gifts were provided immediately by the Lord Jesus Christ - Ephesians 4:8-11 **but to each one of us the grace has been given according to the gift of Christ. For this reason, the Scripture says, [Psalm 68:18] when He ascended on high [marking the strategic victory in the angelic conflict], He led captive in a triumphal procession (OT believers were transferred to the 3rd heaven) and He distributed gifts to man [that is, to the royal family] [On the day of Pentecost, there was this moment when the baptism of the Spirit took place, where all believers there in that geographical location were placed into Jesus Christ; and spiritual gifts were given] [the Jerusalem bunch became the ignition system that started the Church Age] Now this doctrine that He ascended, what does it imply other than He also descended into the inner parts of the earth [that is, into paradise] and He gave some male members of the royal family Apostleship, and others prophets, and others evangelists, and others pastor teachers [now here's the reason for spiritual gifts] for the purpose of training and equipping the saints for combat, for the purpose of the occupation of the ministry [every believer is in full-time service] for the purpose of the edification of the body of Christ, until we all attain the goal [the good] because of the consistency of doctrine [we must enter into a realm of doctrine] and the full knowledge of the Son of God to a mature status to the standard of maturity that belongs to the fullness of Christ. In order that we no longer be immature believers, being tossed here and there by ways, being carried here and there by every wind of doctrine, by the dice playing of men and cheating, we are easily led astray; but, by way of contrast, by teaching doctrine in the sphere of the filling of the Spirit you may cause them to grow up by Jesus Christ.**
 - b. Certain spiritual gifts must be known before spiritual maturity so that you can prepare for teaching. Bob is recommending a PhD in Greek, archeology or ancient history.
 - c. Subsequent distribution during the Church Age is handled by the sovereign decision of God the Holy Spirit who gives every believer of the Church Age at least one spiritual gift, known or unknown - 1Corinthians 12:11. These gifts do not depend upon human ability, morality, talent, achievement, but constitute a sovereign decision of God the Holy Spirit.

3. Function. At any point in the Church Age each spiritual gift in every geographical area is necessary for the function of the body of Christ in that area - 1Corinthians 12:27-31. All spiritual gifts function through the ministry of God the Holy Spirit - Acts 2:4; 1Corinthians 13. The function of spiritual gifts also depends upon Bible doctrine in the soul as the result of functioning under GAP. Also these Bible doctrines mold a grace attitude for the spiritual gift - Romans 12:3. The true perspective regarding spiritual gifts is found in 1Corinthians chapter 12.
4. There are two categories of spiritual gifts - temporary and permanent. Temporary gifts are in the pre-canon period of the Church Age. The post-canon period has permanent gifts. So we have temporary from 30-96 AD; permanent from 96 AD through the present and to the Rapture of the Church. Temporary gifts are necessary to take up the slack until the canon of scripture was completed and circulated. Once the Bible was completed certain temporary spiritual gifts were withdrawn. These temporary gifts include apostleship, tongues, healing, and so on. The fact that tongues was removed earlier is found in the Greek of 1Corinthians 13:8-10. The fact that healing was removed, even in Paul's day half way through his ministry, is found by comparing Acts 19:11,12 with Philippians 2:27 and 2Timothy 4:20. Permanent gifts continue after the completion of the canon and throughout the Church Age, as per Romans 12:6-8; 1Corinthians 12:31.
5. The time of distribution. All spiritual gifts were given after the resurrection, ascension, and session of Jesus Christ - Ephesians 4:8. Spiritual gifts were given for the first time on the day of Pentecost when the dispensation of Israel was dramatically interrupted - Acts chapter two.
6. The abuse of these gifts. Reversionism and apostasy seek to perpetuate temporary spiritual gifts, like tongues and healing, beyond the closing of the canon in 96 AD. When anyone claims the gifts of apostleship, tongues, miracles, healing, they are apostate and reversionistic; separate yourselves from them.
7. Communication gifts. Surviving communication gifts are really twofold. The first is pastor-teacher. The authority of this gift is found in Hebrews 13:7,17; 1Thessalonians 5. The gift of evangelism is also a communication gift but limited and without authority in the local church. The gift of apostle-prophet was designed for the producing of the New Testament canon and stabilizing the Church before the completion of the Bible. After the completion of the canon of scripture the gift of pastor-teacher carried authority inside the local church. The authority of the evangelist is in the response to the Word of God, the Gospel, as he teaches outside of the local church. Evangelism was not to be conducted in the classroom but outside of the classroom on the campus of this world, as it were.

Doctrine of Spiritual Gifts (3)

Romans 3/3/78; Ephesians 289-291, 351-352 8/12/86, 819ff 5/25/88

I added a few points found in the Romans study but not listed in the doctrine below.

A. The Source of Spiritual Gifts.

1. All three members of the Trinity are the source of spiritual gifts.
2. God the Father as the source is documented in Hebrews 2:4. "God [Father] also bearing witness with them, both by signs and wonders, and by various works of power, and by various distributions [of spiritual gifts] from the Holy Spirit in accordance with His will."
 - a. God the Father uses the ministry of God the Holy Spirit for giving spiritual gifts.
 - b. Distribution of spiritual gifts are made as a witness to the strategic victory of our Lord Jesus Christ during the dispensation of the Hypostatic Union.
 - c. God the Father is also the author of our portfolio of invisible assets. The primary assets include escrow and computer (election and predestination) assets. The secondary assets include volition, production, Christian service, undeserved suffering, and the invisible impact of the invisible hero. The personal assets include both temporary and permanent spiritual gifts.
3. God the Son as the source of spiritual gifts is documented in Ephesians 4:7. "To each one of us, this grace has been given according to the measure of the spiritual gift from Christ. Therefore, it [Old Testament Scriptures] says, 'When He ascended into heaven, He led a host of captives in a triumphal procession from a state of captivity, and He gave spiritual gifts to men.'"
 - a. There were two results of our Lord's ascension.
 - (1) The transfer of Old Testament saints from Paradise in Hades to heaven.
 - (2) Spiritual gifts were distributed.
 - b. God the Son is involved in the initial distribution of spiritual gifts which were temporary gifts, no longer extant. Today, it is God the Holy Spirit who gives permanent spiritual gifts to us at salvation. 4. God the Holy Spirit gives to each of us at salvation a spiritual gift as He wills, 1Corinthians 12:11.

B. Definition and Description.

1. The Greek noun CHARISMA for spiritual gifts is based on the word CHARIS, or grace. All spiritual gifts are a matter of grace! No gift is given based on God's foreknown merit of the believer. CHARISMA is primarily a Pauline expression, though it occurs once in 1Peter 4:10. The basis of this word is grace.
2. Spiritual gifts are sovereignly given by the Holy Spirit to each believer at the point of salvation. Therefore, a spiritual gift is never earned, deserved, or developed through any form of emotional experience.
3. The gift given represents the wisdom of the Holy Spirit; remember that when you object to your own or to someone else's .Your spirituality has nothing to do with your spiritual life as such; i.e., you're not given a more spectacular

or visible gift if it's anticipated that you'll be more spiritual, and you're not given a more "invisible" gift if it's anticipated that you won't turn out to be much anyhow.

4. The initial distribution of spiritual gifts, from the day of Pentecost for about twenty years, came from the Lord Jesus Christ and God the Holy Spirit. He made the first distribution on the day of Pentecost, ten days after His ascension, according to Ephesians 4:7-8. But since that time, the Holy Spirit makes the distribution of all spiritual gifts, according to Hebrews 2:4 and 1Corinthians 12:11. In several passages, spiritual gifts are ascribed to God without distinguishing which member of the Holy Trinity is the giver. But today the Holy Spirit is the giver. 1Corinthians 12:11 **But one and the same Spirit works all these things, distributing to each one individually just as He wills.** This is one of the few New Testament references to the sovereignty of the Holy Spirit.
5. Spiritual gifts are not earned, not deserved, not developed, and not acquired through emotional experience. Your spiritual gift becomes operational through normal spiritual growth.
6. From the standpoint of the Word of God, all believers have equal privilege and equal opportunity from their computer assets. This means that the distinction between believers in the eyes of God is never related to appearance, personality, or any form of human or alleged spiritual achievement.
7. The only distinction between believers can be categorized under two concepts.
 - a. Spiritual growth. Some believers use their equal privilege and equal opportunity and achieve phenomenal growth. Distinction among believers on the basis of their spiritual growth is a result of their motivation, volition, and priorities.
 - b. Spiritual gifts. The distinction among believers in spiritual gifts has its source in the sovereign wisdom of the Holy Spirit.
8. God the Holy Spirit in His sovereign wisdom has provided different spiritual gifts, so that some difference in modus operandi exists in the body of Christ, just as different functions are assigned to different parts of the human body.
9. The effectiveness of the spiritual gift depends upon two factors.
 - a. The filling of the Holy Spirit is the absolute concept of experiential Christianity.
 - b. The degree of spiritual growth is the relative concept of experiential Christianity. If you are growing spiritually, your gift will function. Communication gifts can function to some degree even when a believer is out of fellowship, because God honors the gift and His Word, which you might quote correctly and explain correctly. But this only applies to communication gifts, and is not a desirable situation.
10. Therefore, spiritual gifts only function inside the divine dynasphere under the enabling power of the Holy Spirit and momentum from metabolized doctrine, totally apart from emotion. Emotion neither characterizes the filling of the Spirit nor the function of spiritual gifts. As you have momentum from

doctrine, your spiritual gift will function, even without your cognition. But you will find yourself becoming involved in things where your spiritual gift is functioning.

11. Spiritual gifts are the Father's witness to the saving work of Christ, and to the strategic victory of our Lord in the angelic conflict. They are distributed today by God the Holy Spirit under that concept according to Hebrews 2:4 and Ephesians 4:8, though they were initially distributed by the Lord Jesus Christ as a result of His ascension.

C. There are two categories of spiritual gifts.

1. Temporary spiritual gifts were operational during the pre-canon period of the Church Age, i.e., from circa A.D. 30, the day of Pentecost when the Church Age began, to A.D. 96, the pre-canon period of the Church Age.
2. Permanent spiritual gifts function from the completion of the New Testament in 96 A.D. until the Rapture of the Church, whenever that occurs.
3. Temporary spiritual gifts only functioned during the pre-canon period. On the day the Church Age began, there was no New Testament. So temporary spiritual gifts were designed to take up the slack in the Church Age until the New Testament Canon was completed and circulated, and the mystery doctrine of the Church Age was reduced to writing.
 - a. Not one principle of the Christian way of life was ever taught in the Old Testament. All mystery doctrine was taught in the New Testament; none of it was ever taught in the Old Testament.
 - b. So the temporary spiritual gifts were designed to function in place of the New Testament, and many of them were spectacular in nature.
4. On the other hand, permanent spiritual gifts function throughout the Church Age, but are emphasized from the time of the completion of the Canon.

D. Distinctions and Spiritual Gifts.

1. The temporary gifts of the apostolic age became the source of abuse under two concepts.
 - a. While operative, there were some abuses.
 - b. Since they have been discontinued, people still claim to have them. This is an abuse since they no longer exist. The Corinthian Church was involved in some of these abuses.
 - c. The Corinthians emphasized and exalted spectacular gifts, and related them to spirituality. Spectacular gifts are not spirituality, any more than less spectacular gifts. Spirituality is not based upon spiritual gifts; spirituality is based on the filling of the Holy Spirit.
2. Every believer has a spiritual gift in his portfolio of invisible assets; this gift is given to him at salvation.
3. No matter how insignificant a spiritual gift may appear to you or to others, it is essential for the function of the body of Christ; just as every position on a team is important for the function of that team.
4. One principle has always been true: spiritual gifts, like any other human activity, function under authority. No divine institution can function without authority. Authority doesn't always exist in the person who is most capable, or who is the best leader. Nothing in life is effective without authority.

- Orientation to authority is the beginning of virtue.
5. Spiritual gifts have their highest function in spiritual adulthood. When a person has mastered the functions of virtue-love at gates #5 and #6 of the divine dynasphere, then his gift will function to the maximum. Virtue-love includes personal love for God the Father at gate #5, impersonal love for all mankind at gate #6, and occupation with the person of Jesus Christ. Your spiritual gift will not function to the maximum before you reach spiritual maturity, for its maximum function comes in spiritual adulthood.
 6. Spiritual gifts are said to differ in value, as we'll note in 1Corinthians 12:28.
While we have equal privilege and equal opportunity under our computer assets, there are differences of modus operandi among believers in the utilization of their spiritual gifts.
 7. Spectacular spiritual gifts do not imply spiritual growth, superior Christian experience, or Christian greatness. Greatness comes by advancing to spiritual maturity and becoming an invisible hero. You can be an invisible hero with a relatively unknown or apparently insignificant gift and be just as great as a mature believer with a more visible gift.
- E. Temporary Spiritual Gifts. The temporary gifts were operational during the pre-canon period of the Church Age, circa A.D. 30 - A.D. 96. Temporary gifts were designed to take up the slack for the beginning of the Church Age until the New Testament was completed and circulated, and until the mystery doctrine was reduced to writing. A list of the temporary spiritual gifts follows in order of merit.
1. The gift of apostleship. (See the Doctrine of Apostleship.)
 2. The gift of prophecy was not a national leader like that of the Old Testament prophets. This gift was second in order of merit, and is so listed in 1Corinthians 12:28. It is also mentioned in Romans 12:6; 1Corinthians 12:10, and 14:1-40 where it is presented in contrast to the gift of tongues.
 - a. Old Testament prophets were national leaders, especially in times of crisis. In times of prosperity, he was the final authority on Bible doctrine. However, this gift is not related to national leadership. Many of the Old Testament prophets were great national leaders, e.g., Elijah. Isaiah dictated the correct foreign policy that saved Israel. But those with the gift of prophecy in the Church Age were not national leaders; they only functioned within the realm of the Church.
 - b. The gift of prophecy included a message of divine guidance or a warning of judgment, or a prediction about the immediate future. In Acts 11, Agabus the prophet predicted the famine and depression to come. In Acts 21:10-11, he warned Paul not to go back to Jerusalem.
 - c. Prophets had a limited teaching ministry related to contemporary events; that's why they are called "prophets and teachers" in Acts 13:1.
 - d. Males with the gift of prophecy recorded in Scripture.
 - (1) Agabus, Acts 11:27-28, 21:10-11.
 - (2) Others included Barnabas, Simeon, Lucius, Manaen, and even Paul, according to Acts 13:1. Judas and Silas had the gift, Acts 13:32.

- e. Acts 21:9 presents a problem, because the four daughters of Philip the evangelist are said to "be prophesying" in the present active participle. However, they did not have a spiritual gift. So we must distinguish between people permitted by God to prophesy, and those who had the spiritual gift of prophecy. No record of their prophecies is ever given, and obviously they did not have the spiritual gift of prophecy.
 - f. In exercising the temporary spiritual gift of prophecy, the prophet must receive his message from God, or he must declare God's will to someone in terms of prophecy, i.e., in terms of future events. The prophecy must be doctrinally accurate.
 - g. Because of the tremendous amount of eschatology in the New Testament epistles, it is quite obvious that the writers who were apostles also had the gift of prophecy.
 - h. The gift of prophecy warned about judgment on sin, indicated the will of God regarding current events, and predicted future events during the apostolic age. But the gift did not extend into the post-canon period because of the doctrine of historical trends. Every function of the gift of prophecy during the pre-canon period is fulfilled by the doctrine of historical trends during the post-canon period. By metabolizing doctrine, you become your own prophet.
 - i. With the completion of the canon of Scripture in A.D. 96 and its gradual circulation, temporary gifts of communication ceased to exist; they were replaced by the permanent communication gifts of evangelism and pastor-teacher.
3. The gift of miracles is found in 1Corinthians 12:28; 2Corinthians 12:12.
- a. This temporary spiritual gift was designed to authenticate and certify communication gifts during the apostolic age. This gift was used by an apostle, a prophet, a pastor-teacher, or an evangelist as a credit card to certify that he had that communication gift. The person who had a communication gift could perform a miracle at will. This was the sign that he was from God.
 - b. Today, no one has the gift of miracles, since the completion of the canon of Scripture. The greatest miracle in all of history is the power of Bible doctrine in the life of the positive believer who makes doctrine his #1 priority.
 - c. People tended to lean on miracles during the apostolic age, resulting in terrible apostasy. Whenever someone had a problem, instead of using and applying Bible doctrine, they just waited around for a miracle. So that miracles became the basis for leading many into apostasy, even though it was legitimate at that time.
 - d. While no believer today has the gift of miracles, God still performs miracles if He chooses to do so. But they are not performed by any human through a spiritual gift.
 - e. Of course, Satan has a clever system for duplicating miracles. But there is no such thing as an intermediary between you and God for

- the performance of miracles. There is no ceremony; there is no system of prayer for miracles. Believers who practice this today insult God, regarding Him as a genie.
- f. The easiest thing God can do for a human being is to perform a miracle. This is because it does not require any cooperation or positive volition from a person; it only requires a decision from the sovereignty of God and the use of His omnipotence.
 - g. The greatest demonstration of God's power toward mankind today is the fulfillment of His protocol plan through the believer's consistent residence inside the divine dynasphere, under the enabling power of the Spirit, and momentum from metabolized doctrine, utilizing his very own portfolio of invisible assets.
 - h. God never designed miracles to alleviate suffering. Otherwise, our Lord would have been remiss in not healing everyone when He was on earth. Miracles were designed to focus attention on the power of God and the Word of God, to focus attention on the man (or Messiah) with the message. The fact that miracles often alleviate suffering is incidental to the point; it is an after-the-fact result. The greatest thing in life is not a miracle, but Bible doctrine resident in your soul.
 - i. Miracles are sovereign and personal, never in the hands of a human being during the post-canon period of the Church Age.
 - j. Paul performed miracles, indicating that he had the gift of apostleship; therefore he was given a hearing. Whenever our Lord performed a miracle, it was always in relationship to His message. The message of doctrine is infinitely more important than any miracle that has ever occurred. Paul possessed every temporary spiritual gift.
 - k. All the hocus-pocus in the false function of miracles today is designed to call attention to man. It's an ego trip. It is an arrogant person trying to control and influence a lot of dumb sheep. Miracles are not the issue today. The very fact that people want, ask, and pray for miracles means they do not begin to understand the true greatness of God's power, the greatness of His plan and the portfolio of invisible assets. No one in the Church Age has the power to heal you via a miracle
4. The gift of healing is mentioned in 1Corinthians 12:9, 28, 30.
 - a. Just as miracles was designed to authenticate the person, so healing was designed to focus attention on the message of apostles, prophets, pastors, and evangelists before the New Testament was completed and circulated.
 - b. Miracles authenticated the person; healing certified the message. So they were different, though they both had the same connotation in that they dealt with supernatural phenomena. A man with the gift of miracles could perform a miracle at will, anytime he chose to do so, and he could heal as well. In fact, people could just touch Paul and they were instantly healed.
 - c. Healing as a spiritual gift does not exist today, for it ceased with the completion of the Canon. Any healing today must come directly from

God, and not through any delegated human authority or intermediary. Normally, healing is performed through medicine or even a tranquil mental attitude so that the body can heal itself.

- d. Healing is not a question of God's power. Healing is not even a matter of someone's faith. It is the wisdom of God's sovereign will in individual situations. God heals today only in special cases in which He has a special purpose, such as extending your life so that you can learn doctrine. But no person has the right to take any credit, should such healing occur. The credit lies with the wisdom and sovereignty of God.
 - e. Paul had the gift of healing. It was used as a credit card to establish his apostleship, since he murdered more Christians in the first century than anyone else before the great persecutions began. Acts 19:11-12 tells of the spectacular nature of his healing gift, for a person only had to touch Paul to be healed instantly.
 - f. But once Paul's apostleship and message was established and generally accepted, God withdrew the gift of healing from him since it was no longer needed. We know this because Paul could not heal two of his closest friends. He solicited prayer on their behalf, but he could not heal them. One was Epaphroditus in Philippians 2:27, the other was Trophimus in 2Timothy 4:20; Paul had to leave Trophimus behind because he could not heal him.
 - g. There is true healing that occurs when a demon-possessed person experiences the demon leaving his body; such a person is then "cured." This method is used by Satan to establish false teachers.
5. The gift of tongues. (See the doctrine of Tongues.)
- a. The gift of tongues was designed to warn the Jews of the coming of the fifth cycle of discipline by evangelizing them in Gentile languages, cf. Isaiah 28.
 - b. Tongues was the first of the temporary gifts to be removed - 70 A.D.
6. The interpretation of tongues is in 1Corinthians 12:10, 30, 14:26-28.
- a. When anyone stood up in a church and spoke in tongues, presenting the Gospel to Jewish unbelievers who were present (Jews whose native tongue was a Gentile language), the rest of the congregation could not understand what was said. They thought the man speaking in tongues had gone off his rocker; he didn't even know what he was saying.
 - b. So the one with the gift of interpretation of tongues stood up and explained what was said by the one who had just spoken in tongues. This gift was designed for the rest of the congregation so they would know the one with the gift of tongues was not crazy.
 - c. The gift of tongues never functioned without the gift of interpretation of tongues also functioning. The gift of interpretation of tongues was the ability to translate the message of the one speaking in tongues.
 - d. Today any alleged speaking in tongues or interpretation of tongues is either a psychological malady of an emotional reject or demon activity.

The EGGASTRAMUTHOS demon who possesses an unbeliever controls that person's vocal cords, causing him to "speak in tongues."

7. The gift of knowledge is found in 1Corinthians 12:8, 13:8. With this gift, you had instant cognition of mystery doctrine. This was a spiritual gift whereby you knew a Church Age doctrine without studying it, for there was as yet no New Testament canon in writing to study. This knowledge was provided directly by God the Holy Spirit who inserted previously unknown doctrinal information into a person's right lobe as epignosis. In other words, the gift of knowledge functioned totally apart from the function of operation Z.
8. The gift of wisdom is found in 1Corinthians 12:8. This gift accompanied the gift of knowledge, as the ability to explain and apply the mystery doctrine taught by the gift of knowledge. So some taught the mystery doctrine; others taught the application of that doctrine. Today, wisdom comes with spiritual adulthood only. No believer before reaching spiritual self-esteem has wisdom.
9. The gift of exhortation is found in Romans 12:8.
 - a. Before the canon of Scripture was completed and circulated, the spiritual gift of exhortation was necessary. This was the temporary gift of counseling, comforting, warning, and advising.
 - b. The Greek word used for this gift was PARAKLESIS which means comforter. But today, the Holy Spirit is the PARAKLESIS. We have the permanent indwelling of the Spirit, the filling of the Spirit, the ministry of the Spirit in teaching, metabolizing, and applying doctrine. Hence, with the completion of the New Testament, this temporary gift was no longer necessary.
 - c. Today you can do these things for yourself in spiritual adulthood. Beginning with spiritual self-esteem, you counsel yourself; you comfort yourself; you warn yourself; you advise yourself. However, there is still a place for these things in the ministry of the pastor-teacher.
 - d. Of course, we can always learn from people. Anyone who is honest with you is your friend.
10. The gift of discerning spirits is found in 1Corinthians 12:10. This was the spiritual gift for the detection of false doctrine. With the completion of the canon of Scripture, this gift was no longer necessary, since the New Testament contains true doctrine and thereby exposes false doctrine.
11. The gift of faith is found in 1Corinthians 12:9. This must be distinguished from the faith-rest drill.
 - a. This was a special spiritual gift before the New Testament was completed, whereby a believer demonstrated faith in a group which was being persecuted or was under some special pressure. Everyone would be moaning and groaning and complaining about some circumstance, and this believer would exercise great faith in deliverance or in confidence in God, and encourage that group to depend upon the Lord.
 - b. This person would exercise his gift of faith on behalf of the group,

either to comfort them with promises and doctrine, or to announce that a deliverance was about to come. If a group of believers were about to go to the lions, and one of them stood up with the gift of faith and said, "I'm trusting the Lord that we'll all be delivered," they would all be delivered and none of them would go to the lions.

- c. The New Testament didn't exist, so there were no promises to claim and no doctrine to apply. This gift was provided in lieu of having New Testament promises and doctrines, so that the faith-rest drill could function.
12. 1Corinthians 13:8-10 explains the temporary function of certain spiritual gifts, "Virtue-love is never phased out; but if the gift of prophecies, it will be cancelled out; if the gift of tongues, it will be discontinued; if the gift of knowledge, it will be cancelled. For we know in part [gift of knowledge], and we prophesy in part [gift of prophecy], but when the completed has come [New Testament Canon], what is temporary [the temporary spiritual gifts] will be cancelled [abolished, phased out, withdrawn]."

F. Permanent Spiritual Gifts.

- 1. Introduction and Identification.
 - a. Permanent spiritual gifts function in the body of Christ throughout the entire Church Age, but they are emphasized as functioning from the time of the completion of the New Testament until the Rapture. Permanent spiritual gifts were operational before the completion of the Canon in most cases, and they will continue to function until the Rapture of the Church.
 - b. While temporary spiritual gifts were phased out with the completion and circulation of the New Testament, permanent spiritual gifts will function in the body of Christ until the end of the Church Age.
 - c. If you have personally believed in Jesus Christ and received Him as your personal Savior, you have a permanent spiritual gift. The question is: what is your spiritual gift? There are no exceptions; every believer is given a spiritual gift at salvation.
 - d. The initial distribution of spiritual gifts was made by the Lord Jesus Christ after His ascension and session, according to Ephesians 4:7-11.
 - e. Thereafter, at salvation, God the Holy Spirit sovereignly distributes spiritual gifts according to His perfect, eternal, and infinite wisdom. One of the forty things you received at salvation, and one of the seven ministries of the Holy Spirit at salvation was His sovereign act in giving you at least one spiritual gift. This is taught in 1Corinthians 12:7, 11, 18 and 28. These gifts are given in balance. There must be mathematical correct proportions.
 - f. The category of spiritual gift which you possess is not a sign of spiritual superiority, growth, or inferiority. Spiritual gifts are a matter of the sovereign wisdom of God the Holy Spirit. You are not better or worse than anyone else by virtue of your spiritual gift.
 - g. The effectiveness of your spiritual gift depends upon two categories

- of experiential sanctification.
- (1) The absolute concept, which is the filling of the Spirit or life in the divine dynasphere.
 - (2) The relative concept, which is a matter of your spiritual growth or lack of it.
- h. A distinction must be recognized between natural abilities or talents and spiritual gifts. Your natural abilities are related to your physical birth and genetics; spiritual gifts are related to regeneration.
2. There are three categories of permanent spiritual gifts. These are categorized according to the means of their identification.
- a. Communication gifts must be identified because they demand maximum preparation. There are two permanent communication gifts: the gift of pastor-teacher and the gift of evangelism, and any combination thereof related to missionary function. "Missionary" is not a spiritual gift; it is a function of the body of Christ. The communication gifts used out in the field are pastor-teacher and evangelism; non-communication gifts are used in the field as well.
 - (1) The communication gifts are given to male believers only, and they are given totally apart from human merit.
 - (2) From His wisdom related to His omniscience, God the Holy Spirit always over supplies. There are always more men with the gift of pastor-teacher than there are men who will actually use it.
 - (3) These two communication gifts must be recognized as soon as possible, because it takes a tremendous amount of preparation to function effectively under the wisdom of God. This preparation requires many different things, e.g., military service and extensive academic training (to include five to eight graduate years).
 - (4) Identification is not simple, because it demands persistence in the perception of doctrine. It is not connected with emotion. No feeling should lead or guide you; you have to know from doctrine, and have confidence from that knowledge. If you identify your gift too late for proper preparation, don't be concerned because God uses that gift in many other ways.
 - (5) After the individual male recognizes his spiritual gift and prepares for it, then the Bible demands that some local church recognize his spiritual gift through the ritual of ordination. Eventually, some local church will recognize him by calling him to be their pastor.
 - b. There are spiritual gifts that the pastor of a local church must identify among members in his congregation, i.e., the gifts of administrative leadership, which must be possessed by church officers and some deacons, especially the chairmen of standing committees.
 - (1) Half of the responsibility of this spiritual gift is specified in 1Corinthians 12:28 by the noun KUBERNESIS, which means

administration. The ability to administer in the local church is not necessarily the same as the ability to administer in business, in the military, or in bureaucracy.

- (2) The other half of the responsibility of this spiritual gift is found in Romans 12:8. The present middle participle of PROISTEMI, which means leadership.
 - (3) The two words together, KUBERNESIS and PROISTEMI, means administrative leadership.
 - (4) Although the prevalent tradition is for the congregation to vote for deacons and church officers, it is really the job of the pastor to identify these gifts among men in the congregation and to appoint them as church officers. These men are responsible for the function and administration of a local church. No local church can function without deacons. The gifts of administrative leadership definitely carry authority.
 - (5) The local church is the only way of spiritual growth for most believers.
 - (6) Each local church is an entity to itself.
- c. There are permanent spiritual gifts which function automatically without spiritual growth, and they can function without identification by the possessor. In other words, you can have a spiritual gift which will function without your cognizance of exactly what it is.
- (1) Like all spiritual gifts, these are also sovereignly bestowed by God the Holy Spirit at salvation. They depend upon the filling of the Spirit plus spiritual growth for their function.
 - (2) Once the believer reaches a certain stage of spiritual growth, his gift functions automatically without identification.
 - (3) These spiritual gifts function with maximum efficiency when the believer attains spiritual adulthood. These do not have to be identified, although with spiritual growth from this doctrine, many may come to recognize their spiritual gift.
 - (4) These spiritual gifts are the most necessary part of the body of Christ. They include: the gift of service/ministry, the gift of helps, the gift of mercy, and the gift of giving.
3. Permanent spiritual gifts include the following. It is not implied that this list is exhaustive; however, it is categorical. Therefore, this list represents the entire concept of permanent spiritual gifts.
- a. First in order of merit: the gift of pastor-teacher, Romans 12:7; 1Corinthians 12:8; Ephesians 3:7-13, 4:11-16. This is the highest communication gift extent in the Church Age today. There is no higher spiritual gift. It is given to male believers only and is designed to function primarily inside the local church. (See the Doctrine of Pastor-Teacher.)
 - (1) The pastor is not an administrator; he is a policy maker. One of his titles, as found in Ephesians 4:11, says he has the responsibility of seeing that the policy of administration lines up

with the Word of God, that it is a policy that fulfills the concepts of the New Testament. But he himself does not involve himself in administration.

(2) No pastor should ever have anything to do with the money in the church nor with the building and how it functions. Administration is not the pastor's responsibility.

b. The gift of evangelism is also a communication gift, Ephesians 4:11.

(1) While the gift of pastor-teacher communicates the whole realm of doctrine inside the local church, the gift of evangelism is designed to communicate the Gospel outside the local church.

(2) The male believer with the gift of evangelism has the God-given ability to communicate the Gospel in a manner that holds the unbeliever's attention. This is the spiritual gift by which people will gather or assemble to listen to the presentation of the Gospel. These unbelievers will give attention and listen to the evangelist, where they would not listen to anyone else.

(3) While listening to something "religious," the unbeliever has a tendency to be on his guard and resentful. But all of this is overcome by the spiritual gift of evangelism while communicating the Gospel.

(4) The evangelist exercises his spiritual gift in a group of unbelievers. His gift is designed to reach the unreachable with the Gospel message.

(5) The gift of evangelism has the ability to teach and express the Gospel so that unbelievers will listen and have a clear understanding of the issue of salvation; i.e., that faith in Christ means eternal life, and that rejection of Christ means eternal condemnation.

(6) Often an evangelist will have a speaking talent that goes with his gift, but it is actually the gift that provides hearing from the unbeliever. When this spiritual gift functions, the unbeliever will listen to the Gospel almost by compulsion.

(7) The man with this gift is sensational in his communication of the Gospel to the unbeliever. He is a sensational speaker with a sensational personality; this is necessary in order to get a hearing from unbelievers. Such a person can hold the attention of unbelievers.

(8) Pastors do not have this gift, but they are mandated to do the work of an evangelist in 2Timothy 4:5, "Do the work of an evangelist."

(9) All believers are mandated to evangelize in 2Corinthians 5:19. This is because, as a royal ambassador, every believer represents God before the human race. Therefore, it is necessary to personally witness for Christ and give the message of reconciliation as opportunity presents. So the gift

of evangelism must be distinguished from personal witnessing, which is the responsibility of every believer.

(10) Therefore, three categories of believers are mandated to communicate the Gospel.

(a) The function of the spiritual gift of evangelism is the sensational approach.

(b) The function of the spiritual gift of pastor- teacher is merely an accurate communication of the Gospel under the ministry of God the Holy Spirit, 2Timothy 4:5.

(c) The function of every believer, 2Corinthians 5:19.

(11) Every evangelist must learn doctrine from his own pastor-teacher.

c. The gift of administrative leadership, sometimes called the gift of governments, is found in Romans 12:8 and in 1Corinthians 12:28.

(1) This is the gift of administrative leadership, because it has delegated authority from the pastor. Romans 12:8, "He who leads must do so with diligence." 1Corinthians 12:28 also mentions this gift under the word "governments" or "administrations." The two Greek words from these two verses, KUBERNESIS and PROISTEMI, describe the two parts of this gift. It entails both authority and leadership and the function of administration.

(2) This spiritual gift is held by deacons, those who fulfill administrative responsibilities on missionary boards; leaders of Christian service organizations; those who lead and administer the training of children in the local church; church officers and chairmen of standing committees or other organizations within the local church. Apparently, this gift is given to men only.

(3) Men with this administrative leadership spiritual gift must chair the various committees in the local church; such as the church office committee, finance committee, membership committee, missionary committee, nursery committee, prep school committee, property committee, and ushers committee. (Those who serve on committees must have the gift of ministry or service.)

(4) So there are two kinds of deacons: those with the administrative leadership gift and those with the service administrative gift, called the gift of ministry or the gift of service.

(5) It is the responsibility of the pastor to identify men who have this gift and appoint them into the appropriate slot. The pastor who fails to do this eventually becomes the loser himself. The very existence of this gift emphasizes the fact that the primary responsibility of the pastor is not administration.

(6) The gift of administration, then, is linked to the function of the local church. One important distinction must be made. A

person can be great in administrating some business or organization, but that does not necessarily mean he has this spiritual gift.

- (7) The gift of administration calls for more than simply effective administrative function. It is a spiritual gift which is sensitive to the needs of the local church and how they are best administered.
- d. The gift of ministry or service is found in Romans 12:7. The Greek noun DIAKONIA is translated "ministry" in the KJV; or "service" in better modern translations. (Some confusion arises because DIAKONIA resembles DIAKONOS, which though transliterated "deacon," actually refers to the gift of administrative leadership.)
- (1) DIAKONIA is a spiritual gift of service given to both men and women. DIAKONOS is an office in the local church, held by a man serving on the deacon board. The KUBERNESIS is the one with administrative leadership over the board.
 - (2) This gift (DIAKONIA) functions in the administration of the local church. It means ministry or service; it does not refer to the office of deacon in the local church. This gift is given to men and women.
 - (3) Those who have this spiritual gift should serve on committees and in specific administrative functions in the local church, on mission boards, in Christian service organizations. The deacon, who is the chairman of the committee, has the gift of administration. Those who serve on the committee have the gift of ministry or service. This makes for effective, administrative function in the local church.
 - (4) This spiritual gift is strictly administrative without the leadership function provided by the Holy Spirit.
 - (5) Rom 12:7, "If service, then serve within the framework of the gift of service."
 - (6) The spiritual gift of service or ministry is one of the more common spiritual gifts among men; it also includes some ladies. It is from this gift that so many things are done in the local church.
 - (7) Although women cannot have the first three spiritual gifts, they can have this spiritual gift. This explains the feminine form, "deaconess," in Timothy. No woman has the gift of pastor-teacher, the gift of evangelism, or the gift of administration. But this shouldn't keep ladies from teaching children, from personal witnessing, or from functioning in the administration of the church if they have the gift of service.
- e. The gift of helps is found in 1Corinthians 12:28. Possessed by thousands of believers, this gift is very important. It is this gift that makes the royal family tick. It is the most sustaining gift, and it provides the real stability in a local church.

- (1) This spiritual gift functions by helping and ministering to the sick, the afflicted, the handicapped, and the helpless. It is held by men and women.
 - (2) This gift is a marvelous thing to behold. It is this gift which functions by visiting the sick and those in hospitals. It is not the pastor's responsibility to call on the sick. But for those who have the spiritual gift of helps, this is their great and magnificent function. This is the spiritual gift that really undergirds all the other spiritual gifts.
 - (3) This gift is synonymous with the gift of "giving aid," as it's translated correctly in Romans 12:8. It can be extended inside or outside the church; it can function to both believers and unbelievers.
 - (4) Possibly one difference between the gift of ministry or service and the gift of helps is that ministry or service functions within the church, whereas the gift of helps functions both inside and outside the local church.
- f. The gift of showing mercy is found in Romans 12:8. Showing mercy is a virtue under grace, but the gift of showing mercy is quite different. God uses these types to provide for the needs of others in other disasters and difficulties. Romans 12:8, "He who shows mercy must always do so with cheerfulness." This implies that if you have the gift of mercy, you will automatically show mercy, but you won't necessarily like it without virtue. So this verse commands that virtue accompany the function of this spiritual gift. People often show mercy under the virtue of grace. But this is actually a spiritual gift.
- (1) This gift might be synonymous with helps, except that it extends primarily to the afflicted, to the persecuted, and to those who are victims of tyranny among believers and even unbelievers. Therefore, it is perhaps more dramatic than the gift of helps.
 - (2) In the time of the writing of Romans 12:8, it was dangerous to help Christians who were imprisoned or under persecution. Hence, this spiritual gift is always related to courageous acts of mercy.
- g. The gift of giving must be distinguished from the individual believer's responsibility in giving.
- (1) Rom 12:8, "He who gives with generosity."
 - (2) This is a special spiritual gift given to both rich and poor for the extravagant use of their earthly possessions in providing for the needs of both believers and Christian institutions, such as the local church, missions, Christian service organizations, to the destitute and needy, and to those who are financially helpless.
 - (3) A very false doctrine prevalent today is that you must give all your money through or to the local church. In other words, if

you give to any people in need, but not by means of the local church, it really isn't true giving. That is a lie from the pit of hell! You have a right to give your money directly to any number of organizations or people in need, and it is legitimate Christian giving.

- (4) Tithing commanded in the Old Testament was taxation.
- (5) Spiritual giving in both the Old and New Testament never has any percentage attached to it. Spiritual giving is first of all a mental attitude, one you can have though impoverished.
- (6) You can still have this mental attitude even if you're not able to give because of the superseding mandate from the Scripture: to provide for you family. Before you give to the local church, you have a responsibility to provide for your family! If a person has the spiritual gift of giving and he has a family, he is limited in how he can use his spiritual gift.
- (7) A person with the spiritual gift of giving will give sacrificially. There are two types of believers who have this gift: rich and poor. If they have this gift, they will give sacrificially. For the gift will function when they reach a certain stage of spiritual growth, even though they may not know they have the gift. But remember, by and large with most of the spiritual gifts, you don't have to identify the gift; you simply have to grow in grace and it will function automatically.
- (8) Those who are single, and those who are wealthy and have already provided beautifully for their family, have no problem in giving sacrificially. This gift of giving is giving sacrificially.
- (9) If you have the gift, God will provide for the poor and for the rich to give sacrificially. But this is a spiritual gift which relatively few seem to have. If you do not have this gift, then God only requires that you have the mental attitude of a desire to give whether you are able to give or not.

h. These are a few of the spiritual gifts extent today. This does not imply that these are all of them. So where do you fit in? How do you read yourself into the picture? The answer is very simple. Unless you have the gift of pastor-teacher or evangelism, you do not have to know what your gift is. In fact, you may not ever discover your gift until there is momentum and spiritual growth in your life.

i. You will know your spiritual gift by the time you reach spiritual adulthood, because by that time it should be functioning and operational. Without spiritual growth, your gift will not function; you're just a dead battery.

G. The Function of Spiritual Gifts, Romans 12:4-8. This passage tells us how the gifts should function, using an analogy to the human body.

- 1. Verse 4, "For just as we have many parts [many spiritual gifts] in one body [royal family of God], and all parts do not have the same function." All believers do not have the same spiritual gifts. The Holy Spirit distributes

different spiritual gifts to each of us at salvation, just as a coach might assign players to different positions on a team.

2. Verse 5, "so we, who are many are one body in Christ, and each part [every spiritual gift in the body] belongs to all the others."
 - a. While we all have equal privilege and equal opportunity as members of the royal family, the Holy Spirit assigns different spiritual gifts to us. The one with the gift of pastor-teacher belongs to all of you. You all have many different gifts which belong to him. We all belong to each other. We cannot separate from each other and be effective. We are all members of the same team!
 - b. Spiritual gifts are the basis for the team concept in the royal family. Your spiritual gift determines what position you play on the team. No matter how inconspicuous or insignificant your gift may seem to be, you are on the team and your gift is just as necessary as any other gift. Your insignificant gift is needed just as much as a spectacular gift.
 - c. Don't ever have a bad mental attitude about your less spectacular spiritual gift, because you are resenting the wisdom of God the Holy Spirit. All gifts function under the enabling power of the Spirit inside the divine dynasphere only. Effectiveness of function is determined by your spiritual growth.
 - d. So how should your spiritual gift function, once you've gained some momentum, and once it begins to function with or without your consent?
3. Verse 6, "We have different gifts according to the grace given to us. If the believer's gift is prophecy, let him prophesy in proportion to his doctrine." This was a temporary gift. There was no sense in trying to use the gift of prophecy unless you had doctrine so that your prophecies were accurate.
4. Verse 7, "If his gift is the gift of ministry [or service], let him function in the sphere of his service. If his gift is the gift of teaching [pastor-teacher], let him teach." In other words, don't try to be something you're not. You're great in functioning within your own spiritual gift. If you try to do something else, you fall flat on your face. Scripture doesn't say the pastor-teacher is to run absolutely everything; that's ridiculous. He is to oversee that the policies line up with the Scripture; he should know that much. But he delegates everything. The pastor who doesn't delegate cannot study and teach.
5. Verse 8, "If it is the gift of exhortation, then let him counsel and comfort. If it is the gift of giving, let him give generously. If it is the gift of governments [administration], let him govern with diligence. If it is the gift of showing mercy, let him do it cheerfully."
 - a. In other words, stick with your gift! Don't get ambitious and try to be something you're not. God the Holy Spirit gave you your gift. His wisdom is perfect; therefore, stay with your gift.
 - b. If you have the gift of giving, though God will provide the means to give, your giving is sacrificial. This is different from all believers giving as a part of the privacy of their priesthood. If you have the gift of

giving, then as you grow spiritually you'll find yourself being unusually generous and perhaps sacrificial. But you don't have to give to the local church; you can give to Christian service organizations or to missionaries.

- c. The gift of governments or administration is not necessarily the ability to administer in business or be an good executive in business. The person with this spiritual gift is able to function as an executive or to function as an administrator in a local church. He is sensitive to the needs of that local church, whereas in a business, he would not necessarily do well.
- d. Those who need mercy are generally the unattractive people in life, and especially unattractive to the one giving the gift of mercy. Therefore, this is an obscure gift, because it is being nice, kind, thoughtful, and loving toward someone with whom you have a natural antagonism. Doing it "cheerfully" means without any rancor, without any thought that "this person is a jerk and brought this on himself."

H. The Team Concept of Spiritual Gifts, 1Corinthians 12:1-14.

- 1. Just as every team has certain positions, so the body of Christ has spiritual gifts. Every operational spiritual gift is necessary for the advance of the body of Christ.
- 2. These gifts must be assigned in balanced proportions. That is, if you have so many believers in a geographical location, then there must be enough pastor-teachers to service those believers (along with enough believers with the gifts of helps and administrations); so that the pastor-teacher in each church is not overwhelmed with all of the responsibilities of keeping a church open.
- 3. 1Corinthians 12:1, "Now concerning spiritual gifts brethren, I do not want you to be ignorant." This emphasizes the importance of epistemological rehabilitation.
- 4. 1Corinthians 12:4, "There are a variety of spiritual gifts, but the same Holy Spirit."
 - a. The source of spiritual gifts is the sovereignty of God the Holy Spirit, who gives the believer his gift at salvation on the basis of HIS decision, not ours. Our spiritual gift is a matter of the wisdom of the Holy Spirit; it is not a matter of any personal merit. We do not acquire, attain, earn, or deserve our spiritual gift. In fact, we would not even know what to order if we had a choice. Our lifestyle or our good and bad points do not enter into the equation.
 - b. All spiritual gifts depend upon two factors for their effective function.
 - (1) The filling of the Spirit, or residence inside your very own palace, the divine dynasphere.
 - (2) Momentum, or spiritual growth, from perception, metabolization, and application of Bible doctrine. This is called epistemological rehabilitation or cognition of doctrine.
- 5. 1Corinthians 12:5, "There are a variety of ministries [services], but the same Lord." There are many different kinds of Christian service, and many

opportunities for Christian service. All believers are serving the same Lord, but all believers do not serve in the same way.

6. 1Corinthians 12:6-7, "There are different kinds of activities [or impact or effects], but the same God works all of them in all persons. Furthermore, to each of us is given the manifestation of the Spirit for the common good [team, body of Christ]." The manifestation of the Spirit in view here is in perception, in virtue, and in spiritual gifts. Every spiritual gift contributes to the common good of the body of Christ. The common good is not socialism or Marxism. No one gift is more important than another.
7. 1Corinthians 12:8-10, "To one there is given through the Spirit the gift of wisdom, to another the gift of knowledge by the same Spirit, to another the gift of faith by the same Spirit, to another the gifts of healing by means of the same Spirit, to another the gift of miracles, to another prophecy, to another discerning spirits, to another the gift of tongues, to another interpretation of tongues." The spiritual gifts listed are all temporary. They were mentioned because many had been abused in the local church at Corinth.
8. There is inequality of believers and of the gifts that they have.
9. 1Corinthians 12:11, "All these spiritual gifts are the work of one and the same Spirit; He gives them to each believer just as He determines."
10. The concept of one body, 1Corinthians 12:12, "For even as the body is one [one royal family] and has many parts [spiritual gifts], and all the parts of the body, though they are many, are one body, so also is the Christ."
 - a. Certain parts of the human body are prominent; others are hidden. So it is with spiritual gifts; some are obscure, others are obvious.
 - b. The baptism of the Spirit at salvation entered every believer in union with Christ, and made us all members of the royal family of God.
11. How did we become royal family? 1Corinthians 12:13, "For by means of one Spirit we were all baptized [baptism of the Holy Spirit] into one body, whether Jews or Greeks [no racial discrimination], whether slaves or free [no social distinctions], and all were made [caused] to drink one Spirit."
 - a. There are no human viewpoint distinctions. There is no racial discrimination or social distinctions. Once you believe in Jesus Christ, you must regard yourself as a person, having no superiority or inferiority complex. You are a member of the royal family with equal privilege and equal opportunity. You are arrogant, if you are preoccupied with yourself in terms of inferiority or superiority.
 - b. Drinking illustrates faith in Christ at salvation, the time when the baptism of the Spirit occurs. All kinds of people can drink, but the drinking process is the same for all. Drinking is a non-meritorious procedure which everyone can do. So also, faith is common to all members of the human race as a non-meritorious system of perception.
 - c. "Drinking of One Spirit" is the fulfillment of our Lord's invitation on the last day of the Feast of Tabernacles in John 7:37-39, "Now on the last day, the great day of the feast [Tabernacles], Jesus stood up and shouted saying, 'If any person is thirsty, let him come to me and drink.

He who believes in Me, as the Scripture has said, "Streams of living water shall flow from within him." But this He spoke about the Spirit, whom those who believed in Him were later to receive. For the Spirit was not yet given, because Christ was not yet glorified."

- d. So in a passage about spiritual gifts, it is fitting that drinking should be used as analogous to faith in our Lord Jesus Christ, in which moment we receive our spiritual gift.
12. 1Corinthians 12:14, "Now the body [royal family] is made up not of one part, but of many parts [spiritual gifts]." The body is a unity but it has many parts.
- I. The Abuse of Spiritual Gifts, 1Corinthians 12:15-21.
1. There are two abuses of spiritual gifts.
 - a. The attempt to perpetuate temporary gifts of the pre-Canon period into the post-Canon era. Many times people have tried to perpetuate into the post-Canon period some temporary spiritual gift, like healing, miracles, tongues, or the interpretation of tongues. That's an abuse of spiritual gifts.
 - b. The second problem is that of arrogance or inferiority. Many believers are arrogant because their spiritual gift is more obvious in its function. Others are in a terrible state of inferiority, thinking that because their spiritual gift is not obvious and doesn't function in front of people, they are second-class Christians. But there's no such thing as a second-class Christian.
 2. 1Corinthians 12:15-21 describes this abuse. This is a part of the dissertation on the body of Christ, the royal family of God, in which distinctions are made only where our spiritual gifts are concerned. Remember that when it comes to our privileges and opportunities, we all have equal privileges and equal opportunities from our portfolio of invisible assets.
 3. 1Corinthians 12:15, "If the foot should say, 'Because I am not the hand, I do not belong to the body,' it would not, for that reason, cease to be a part of the body would it?"
 - a. Brother foot had an inconspicuous gift. Brother hand had a conspicuous, spectacular gift. The foot is hidden; the hand is out in the open and seen by all.
 - b. Brother hand may disparage brother foot, and tell him that he is not really living the Christian life unless he has the same gift or gifts as brother hand has.
 - c. Some people have an inferiority complex because their spiritual gift isn't spectacular. Some who have spectacular spiritual gifts suggest and imply that they are greater believers because they have this gift. Behind all this is the erroneous assumption that you earn, deserve, or merit your spiritual gift. In reality, it is the wisdom of God the Holy Spirit.
 - d. Spiritual gifts are not issued on the basis of spiritual growth or spiritual advance. Those with less spectacular gifts are not spiritually inferior to those with an ostentatious gift.
 - e. This passage was to correct the abuse resulting from Corinthian

arrogance which said, in effect, "you're not really saved until you speak in tongues." Or, "you're not really saved until you exercise some spectacular and emotional function in life."

- f. The royal family of God, when it comes to spiritual gifts, is a team. Each part is necessary. So whether you are a lady or a gentleman, you are important in the royal family of God. Your spiritual gift is your position on the team. It was sovereignly bestowed to you by God the Holy Spirit at salvation, and your spiritual gift is just as important as anyone else's.
 - g. The different spiritual gifts generally fall into just these two categories, foot or hand. The foot represents the gifts not so obvious, the behind-the-scenes gifts, like the gift of helps or service. The hand represents the spectacular gifts. Among the temporary gifts, these would have been tongues, the interpretation of tongues, healing, and miracles. These were prominent, dominant, and well-known, along with the gifts of apostleship and prophecy. But the many behind-the-scenes gifts are just as important for the modus operandi of the royal family.
 - h. If you as a believer have an inferiority complex, there is either something vitally wrong with your understanding of doctrine or with your function in your experience. There is no place for an inferiority complex!
 - i. On the other "hand," those with spectacular gifts are no better than those with hidden gifts. You're not more spiritual because you have a spectacular gift. An evangelist, especially one well-known, is often thought to be deeply spiritual and far greater than others. But this is not necessarily true. The same is true of a pastor-teacher. Neither the pastor or evangelist is necessarily any better as a Christian than anyone else. What differentiates them is simply that their spiritual gifts are exercised in public, while other believers' spiritual gifts are exercised in private. The actual spiritual advance of any believer really belongs to the privacy of his priesthood; it is really no one else's business. Every believer must live his own life as unto the Lord and before the Lord.
 - j. So the only differences among believers are determined by their spiritual gift. Spiritual gifts have nothing to do with the natural inferiorities or superiorities that are assigned to race, to social, business, professional, or academic life, to athletic ability, to personality, or to human attractiveness or ugliness.
 - k. Conclusion: you are just as much a part of the body of Christ if your spiritual gift is exercised in private!
4. Verse 16 brings in two other factors to repeat the idea, going from parts of the body to parts of the face. "And if the ear should say, 'Because I am not the eye, I do not belong to the body,' it would not, for that reason, cease to be a part of the body would it?" The whole Julio-Claudia line had ears sticking out from the head; they were very unattractive. The eyes, on the

other hand, were generally very beautiful or attractive.

- a. The ear refers to the congregational gifts, in contrast to the communication gifts. The use of the ear is very appropriate as a reference to the congregation. For no one ever grows spiritually without listening to Bible teaching.
 - b. Since the ear is generally unnoticed, it refers to the various unseen congregational gifts, like the gift of helps or the gift of mercy. These hidden gifts are very important.
 - c. The eye represents the communication gifts, like pastor- teacher or evangelist. While speaking, the communicator must look you in the eye. Again, the use of the eye is very appropriate. For by looking, the communicator can easily gauge the response to his message.
 - d. The point is that many believers develop an inferiority complex and arrogant dissatisfaction because they do not have a communication gift. Timothy even faced this problem with certain women in his congregation.
 - e. Spiritual gifts do not determine the status of experiential sanctification. Experiential sanctification, or the spiritual life, has two concepts, absolute and relative.
 - (1) The absolute concept is being filled with the Spirit or life in the divine dynasphere, versus being carnal in cosmic one or two.
 - (2) The relative concept is the stage of your spiritual growth or retrogression.
 - f. Those believers with communication gifts are not superior to those believers with non-communication gifts. Those with communication gifts do have superior authority which is built into the gift. But their superior authority does not imply a superior spiritual life.
 - g. The superior spiritual life results from consistent residence inside the divine dynasphere, under the enabling power of the Spirit, and momentum from metabolized doctrine.
5. Verse 17, "If the whole body were an eye, where would the hearing be? If the whole body were an ear, where would the sense of smell be?"
- a. In other words, if everyone had communication gifts, believers could not listen and learn doctrine. Hence, the royal family of God would be composed of spiritual morons.
 - b. Furthermore, if everyone had communication gifts, the royal family would be in a state of inordinate competition. There would be no authority for teaching Bible doctrine, and therefore no function of operation Z at gate #4 of the divine dynasphere.
 - c. The sense of smell refers to the non-spectacular action gifts, such as service, helps, mercy, and giving, which in their function are almost evanescent. But these are just as important as the spectacular gifts.
 - d. Equality is never an issue with God and the human race. God made us with differences to sustain each other.
 - e. "If we were all males, where would we be?" It is a wonderful thing for there to be males and females.

- f. Mismatches do not change the authority. Even if a woman is smarter than her husband, he still has the authority.
 - g. Inequalities were designed with a purpose; but not for abuse. There is nothing degrading about being a servant or a waiter. There is nothing wrong with some people being servants and some being masters. Equality is a disaster. What if we were all millionaires? We would produce nothing because everyone is retired; and there is no one to hire to get stuff done.
 - h. In reality, we need to have people with different skills and different interests; and this applies in the spiritual realm.
 - i. Each one of us have a place in life and we can enjoy happiness in our lives, in whatever state we find ourselves.
6. Verse 18, "But in fact, God has arranged the parts of the body [distribution of spiritual gifts], every one of them, just as He willed." God has a purpose for all of these parts.
- a. Spiritual gifts are distributed according to the sovereignty of God, not according to the merit of any particular believer.
 - b. There is no excuse for a superiority complex because you have an ostentatious spiritual gift. In fact, a spectacular spiritual gift does not in any way indicate a superior spiritual status.
 - c. There is no excuse for an inferiority complex because you have an obscure spiritual gift. In fact, an obscure spiritual gift, like helps or mercy, does not indicate an inferior spiritual status.
 - d. Whatever spiritual gift we have is a matter of the sovereignty of God. Therefore, we cannot complain about our spiritual gift. It is the will of God, not ours. We did not earn it, deserve it, or work for it. It is strictly the function of the sovereignty of God.
7. The principle of spiritual gifts.
- a. All spiritual gifts are necessary for the function of the body of Christ, and they require faithfulness in the execution of the protocol plan of God for their proper function.
 - b. Some spiritual gifts have to be recognized by the possessor, that is, the communication gifts, because they require extensive training and preparation.
 - c. Other spiritual gifts, however, do not have to be recognized or identified, since they function automatically under spiritual growth.
 - d. All spiritual gifts function in maximum effectiveness under spiritual adulthood, beginning at spiritual self-esteem.
 - e. Regardless of spiritual growth, no spiritual gift can function apart from the filling of the Holy Spirit. Therefore, we have the mandates of Ephesians 5:18 and Galatians 5:16.
 - f. There are two categories of arrogance related to spiritual gifts.
 - (1) The superiority complex because of the possession of a spectacular gift.
 - (2) The inferiority complex because of the possession of an obscure spiritual gift.

- g. Since the Holy Spirit assigned these spiritual gifts at salvation, there is no place for human merit, or assigning any greatness or arrogance to your spiritual gift.
 - h. Under computer assets, every believer still has equal privilege and equal opportunity for the fulfillment of the protocol plan of God and the distribution of his escrow blessings for both time and eternity regardless of whatever spiritual gift he may possess.
8. Verse 19, "In fact, if they were all one part, where would the body be?" All spiritual gifts are necessary for the function of the body of Christ as the royal family of God.
 9. Verse 20, "Now there are many parts [spiritual gifts], but one body." Regardless of spiritual gift, every believer is royal family of God with equal privileges and equal opportunities under his portfolio of invisible assets. The only differences are personnel differences, the third category of assets in the portfolio of invisible assets.
 10. Verse 21 takes up the case of brother eye with the gift of pastor-teacher and brother hand, who has some obvious gift such as administrative leadership. "The eye cannot say to the hand, 'I do not need you!' And the head [Jesus Christ] cannot say to the feet, 'I do not need you!'"
 - a. In other words, no pastor is an island to himself. No pastor can function effectively in the communication of Bible doctrine without the function of administrative gifts.
 - b. The last half of verse 21 is really something. The head refers to our Lord Jesus Christ, as in Ephesians 1:22, 4:15, 5:23, and Colossians 1:18.
 - c. The feet here refers to the invisible or non-spectacular gifts, such as the gifts of service, helps, giving, showing mercy. Even Jesus Christ cannot say to the least of all spiritual gifts "I do not need you!" He cannot say to any part of the body, "I do not need you!" Therefore, every spiritual gift has significance in the body of Christ.
 - d. God has a purpose for each one of us.
 11. 1Corinthians 12:22-25 teaches the importance of obscure spiritual gifts. Verse 26-27 teaches the importance of teamwork in spiritual gifts. Verse 28-30 teaches the perspective of spiritual gifts. Verse 31 is a transitional verse into the doctrine of Virtue-Love, as the answer to any apparent inequalities in spiritual gifts.
- J. Questions About Spiritual Gifts.
1. What happens to the male believer who has the gift of pastor- teacher and does not identify it or recognize it? Surely there are more men who have this gift than are functioning in churches or on the mission field or in some Bible teaching situation. Answer: This believer functions without a spiritual gift. If he doesn't recognize his gift of pastor-teacher in his own life, that means there is no other spiritual gift under which he can function. God replaces him with another male believer who has not only identified his gift, but has spent the necessary years in preparation for the function of this communication gift.
 2. What happens to the carnal Christian? Obviously his spiritual gift does not

function. Answer: The carnal Christian loses the blessing and the production associated with that gift. He spends a lifetime in self-induced misery related to the law of volitional responsibility, plus he suffers under the three categories of divine discipline: warning, intensive, and dying discipline.

3. When does the spiritual gift begin to function? Answer: When the believer has momentum in the protocol plan of God. Maximum function occurs in spiritual adulthood. It requires the filling of the Spirit and spiritual growth from the perception of Bible doctrine. The communication and administrative gifts require identification. But the obscure gifts, by and large, function without identification.
4. What happens when the believer does not function under his spiritual gift? Answer: He is replaced by a believer who has the same or a similar spiritual gift.

The Doctrine of Suffering (by R. B. Thieme, Jr.)

- A. The general causes for suffering in life - believers and unbelievers.
1. Loss of health, wealth, property, money, loved ones, or anything that you value.
 2. Suffering from people. It's a crowded world. This includes gossip, ostracism, persecution, violence, crime, warfare. You can relate just about any kind of suffering to people. They don't cause it all.
 3. Privation - hunger, thirst, cold, heat, storm, earthquake and other natural disasters, accidents in any variety. Great suffering in Africa, India and Asia. Sometimes this is as simple as lack of food and lack of water.
 4. Suffering from the administration of law - mostly to criminals. This punishment is used as a restrainer of crime.
 5. Social suffering like boredom, loneliness.
 6. Mental suffering - from mental attitude sins, pride, arrogance, jealousy, hatred, bitterness, guilt reaction, neurosis or psychosis, worry, anxiety, fear, etc.
 7. Suffering from rejection of authority. This includes rejection of authority in love. When the woman rejects the authority of a man she suffers. Divorce or separation. Failure in adulthood because of rejection of authority in childhood. Being fired from a job because of rejection of authority. Dishonorable discharge from the military; being cut from a team; being expelled from school.
 8. Suffering from reversionism resulting in reaping what you sow.
- B. Basic categories of suffering.
1. In time; For time, we now begin to break up into the categories of the human race. The human race is divided into two categories by John 3:36, believers in Jesus Christ and rejecters of Jesus Christ. The unbeliever suffers in time for rejection of the laws of divine establishment. He suffers through reversionism and other factors of self-induced misery. The believer also suffers in time.
 2. In eternity. In eternity the unbeliever suffers forever the most intense of all sufferings, the lake of fire forever - Revelation 20:12-15.
 3. There will be no suffering for the believer in eternity - Revelation 21:4. There is not even embarrassment in eternity. Some pastors use this as a lever to get you to do something. There will be no regrets in eternity. Otherwise, all of us would have regrets in eternity.
- C. The premise for Christian suffering.
1. All suffering is designed for blessing - 1Peter 1:7,8; 4:14.
 2. The exception is divine discipline - Hebrews 12:6, for carnality and for reversionism.
 3. The exception is removed - 1Corinthians 11:31 - for carnality: rebound; for reversionism: recovery through the consistent function of GAP.
 4. Cursing is therefore turned to blessing - Romans 8:28. So the premise: All

suffering is designed for blessing. The exception is divine discipline. Exception removed: the result is cursing turned to blessing.

5. Carnality is not using rebound; and reversionism occurs when carnality is continued for a period of time.

D. The categories of Christian suffering. There are two types of Christian suffering: a) Disciplinary suffering, called deserved; b) Suffering for blessing, called undeserved. There are ten categories of deserved [disciplinary] suffering:

1. Suffering from the justice of God. Suffering from divine discipline [deserved] - Hebrews 12:6. This is the only way God can express His love to the carnal or reversionistic believer. For carnality - Psalm 38; for reversionism - Ecclesiastes. Psalm 38 was written by David after operation Bathsheba. He was a supergrace believer and he stayed a supergrace believer. What he did with Bathsheba was carnality, not reversionism. So he suffered a lot of discipline. In Psalm 38 he got around to rebounding which is how he broke out of carnality. This is a perfect illustration of divine discipline to a supergrace believer for his carnality. Suffering for reversionism is under a different system. There is warning discipline, sharp pains to let you know that something is not right. "Behold, I stand at the door and knock." If that doesn't work there is intense discipline. Then if that doesn't work there is dying discipline - a horrible death. The entire book of Ecclesiastes is a perfect illustration of this type of discipline.
2. Suffering by association. Indirect suffering from the justice of God. One has to be carnal, one has to be reversionistic, or both has to be reversionistic, or both have to be carnal. You cannot disassociate from husband or wife (or children). The key is to disassociate with a problem crowd to reduce your suffering. This is a principle found in 1Corinthians 12:26; Romans 14:7, illustrated by 1Samuel 21.
3. Suffering caused by having the wrong (erroneous) priorities - again two illustrations: Ecclesiastes and Song of Solomon. If doctrine is not your #1 priority, then you are going to suffer.
4. Suffering from guilt complex. This is isolated from other mental attitude sins which also cause suffering because a guilt complex is compounded suffering that you bring on yourself by reacting to your own failures - major source of suffering for the Christian. A guilt complex is the dumbest thing in the world. No need for it, if you have 3 or 4 doctrines in your soul. Some churches let you confess your sins publically, so you stand up and unburden yourself. That is insane to let people stand up and confess their sins. 1Timothy 1:5,6,19,20; 3:9; 4:1,2; Titus 1:15.
5. Suffering through national disaster, which is always discipline to the nation. We suffer to a greater or less degree. Five cycles - Leviticus 26. Illustrations - Isaiah 33, 59; book of Hosea. You may be advancing, but if your nation is under discipline, then you will be a hurt as a part of it (you will be delivered, but there will be suffering in the crisis for you). People used to be required to take a course on the Constitution. People know Marist doctrine; but they do not know that they have the greatest form of government from the

beginning.

6. Suffering from rejecting the principle of right man, right woman. This is the type of suffering that can continue for the rest of one's life because he has married the wrong person. It can be suffering for blessing or suffering for cursing: doctrine or carnality and reversionism. Ezekiel 16,23; Jeremiah 12:7; 15:7-12, 17,18. We can reject the doctrine and marry the wrong person; or we can marry the right person, but we lack the capacity. Some of you single types can hardly wait to get married; and you can hardly disguise the fact. Some of you need to scamper out of your hole, get some doctrine; and then go scamper back into their little hole. Let me give you an historical example. A lady sees two hippie types working on the parking lot, digging. She runs out and tells them to cut their hair because the Colonel does not like long hair. Miss Impudence who has the gall to go out and express her weirdoism. Another church claims to be associated with Berachah and Bob would never claim them. The password is no longer Berachah; the counter sign is drop dead.
 7. Suffering from failure to isolate sin [chain sinning] or we suffer by reacting to a sin committed by someone else. You cannot afford to react to someone else's pomposity or jealousy or gossiping; life is too short. Hebrews 12:15.
 8. Suffering from temporary loss of grace norms [when you get into legalism] - Jeremiah 2:24,25.
 9. Suffering from historical disaster, war and revolution are two illustrations.
 10. Suffering from reversionism - Psalm 77.
- E. There are ten categories of suffering for blessing [undeserved suffering].
1. We often suffer to glorify God in the angelic conflict. There are other types of suffering for blessing that are related to it. Job; Luke 15:20,21; 1Peter 1:12; 3:17. This is a noble and honourable type of pressure.
 2. Suffering to learn obedience and self-discipline - Hebrews 5:8. Our Lord Jesus Christ put Himself under discipline - Philippians 2:8. All of you should get a good kick in the teeth when you do not deserve it. Even if this comes from legitimate authority. Authority can be abusive, but this is the only system which allows us to live with freedom. When parents exercise authority, they teach their children orientation to life. School was a place where authority used to be taught. Sometimes the older kids teach some authority to the younger ones. What is wrong with football today is the lack of authority orientation.
 3. Suffering to demonstrate the sufficiency of grace -2Corinthians 12:1-10.
 4. Suffering to eliminate the occupational hazard of pride and arrogance, and to relate it to the sufficiency of grace. You can never become an arrogant person without suffering horribly. If the purpose of the suffering is to eliminate arrogance it is suffering for blessing - 2Corinthians 11:24-33; 12:1-10.
 5. Suffering to develop faith-rest technique - enough faith to function in the faith-rest technique. You must have pressure for any kind of development.

The trigger mechanism by which you apply doctrine in your soul to experience is faith, faith-rest; and it has to be developed, it has to be strong - 1Peter 1:7,8.

6. Suffering to accelerate the construction of the edification complex of the soul and to enter into the supergrace status - James 1:1-6.
 7. Suffering as a means of witnessing for Christ - 2Corinthians 3 & 4. Undeserved suffering + us being ambassadors for Christ.
 8. Sometimes suffering is very specialized. You suffer a special type of suffering ahead of someone else, using doctrine all the way, in order to be able to help some weaker believer when they go through the same thing. This is a specialized type of suffering in which God uses some stronger believers to encourage weaker believers - 2Corinthians 1:3-5.
 9. Suffering to learn the value of Bible doctrine. This is for the silly person who won't come to doctrine until he has tried everything else and then says nothing else works so he might as well try doctrine. Psalm 119:67,68,71. Some people in the congregation have tried the outside world and have tried going to other churches.
 10. Suffering for the advance and impact of doctrine - 2Timothy 1:12-14.
- F. The concept of family suffering.
1. Scripture for family suffering: Exodus 20:4-6; Deuteronomy 5:8-10.
 2. The four-generation curse is specifically enumerated in two other passages - Exodus 34:3-7; Numbers 14:8 - where a curse in one generation goes down to the next, and the next, and the next. If you repeat the sins of your parents, this continues.
 3. There is an entire chapter on the mechanics of this curse - Proverbs 30:11-17.
 4. The law of culpability - Proverbs 24:16. You are never included in the discipline of the next generation unless you become culpable under the same principle.
 5. The problem of children. This includes two basic principles:
 - a. Fairness toward children - Deuteronomy 21:15-17;
 - b. If bona fide discipline in the home fails, and occasionally it does, then the Bible says that when those children step out of line as teenagers they should be executed - Deuteronomy 21:18-22. This is how we avoid historical disaster with a bad generation. This could use some updated application. Such teens can become a liability to society.
 6. Doctrine breaks the four-generation curse. This is a combination of four verses: Psalm 100:5; Deuteronomy 7:9; 6:6-13; 11:18-21, in that order. After the four generations, the slate is wiped clean. But temptation and weakness does not mean culpability. Deuteronomy 24:16 tells us that it can skip over a generation. Bob has done a series on family suffering in the past.
 7. The children's gimmick - Jeremiah 31:15; Number 14:31. This is where the parents suffer because they use their children as an excuse. They used their children as an excuse not to enter the land even though God promised them

to enter the land. People today use their children as an excuse not to come to Bible class. That means family suffering. Whenever you use your children as an excuse not to do something that is commanded by the Word you are going to produce suffering in your life. Children also use their parents as an excuse as well.

8. The triumph of children with doctrine. It is possible that every category of suffering enumerated in the first six points can be eliminated by children moving to supergrace before they become adults. This was the case in Lamentations 3:21-31. This I call to mind for I have hope; your compassions are new ever morning. Great is the integrity of God.

G. The concept of economic suffering. When there is freedom in the economy and runs its normal course of supply and demand of free enterprise you are going to have periodic depression. The doctrine is that depression is an enema that eliminates the unfit people in a nation. A nation is weakened by not destroying what is weak from time to time. A house gets dirty if you don't clean it; a nation gets weak if certain types of natural disaster, like economic depression, do not come along and eliminate the weak. It has nothing to do with race or any other factor, it has to do with the law that if you do not have a periodic depression then your nation will eventually be so weak that it will destroy itself. Welfare is a weakener of a nation.

1. Inflation is a part of the fourth cycle of discipline - Leviticus 26:26.
2. Since depression should be a periodic thing the importance of solvency in a depression is the subject of Genesis 41. All believers with doctrine should be hooked up with solvency. We should have more assets than debt.
3. Depression also strengthens spiritually for it acts as a test for the faith-rest technique especially for advancing believers- Genesis 12:10; 1Peter 1:7,8.
4. Doctrine resident in the soul is the answer to depression rather than money in the pocket - 2Chronicles 20:9.
5. Divine viewpoint is necessary to survive economic disaster - Psalm 33:17-20. Welfare and the welfare state contributes to national arrogance. No guarantee income is going to stave off economic disaster. Our educational system in TX is at an all-time low. People cannot pass the simplest of tests. Society requires competition. We are asking for one of the greatest economic disasters in history. It has nothing to do with race or your background. It is honorable to work, no matter what kind of work it is. Charity is not evil; welfare is. The only thing that will stave off a depression is war. But a depression means that many will have to work hard for low wages and they will suffer under that. Divine viewpoint is necessary to survive.
6. Depression is a part of divine discipline both to the nation and the individual reversionist under the influence of evil - Psalm 105:16; Jeremiah 11:22.
7. False teaching in time of depression intensifies that depression. Government try to use their authority and power to stave off these things; an economic depression is designed to remove the weak. Just like those animals who trek over a long distance. The weak members of the group will be eaten on the way. Herd animals depend upon the speed and strength

and wiles. A nation is destroyed by its weak (this does not eliminate the concept of charity; what is not commanded is the welfare state where people who can work do not, but sit at home and collect a check. Sometimes people have to die in order for a nation to move ahead. This is a divine law. - Jeremiah 14:13-16,18.

8. God protects the supergrace believer in depression. - Job 5:20; Romans 8:35.
 9. Bible doctrine resident in the soul is the solution to depression. Consequently, advance to supergrace restores the economy. A growing pivot is the solution - Isaiah 37:30,31.
- H. God can only demonstrate His love to the believers through suffering in time - 1Peter 4:14,16. Whatever suffering is going to come to you it will only occur in phase two, time. Phase three, eternity, is minus suffering. 1Peter 4:14–16 Love demonstrates through suffering. Divine provision for suffering is greater than anything in life.
1. There is no suffering for believers in eternity - Revelation 21:4.
 2. Furthermore, there is no suffering too great for the plan of God. The plan of God can meet any suffering in life.
 3. Divine provision for suffering is greater than any pressure of life.
 4. Supergrace is the status in which to experience this principle. You are fully prepared for suffering in supergrace; you are not prepared for suffering until supergrace.
 5. The supergrace believer is qualified through doctrine resident in the soul to weather any storm of life.
- I. The unique sufferings of the Lord Jesus Christ on the cross - Isaiah 53. Since Jesus Christ reached supergrace at a very early age obviously all of the suffering that he had was suffering for blessing. He was perfect, born minus the old sin nature, minus the imputation of Adam's sin. He lived a life of perfection - doctrine of impeccability. All of the suffering that came to Him was undeserved, for blessing. But the intensification of suffering when He reached the cross was absolutely unique. Christ is unique; His sufferings are unique.
- J. A special category of suffering for the pastor teacher (which was for the prophet in the past).
1. To perpetuate occupation with Christ. Without that, many occupational hazards. 2Tim. 2:8
 2. Suffering necessary for the pastor to teach it. 2Tim. 2:9
 3. To recognize grace objectives. 2Tim. 2:10
- K. Suffering for the ultra super grace believer. A mantle for undeserved suffering. It is called fellowship with His sufferings. Philippians 3:10
- L. Suffering as related to being a mature believer. Romans 8:19–30

Doctrine of Suffering (2) by R. B. Thieme, Jr.

Ephesians 193-202, 1/12/86; Ephesians 237-238, 3/13-14/86; 11/4-6/75

A. Introduction.

1. Suffering acts as a guardian or parent in life.
 - a. Suffering plays an important role in the life of adult homo sapien whether he's a believer or an unbeliever. What our parents did for us in childhood, suffering does for us as adults in the school of hard knocks. God has given us suffering as a parent for the rest of our lives.
 - b. The disciplines and restraints of childhood imposed by our parents are now replaced by the disciplines and restraints of suffering, replacing the role of parents in our lives.
 - c. Suffering is a warning that we're doing it wrong, or it is a means of greater blessing. Parents don't always spank; they also give us things. They both discipline and give blessing. So also, God has provided for the entire human race the parent of suffering after we leave home. The only restraint some people have after they leave home is the suffering that results from their bad decisions.
 - d. Therefore, suffering is a guardian, a parent, a referee that always makes good calls. Suffering is not a blind umpire! Suffering is an authority designed to challenge the believer to grow in grace by the proper utilization of his portfolio of invisible assets in the fulfillment of the protocol plan of God.
 - e. While suffering is a restrainer in life, as in punitive preventative suffering, it plays a major role in accelerating our momentum to spiritual adulthood.
 - f. Suffering for blessing is another guarantee from God that the believer can and does fulfill the protocol plan of God by advancing to spiritual maturity.
 - g. Suffering for blessing becomes a major system for good and for the glorification of God.
 - h. As a guardian in our life, suffering is designed by God for our good because it does two things.
 - (1) It restrains us from sin, human good, and evil, just as our parents restrained us.
 - (2) It challenges us to advance in the plan of God, just as our parents challenged us to grow up when we were under their control.
2. Suffering is used as a measurement of life.
 - a. Suffering never leaves the Christian as it found him. As a result of suffering, we are either the better or the worse for it. When you suffer, you will never be the same again.
 - b. If, during suffering, the believer reacts through arrogance, bitterness, vindictiveness, self-pity, or implacability, he becomes a loser and starts to go backward. He is set back in his spiritual life and in his life in general. In other words, you cannot afford to react to suffering.

Respond, don't react! This requires doctrine.

- c. If, during suffering, the believer responds through the application of metabolized doctrine and occupation with the person of Christ, he eventually advances to the point of becoming a winner. We forget what is behind (our failures) and convert our sufferings into blessings through rebound, the three stages of the faith-rest drill, hope 2 and hope 3, and spiritual self-esteem. Then we will be the better for it and will advance to maturity. We'll be oriented to reality. The greatest converter of suffering into blessing is spiritual self-esteem.
 - d. No one stands still under pressure. You either move forward or retrogress.
3. Suffering for Blessing Rationale.
- a. For the believer who is living inside the palace, his own operational divine dynasphere, under the enabling power of the Holy Spirit and with momentum from metabolized doctrine, all suffering is designed for blessing. In other words, if you're in your palace functioning in its gates when the suffering hits, it is designed for your blessing. So while in fellowship in your palace, any suffering that comes to you is designed for your blessing, for your wisdom, for the function of your common sense, and for the correct application of doctrine to a situation.
 - b. Outside the divine dynasphere, all suffering is designed for blessing on a limited scale; i.e., to bring you back to reality, to bring you to the point of rebound, to bring you to the point of recovery, and to show you that your scale of values is wrong and you must change your priorities.
 - c. So whatever suffering comes into your life, it is designed for blessing. Whether blessing is accrued or not depends on certain factors in your life.
 - d. Punitive suffering originates from the believer's negative volition toward doctrine and his accumulated bad decisions related to sin and evil. But punitive suffering is resolved by the rebound technique. All suffering left over after rebound is designed for blessing. This is why God adjusts the suffering for you after rebound. The suffering may be cut down since what you brought on yourself was more than you could handle. But God reduces the suffering so you can handle it, for God never puts on you more suffering than you can bear. Sometimes the suffering may be eliminated altogether.
 - e. There are two doctrinal applications from punitive suffering.
 - (1) The resistance of temptation; often the restraint of punishment from punitive preventative suffering.
 - (2) Rebound when the sin occurs.
 - (3) These are the two major motivations for blessing in either avoiding or recovering from sin under the principle that all suffering is designed for blessing.
 - f. Unchecked by rebound, self-induced misery from the law of volitional

responsibility is parlayed into divine discipline under three categories: warning, intensive, and dying.

- g. All suffering designed for blessing in spiritual adulthood falls into three categories to match the three stages of spiritual adulthood.
 - (1) Providential preventative suffering for the believer in spiritual self-esteem.
 - (2) Momentum testing for the believer in spiritual autonomy.
 - (3) Evidence testing for the believer in spiritual maturity.
 - h. Furthermore, all suffering for blessing is designed by God for the believer's advance to spiritual maturity and the glorification of God. Suffering for blessing is always designed to advance you by putting muscle on your spiritual life.
 - i. God never gives the believer more suffering than he can bear. 1Corinthians 10:13, "No testing has overtaken you but such as is common to mankind. Moreover, God is faithful, who will not permit you to be tested beyond what you are able [capable of handling], but with the testing, He will also provide a way out, so that you may be able to endure it."
 - j. When your suffering is more than you can bear, the origin is your own volition, never the sovereignty of God.
 - k. The believer, through bad decisions from a position of weakness, piles on himself more suffering than he can bear. No one else can do this to us except ourselves.
 - l. God never gives us more suffering than we can handle. So what God does not remove He intends for us to bear, to endure, to handle, and to solve with doctrine.
 - m. This means that only the believer who resists, rejects, or reacts to doctrine puts himself through the law of volitional responsibility to the point where he cannot bear the suffering.
 - n. Since there is no suffering for the believer in the eternal state (Rev 21:4), God can only bless the believer through suffering now in time.
 - o. There is no suffering too great for the plan of God to resolve.
 - p. Therefore, all problems of suffering are resolved in the mechanics of the protocol plan of God with its problem solving devices and its solutions accumulated from Bible doctrine.
 - q. Cognition of divine provision in our portfolio of invisible assets plus the mechanics built into the protocol plan of God are far greater than any suffering, pressure, or disaster in life.
- B. There are five categories of suffering in the spiritual life.
- 1. Punitive Suffering
 - a. The law of volitional responsibility.
 - b. Divine discipline.
 - 2. Suffering for Blessing
 - a. Providential preventative suffering.
 - b. Momentum testing.
 - c. Evidence testing.

C. The Law of Volitional Responsibility.

1. Introduction

- a. This is the most common and the first cause for human suffering in general, and it is a specific cause of suffering for believers. Our emphasis here is on believers only.
- b. Every human being must take the responsibility for his own decisions and his own actions in life. You must understand that you can never blame others for your misery, your unhappiness, and your suffering. You take full responsibility yourself, based on your own wrong decisions related to your associations, activities, motives, and functions in life.
- c. Human volition is the source of personal sins, human good, and evil. In God's plan for your life, sin, human good, and evil are all verboten and absolutely rejected. But it is inevitable that throughout all our life as a Christian we will sin, perform human good, and fail in evil. Volition is the cause for sin even in insanity, neurosis, psychosis and sociopathic behavior.
- d. Therefore, this category of suffering deals with the natural consequences of sin, human good, evil, and bad judgment in our lives.
- e. At salvation all sins were judged at the cross. Yet all our sins have natural consequences in life, for which the individual who commits them must take full responsibility. We must always link consequences with bad decisions rather than blaming someone else. A short trip to unhappiness is to always blame others for your problems, not seeing them as a result of your bad decisions.
- f. The innocent often suffer with the guilty, being associated with someone else who made a bad decision. Galatians 6:7 states the law of volitional responsibility: "Be not deceived; God cannot be mocked. Whatever a man sows, this he will also reap."
- g. Volition and decision are the source of both sins of ignorance and sins of cognizance. Therefore each person must be held responsible for his own decisions, whether he understands their category or their consequences.
- h. The consequences are generally classified as self-induced misery, self-imposed misery, and self-indulged misery.
- i. Under the law of volitional responsibility, the believer inflicts on himself unbearable suffering from the following categories:
 - (1) Personal sins.
 - (2) Function of human good.
 - (3) Function of evil.
 - (4) Function of moral or immoral degeneracy.
 - (5) Living in cosmic one, "grieving the Spirit."
 - (6) Living in cosmic two, "quenching the Spirit."
 - (7) Lack of common sense and bad judgment.
 - (8) Subjective arrogance, the overestimation of your own abilities,

or failing to see yourself in the light of reality.

- j. Both believer and unbeliever function under the law of volitional responsibility not only from sin, but also from the violation of the laws of divine establishment, which are the operational laws for the entire human race within the framework of a national entity. There is intense suffering from violating the sacredness of life, property, and privacy in criminal acts. There is also suffering from rejection of responsibilities related to your nation; e.g., being a draft dodger.
 - k. A lot of suffering comes to Christians because they are confused, lack Bible doctrine, and are ignorant about many true principles in life. If you are suffering from your wrong decisions, no prayer in the world can help you. You must go to the solutions found in the Word of God.
 - l. Many wrong decisions come from arrogance. To protect us from this, God has provided parents, pastor-teachers, coaches, bosses, and all other forms of authority.
 - m. Many wrong decisions result in mental illnesses such as psychosis, neurosis, and sociopathic behavior among believers.
 - n. Man is naturally a fool since the Fall. This is proved by the tremendous amount of suffering experienced throughout all generations of human history. We've all born with genetic handicaps and flaws; we acquire environmental and volitional handicaps and flaws. This all adds up to the first cause for suffering.
 - o. Although genetical and environmental flaws are often blamed for mental illnesses, all too often the cause is locked-in arrogance which can cause a tremendous amount of self-induced misery and trouble.
 - p. Many wrong decisions from a position of weakness result in mental illness, which is acquired from arrogance, self-centeredness, selfishness, self-righteousness, and the practice of making thousands of wrong decisions.
 - q. Man manufactures his own problems and resultant suffering. God manufactures solutions and blessings in the midst of suffering. Only God has provided three systems to turn cursing into blessing.
2. Ways to Make Yourself Miserable under the Law of Volitional Responsibility.
- a. The law of volitional responsibility applies to four categories of your life: thinking, motivation, decision, and action.
 - b. Negative or wrong thinking is self-imposed misery. Negative thinking includes all wrong mental attitudes, all forms of arrogance, everything by which you react to life in your thinking.
 - c. Negative or wrong motivation is also self-imposed misery. So by wrong thinking and wrong motivation, we enter into self-imposed misery long before we make any decisions that cause self-induced misery.
 - d. Negative or wrong decisions is self-induced misery.
 - e. Negative or wrong actions is classified in two ways.
 - (1) Deliberate wrong actions which bring self-induced misery.
 - (2) Impulsive wrong actions which is self-gratification or self-

- indulged misery.
- f. Since deliberate wrong actions originate from wrong motives and wrong decisions, these cause self-induced misery. Whereas impulsive actions are spontaneous and impetuous; hence, they circumvent motives and decisions and generally fall back to thinking related to lust and self-gratification or related to a locked-in system of arrogance.
 - g. Self-imposed misery is suffering caused by bad thinking and wrong motivation. It is also suffering caused by ignorance of doctrine and resultant self-deception.
 - h. Hosea 8:7, "They who sow to the wind shall also reap the whirlwind." Colossians 3:25, "For he who does wrong will receive the consequences of that wrong which he has done, and there is no partiality [from God]."
 - i. Suffering originating from self obviously follows the policy of wrong thinking, wrong motives, wrong decisions, and wrong actions in life. Sometimes it's a matter of lack of common sense, bad judgment, or not knowing your limitations.
 - j. Good decisions result in blessing from God; bad decisions result in suffering from self: self-imposed, self-induced, and self-indulged.
 - k. So there are four ways to make yourself miserable and to manufacture your own suffering:
 - (1) Negative or wrong thinking: self-imposed misery.
 - (2) Negative or wrong motivation: self-imposed misery.
 - (3) Negative or wrong decisions: self-induced misery.
 - (4) Negative or deliberately wrong actions: self-induced misery.
 - (5) Impulsive wrong actions: self-indulged misery.
 - l. There are at least seven categories of wrong decisions which produce self-induced misery under the law of volitional responsibility.
 - (1) Wrong decisions based on sin.
 - (2) Wrong decisions based on human good.
 - (3) Wrong decisions resulting in evil.
 - (4) Wrong decisions based on erroneous emotions. This is one of the worst reasons to make a decision. For emotions cannot think, cannot rationalize, and have no common sense.
 - (5) Wrong decisions based on bad judgment. This is a very common cause and is due to lack of common sense, total disorientation to life, and not knowing your limitations.
 - (6) Wrong decisions based on lust.
 - (7) Wrong decisions based on false teaching.
 - m. So you see, you can't rebound all these categories. You can't rebound bad judgment. Most who have bad judgment don't even know it anyway.
3. Scriptural Illustrations from Proverbs.
- a. The Book of Proverbs is a composition of good and bad thoughts, motives, decisions, and actions in life. Proverbs teaches the believer

how to live without learning the hard way, i.e., from mistakes and from suffering which is self-induced, self-imposed, and self-indulged.

- b. Most wrong decisions reflect indifference or negative volition toward Bible doctrine, as mentioned in many verses in Proverbs 1 and 8.
- c. Self-induced misery and divine discipline is illustrated by Proverbs 22:8, "He who sows wickedness reaps trouble, and the rod of His punishment will surely come." Galatians 6:7 says the same thing.
- d. Proverbs 2:10-17 teaches good decisions always result from metabolized doctrine, called CHAKMAH or wisdom (the equivalent of the Greek word EPIGNOSIS in the New Testament).
- e. Bad decisions that cause self-induced misery are related to sin; the seven worst sins are stated in Proverbs 6:16-19. Proverbs 11:22, "As a golden ring in a pig's snout, so is a beautiful woman who lacks discretion." A woman can get so carried away with her beauty that she makes a lot of bad decisions in her mental attitude, and so brings on herself self-imposed misery. An ugly woman can do the same thing, but this illustration is more obvious. Proverbs 12:13, "In the transgression of the lips [the sins of your big mouth] is an evil snare [triple-compound discipline], but the righteous will escape this trouble [misery]." Every time you judge, malign, gossip, or run down someone, you have manufactured misery for yourself. The righteous here isn't someone who is perfect, but someone who does not gossip, malign, or judge others. Proverbs 13:20, "He who walks with the wise men will be wise, but the companion of fools will suffer misery." We make good and bad decisions with regard to the people with whom we associate. If you associate with the wrong crowd, you're making a decision that will cause you a tremendous amount of unhappiness! Proverbs 15:17, "Better is a dish of cabbage where love is than a chateau-brian and hatred with it." In other words, you not only choose your food, but you choose your associations. Proverbs 15:33, "Occupation with the Lord [gate #5] is the instruction for wisdom, and before honor comes humility." Good decisions based on humility will eventually lead to honor, to include virtue-love as a problem solving device. Proverbs 16:18, 17:1, 13, 20, 19:8, 15, 16, 19, 23, 25, 20:19, 21:9, 19, 21, 22:8, 23:9, 27-30, 24:17-18, 25:16, 29:1.

D. Suffering from Divine Discipline. See the Doctrine of Divine Discipline. Also see the Doctrine of Preventative Suffering, Point B, Punitive Preventative Suffering.

- 1. If the believer, through the function of his own negative volition, persists in the three categories of the law of volitional responsibility, it is obvious that God will add to it in the three categories of discipline: warning, intensive, and the sin unto death.
- 2. God in His grace provides divine discipline. His divine discipline is motivated by love. When we, through our wrong decisions, put ourselves into a jam, there is no grace or love involved. We hate ourselves whether we know it or not.
- 3. The principle of both warning and intensive discipline is found in Hebrews

12:6, "Whom the Lord loves He disciplines [warning discipline], and He skins alive with a whip every son whom He receives [intensive discipline]." Job 5:17-18, "Behold, happy is the man whom the Lord reproves [warning discipline], and does not despise the discipline [intensive discipline] from EL SHADDAI. He inflicts pain [warning discipline]. He bandages the wound [rebound]. He wounds [intensive discipline], and His hands heal."

4. Warning discipline is taught in Revelation 3:20. The purpose of warning discipline is to remember 1John 1:9 and use rebound. Warning discipline motivates rebound.
 5. Punitive preventative suffering is the same as warning discipline and intensive discipline in restraining sin and motivating rebound.
 6. Intensive discipline is found in Revelation 3:19, "Those who I love I reprimand [warning discipline] and I punish [intensive discipline]. Therefore be zealous [motivation from warning discipline or intensive discipline to rebound] and rebound." Also see Psalm 38:1-14.
 7. The third category is dying discipline, the sin unto death. This is when God has no more use for you on earth. 1John 5:16. Psalm 118:17-18, "The Lord has disciplined me severely [intensive discipline], but He has not given me over to death [sin unto death]." Cf Philippians 3:19, "Whose end of life is ruin [dying discipline], whose god is his emotions." Revelation 3:16, "Therefore, because you are lukewarm [in the cosmic system], neither cold or hot, I am about to vomit you out of My mouth."
 8. All three categories of divine discipline are found in 1Corinthians 11:30-31, "For this cause many are weak [warning discipline], and sick [intensive discipline], and many sleep [sin unto death]. But if we would judge ourselves [rebound], we should not be judged."
- E. National Suffering and the Four Generation Curse. See the Doctrine of the Four Generation Curse.
- F. The Prerequisite Grace Principle.
1. God never gives the believer more suffering than he can bear, 1Corinthians 10:13.
 2. Only the believer making wrong decisions from a position of weakness piles on himself more suffering than he can bear. We are all self-destructive in this sense. This is how the law of volitional responsibility works in the life. Most believers out of fellowship manufacture self-induced misery apart from instant rebound.
 3. Any suffering left over after rebound is designed for your blessing. Therefore, God must often reduce that suffering to what you can bear.
 4. What God does not remove in suffering He intends for us to bear under the principle that all suffering is designed for blessing.
 5. Therefore, the believer chooses the educational institution from which he will learn in life. In the school of hard knocks, the believer learns only from punitive suffering and very little doctrine. His learning efficiency is at best 30%. In the university of Bible doctrine, the believer inside the divine dynasphere under perception, metabolization, and application of doctrine, can advance to spiritual maturity, using up to 100% doctrine.

6. The prerequisite principle is that no believer can pass a specific category of suffering for blessing until he has first of all attained the prerequisite stage of spiritual adulthood. That means that all three stages of spiritual adulthood are prerequisite to something else. Each stage must function as the prerequisite to passing its matching category of suffering for blessing.
 7. Suffering for blessing from God is not arbitrary. He doesn't administer it to us in an arbitrary manner. We must have the prerequisite first.
 8. No believer can pass the prerequisite test of providential preventative suffering until he has attained spiritual self-esteem. No believer can pass momentum testing until he has attained spiritual autonomy. No believer can pass evidence testing until he has attained spiritual maturity. Only spiritual self-esteem is qualified for providential preventative suffering. Only spiritual autonomy is qualified for momentum testing. Only spiritual maturity is qualified for evidence testing.
- G. Suffering and Spiritual Self-Esteem.
1. Spiritual self-esteem is the assertion of metabolized doctrine in the right lobe and the use of it by living in your own mind. For you cannot reach the point of consistent suffering for blessing until you reach the point where you live by your own mind from your metabolized doctrine, making application of that doctrine under three categories of suffering for blessing: providential preventative suffering, momentum testing, and evidence testing as an extension of the angelic conflict in history.
 2. Spiritual self-esteem leads to spiritual autonomy. Spiritual autonomy must be tested through suffering for blessing. Suffering for blessing is designed by God under three categories:
 - a. Suffering for blessing which gives power and strength to spiritual self-esteem. Spiritual self-esteem without this power is vulnerable to arrogant self-confidence. This is where many believers lose out. This is called providential preventative suffering.
 - b. Suffering for blessing which provides momentum testing for spiritual autonomy under the privacy of the believer's royal priesthood. No one can handle momentum testing without spiritual autonomy. Therefore, God does not give us the four momentum tests until we have attained spiritual autonomy. Spiritual autonomy is based upon spiritual self-esteem plus providential preventative suffering.
 - c. Suffering for blessing which provides evidence testing for spiritual maturity. Once we reach spiritual maturity, we'll receive unexplained suffering in our lives. This third category is suffering for blessing which only comes to mature believers as the extension of the angelic conflict. Here is where we are entered as evidence for the Prosecution in the rebuttal phase of Satan's appeal trial. So this category is called evidence testing. The cause of the suffering is unknown, as in the case of Job, but the power to deal with the suffering has been provided through preventative suffering plus momentum testing. This is suffering for mature believers only.
 3. Suffering for blessing does not occur on a regular basis until the believer has

- attained spiritual self-esteem.
4. Every category of suffering for blessing means an advance in your spiritual life, and means you are one step nearer to fulfilling the protocol plan of God for the Church Age. Each category of suffering for blessing is provided by the sovereignty of God under His grace policy so that the Church Age believer, as royal family, can fulfill the protocol plan of God.
 5. With the exception of suffering left over after rebound, there is no suffering for blessing until the believer attains spiritual self-esteem through residence, function, and momentum inside the divine dynasphere. There is a limited suffering for blessing in whatever is left over for you to bear after rebound. But this is of short duration and has no great significance.
 6. Therefore, spiritual self-esteem is the dividing line between punitive suffering and suffering for blessing.
 7. Application: No believer should ever pray for the removal of any suffering for blessing which is the means of fulfilling the protocol plan of God.
 8. See the Doctrine of Spiritual Self-Esteem.
- H. Providential Preventative Suffering.
1. Introduction.
 - a. Preventative suffering is a single category having two subcategories: punitive preventative suffering and providential preventative suffering.
 - b. Punitive preventative suffering is related to the believer's spiritual childhood, while providential preventative suffering is related to the believer in spiritual adulthood. But actually they both do something of the same thing. Punitive preventative suffering does one thing for the believer out of fellowship, while providential preventative suffering does something else for the believer in fellowship as a spiritual adult.
 - c. Punitive preventative suffering punishes a guilty believer and motivates his rebound, and at the same time it restrains a tempted believer. Therefore punitive preventative suffering is synonymous with warning and intensive discipline, while providential preventative suffering is the first category of suffering for blessing related to spiritual adulthood.
 - d. Punitive preventative suffering is designed by God as part of warning and intensive discipline to accomplish three things: to punish sin, to motivate rebound, and to restrain when tempted.
 - e. Punitive preventative suffering also effects the future restraint of the believer being punished. Therefore it restrains future repetition of any sin or failure.
 - f. Punitive preventative suffering then is analogous to children being disciplined by their parents. Parental discipline teaches the child self-restraint, respect for authority, and how to live in a society under the laws of divine establishment as a civilized person.
 - g. Hence, punitive preventative suffering restrains and motivates function in two categories: warning and intensive discipline. Punitive preventative suffering punishes the guilty and motivates his rebound. It restrains the tempted believer, and motivates his self-restraint in the

face of temptation.

- h. Therefore, punitive preventative suffering, as part of warning and intensive discipline, limits and restrains the believer's excursions into the cosmic system.
 - i. The results of punitive preventative suffering are found in Psalm 119:67-72. Punitive preventative suffering motivates positive volition to doctrine.
 - j. There are three stages of spiritual adulthood and three categories of suffering for blessing, and each stage of spiritual adulthood has a comparable category of suffering for blessing. ~~Spiritual Adulthood Suffering for Blessing Spiritual Self Esteem Providential Preventative Suffering Spiritual Autonomy Momentum Testing Spiritual Maturity Evidence Testing~~
 - k. Spiritual self-esteem plus providential preventative suffering equals spiritual autonomy plus momentum testing equals spiritual maturity plus evidence testing equals glorification of God. Spiritual self-esteem is the prerequisite to handling providential preventative suffering, just as spiritual autonomy is the prerequisite to handling momentum testing. God will never give you more than you can bear.
 - l. 2Corinthians 12:9, "Then He assured me, 'My grace has been and still is sufficient for you. For the power [spiritual adulthood] is achieved with weakness. When I am weak, then I am strong.'" Philippians 4:11-13, "Not that I speak with reference to want, for I have learned to be content in whatever circumstances I am. In fact I have come to know how to be humble, and I have come to know how to live in prosperity. And in every circumstance I have been initiated in both how to be filled and how to be hungry, both how to be prosperous and how to suffer need. I have the power to attain all things through Him who makes me strong."
2. What is providential preventative suffering?
- a. Providential preventative suffering is the first category of suffering for blessing. From the context of 2Corinthians 12:7-8, it can be called thorn
 - b. Providential preventative suffering performs numerous functions.
 - (1) It insulates against the arrogance complex. This means you begin to eliminate jealous, self-pity, bitterness, vindictiveness, hatred, inordinate ambition, inordinate competition, and all the other mental attitude sins in the arrogance complex.
 - (2) It is preliminary testing or warm-up testing. 2Corinthians 12:10 lists four tests which match the four momentum tests. There is a warm-up for people testing, for system testing, for thought testing, and for disaster testing.
 - c. So providential preventative suffering not only insulates you against arrogance, but it prepares you for momentum testing. For momentum testing is the major hurdle in reaching spiritual maturity.
 - d. Providential preventative suffering is the provision of the sovereignty

of God in compatibility with His grace policy to provide the power for spiritual self-esteem to advance to spiritual maturity; i.e., the power to advance through the valley of momentum testing.

- e. For when spiritual self-esteem combines with providential preventative suffering, it forms spiritual autonomy, which is spiritual self-esteem with muscle minus arrogance. Spiritual self-esteem cannot function apart from humility. Therefore, providential preventative suffering provides both muscle and humility.
 - f. Spiritual self-esteem can only function on humility and orientation to authority. To the extent that you reject any authority in life, to that extent your spiritual self-esteem is parlayed into a system of arrogance.
 - g. Spiritual self-esteem is vulnerable to arrogance without providential preventative suffering which God graciously provides. The most vulnerable point in the believer's advance is when he reaches spiritual self-esteem. Here he is extremely vulnerable to the temptations related to the arrogance complex.
 - h. Providential preventative suffering prevents, restrains, intercepts, and insulates against sin and evil in the life while challenging your spiritual self-esteem to suffer for blessing and profit.
 - i. Illustration: a woman falls in love with a man who walks out on her just before the marriage. She is miserable temporarily, but this is better than a lifetime of misery with the wrong man.
 - j. Therefore, when spiritual self-esteem combines with providential preventative suffering, it forms spiritual autonomy. There are five results or signs of spiritual autonomy.
 - (1) Impersonal love for all mankind is the first sign of spiritual autonomy.
 - (2) Authority orientation or enforced humility.
 - (3) Genuine humility insulates against arrogance during momentum testing.
 - (4) Self-discipline.
 - (5) Obedience to the Word of God. Proverbs 19:8, "He who gets wisdom loves his own soul [spiritual self-esteem]; he who cherishes understanding prospers [spiritual autonomy]."
3. Preventative suffering develops problem solving devices.
- a. Providential preventative suffering is a vehicle for the advance to spiritual maturity because it is a system of problem solving.
 - b. 1Peter 1:6-8, "In this [inheritance] you greatly rejoice, even though now for a little while, if necessary, you have distresses from various testings [providential preventative suffering]; that the proof of your doctrine [use of Bible doctrine from spiritual self-esteem], being more precious than gold which is losable, even though tested by fire [providential preventative suffering], may be found to result in praise, glory, and honor at the revelation of Jesus Christ."
 - (1) "Tested by fire" is used because when you put gold in fire, the

gold melts. Fire changes the nature of the gold. So also, providential preventative suffering changes the nature of the believer. So the little bit of providential preventative suffering you have today may result in the praise, honor and glory at the Judgment Seat of Christ.

- (2) Verse 8, "And though you have not seen Him, you love Him; and though you do not see Him now but believe in Him, you greatly rejoice with inexpressible happiness and full of glory [spiritual maturity]." Philippians 1:29, "For to you it has been given on behalf of Christ, not only to believe in Him, but also to suffer for His sake." This is important. You don't suffer for His sake when you make your own problems, reaping what you have sowed from your own bad decisions and bad judgment. Suffering for His sake is when you finally reach spiritual self-esteem.
 - c. Providential preventative suffering is described as various testings producing steadfastness or spiritual autonomy. Jas 1:2-4, "Consider it all happiness, my brethren [royal family], when you encounter various testings [of many kinds in providential preventative suffering], knowing that the testing of your doctrine [spiritual self-esteem applies metabolized doctrine to providential preventative suffering to attain spiritual autonomy] produces steadfastness [spiritual autonomy]. And let steadfastness [spiritual autonomy] have its perfect result [spiritual autonomy plus momentum testing equals spiritual maturity], that you may be mature [spiritual maturity] and complete [spiritual maturity plus evidence testing equals glorification of God to the maximum in the angelic conflict], lacking nothing [no escrow blessing lost from evidence testing]." This passage describes providential preventative suffering as the category that prevents sin and challenges spiritual self-esteem to suffer for blessing in the midst of trials.
 - d. Metabolized doctrine results in virtue love as a problem solving device which includes spiritual self-esteem. Spiritual self-esteem meets the challenge of providential preventative suffering resulting in giving #1 priority to Bible doctrine.
 - e. Hence, providential preventative suffering is the means of establishing right priorities in the spiritual life of the believer.
4. Providential preventative suffering is the preliminary warm-up for momentum testing, 2Corinthians 12:7-10.
- a. Verse 7, "And for this reason [Paul in spiritual self-esteem], lest I should become arrogant because of the extraordinary quality of revelation [mystery doctrine], I was given for my blessing and benefit a thorn in the flesh [providential preventative suffering], an angel from Satan [thorn demon], that he might torment me lest I should become arrogant [providential preventative suffering insulates against
 - b. No one can attain spiritual self-esteem apart from gate #5, personal love for God. Until the believer has personal love for God from

metabolized doctrine, he cannot have personal love for self as a legitimate, spiritual function in the first stage of spiritual adulthood. Without providential preventative suffering, spiritual self-esteem can easily slip into a state of arrogance.

- c. Verse 8, "Concerning this [thorn in the flesh], I appealed to the Lord three times [three wrong, intensive prayers], that it [thorn demon] might depart from me."
- d. Providential preventative suffering, like all suffering for blessing, is not designed to be removed by prayer. It is administered by God, and what God does not remove He intends for us to bear. You do not pray for the removal of any suffering, whether for blessing or punitive. Such a prayer is blasphemous, for without suffering the believer cannot fulfill the protocol plan of God.
- e. Prayer is antithetical to the purpose for suffering for blessing.
 - (1) We must understand the role and significance of spiritual self-esteem in order to appreciate Paul's false application of doctrine in praying for the removal of the thorn in the flesh.
 - (2) You do not pray for the removal of the very means of advancing you to spiritual maturity.
 - (3) You do not pray for the removal of suffering for blessing by which the protocol plan of God is fulfilled. What God does not remove by way of suffering He intends for you to bear.
 - (4) You do not pray for the removal of the mechanics of power by which spiritual self-esteem is parlayed into spiritual autonomy.
 - (5) Prayer is not a problem solving device in your life. You can pray for others under suffering, and you should. You don't judge why they're suffering, but you do pray for those who suffer. This is a privilege of the royal priesthood. Prayer is a weapon of power in the hands of the royal priest.
 - (6) But you never pray for the removal of suffering from yourself or from others. All suffering is a decision from the sovereignty of God.
 - (7) The Christian does not pray for strength in time of suffering, because strength in suffering comes in other ways mechanically. Ignorant and negative believers use prayer for everything, having no doctrine, no application of doctrine, and no spiritual growth.
 - (8) God never puts on you more than you can bear; only you do that under the law of volitional responsibility. And before God gives suffering for blessing, He always provides the means of handling it. So strength in suffering comes from the application of metabolized doctrine in one of the three stages of spiritual adulthood.
 - (a) Spiritual self-esteem combined with providential preventative suffering produces spiritual autonomy.
 - (b) Spiritual autonomy combined with momentum testing

produces spiritual maturity.

- (c) Spiritual maturity combined with evidence testing produces maximum glorification of God.
- f. Verse 9, "Then He assured me [counsel from God], 'My grace [divine capitalization of every Church Age believer] has been and still is sufficient for you, for the power [three stages of spiritual adulthood] is achieved with weakness [inability to use human assets in three categories of suffering for blessing]. Therefore, I will boast [esprit de corps, grace orientation to the provision of suffering for blessing] all the more gladly about my weaknesses, in order that the power of Christ [Lord's attainment of spiritual maturity] may reside in me [mechanics of the divine dynasphere]."
- g. Everything necessary to fulfill the protocol plan of God was provided in eternity past by way of assets in the portfolio of invisible assets. Then God provides doctrine and suffering in time. What a marvelous combination!
- h. Suffering does not bear its meaning in itself, but becomes a spotlight focusing on God's power and our concurrent weakness, weakness brought about by suffering for blessing. Suffering for blessing focuses on God's grace, and turns boasting away from self-glorification into worship, love, and appreciation for God.
- i. Paul is boasting because this is not punitive preventative suffering, but suffering for blessing through which God is glorified. Hence, this is boasting in a good sense, which looks away from Paul and toward the grace provision of God. It is not boasting to glorify self, but the dynamic mental attitude of spiritual self-esteem facing providential preventative suffering.
- j. Verse 10, "For this reason I find contentment in weaknesses [providential preventative suffering], in slanders [preliminary people testing], in pressures [preliminary thought testing], in persecutions [preliminary system testing], in stresses [preliminary disaster testing] on behalf of Christ; for when I am weak, then I am strong."
- k. These four preliminary tests are the warm-ups for what may be expected in momentum testing. Spiritual self-esteem develops muscle from passing these four warm-up tests, and so attains spiritual autonomy.
- l. Whenever we face suffering for blessing, human solutions cannot solve or help; only divine solutions can. Therefore, suffering for blessing causes the believer to be weak so that he has to depend on the divine provision for problem solving. Consequently, each stage of spiritual adulthood is a problem solving device designed to face and pass a suffering for blessing test.
- m. The weakness produced from providential preventative suffering, when combined with spiritual self-esteem, produces spiritual autonomy. The weakness produced by momentum testing gives spiritual autonomy a chance to get stronger to reach spiritual maturity.

In spiritual maturity, the ultimate in spiritual strength comes from passing evidence testing.

- n. "On behalf of Christ" parallels Philippians 1:29. "For to you it has been given on behalf of Christ, not only to believe in Him, but also to suffer for His sake."

5. The Two Schools of Learning.

- a. Only in the university of Bible doctrine (as opposed to the school of hard knocks) does the believer's suffering have significance in the fulfillment of the protocol plan of God.
- b. In the school of hard knocks, the believer learns only from punitive preventative suffering, which is obviously not to his advantage. But in the university of Bible doctrine, he learns through suffering for blessing.
- c. In the school of hard knocks, bad decisions from a position of weakness include such things as reaction, resistance, and rejection of Bible doctrine. Only when punitive preventative suffering is intense does the believer rebound and finally come back to doctrine, usually only for a short time. For as soon as he stops hurting, he usually falls back into the same old pattern of negative volition.
- d. In the school of hard knocks, the learning efficiency level is anywhere from 0% to 30%. That is not even enough to get you half-way out of spiritual childhood. With a pattern like the this, the believer in the school of hard knocks cannot reach spiritual adulthood.
- e. Therefore in the school of hard knocks, all suffering is punitive; it is self-induced from law of volitional responsibility and the three categories of divine discipline (punitive preventative suffering).
- f. The only suffering for blessing is what is left over from rebound. That is simply a backlash designed to encourage.
- g. The believer in the school of hard knocks is a loser and always will be unless he goes to the university of Bible doctrine.
- h. The university of Bible doctrine is the school of perception, metabolization, and application of doctrine in gate #4 of the divine dynasphere. To accomplish this, the believer is consistent in his residence, function, and momentum inside his palace, the operational divine dynasphere.
- i. In the university of Bible doctrine, #1 priority is always assigned to the Word of God or to doctrine. In this school, the believer not only advances to spiritual maturity, but he fulfills the plan of God.
- j. As a freshman, he continues his momentum from salvation through gates 1, 2, 3, and 4, and finally his momentum carries him to gate 5. As a sophomore, he has attained spiritual self-esteem between gates 5 and 6. As a junior he attains spiritual autonomy at gate #6. After passing the momentum testings at gate 7 and reaching gate 8 of spiritual maturity, he become a senior. Taking evidence testing is graduate school.
- k. In the university of Bible doctrine, the perceptive pattern is anywhere

from 0% to 100%. Consistent residence in the divine dynasphere, under the enabling power of the Spirit and momentum from metabolized doctrine results in the attainment of spiritual self-esteem.

- l. Only in the university of Bible doctrine can the believer experience the three categories of suffering for blessing necessary for the fulfillment of the protocol plan of God.
- m. The believer in the school of hard knocks piles on himself more suffering than he can bear, and remains in spiritual childhood all his spiritual life. Being a loser does not imply loss of salvation, but the loss of greater blessings deposited in escrow for both time and eternity.

I. Momentum Testing.

1. The Principle of Momentum Testing.

- a. Momentum Testing is designed with two things in mind:
 - (1) The opportunity for the application of doctrine learned at gate #4. You apply different doctrines to different situations, and some doctrines have a quite different application in our unseen worship with God.
 - (2) To accelerate your momentum.
- b. No believer attains maturity apart from momentum testing.
- c. Spiritual growth results from perception of Bible doctrine. But spiritual growth is accelerated from the application of Bible doctrine to the categories of testing.
- d. No believer can fulfill the plan of God and glorify the Lord apart from momentum testing.
- e. Therefore, some of the testing in the divine dynasphere is suffering, and some of it is prosperity. There are eight general categories of testing, four of which are for the purpose of application and acceleration of spiritual growth for the believer in spiritual autonomy.
- f. All categories of testing in the divine dynasphere are designed for blessing. Therefore, whether adversity or prosperity, the divine dynasphere is for your good.
- g. Human volition plays an important part in testing. For the believer must make the right decision based on his application of Bible doctrine, and his residence in the divine dynasphere.

2. The Categories of Testing.

- a. The following three tests listed are not specifically categorized as momentum testings as given to the believer in spiritual autonomy advancing to spiritual maturity. These are general categories of testing which occur in all stages of spiritual growth.
 - (1) The old sin nature test.
 - (2) Cosmic one test.
 - (3) Cosmic two test.
- b. The next five tests are those to be faced by the believer who reaches spiritual autonomy, a direct contribution to his attainment of the goal

- of spiritual maturity.
3. Disaster testing.
 - a. Before the believer reaches maturity there are one or two major disasters in the life. How the believer handles these determines whether he accelerates his spiritual growth or retreats and goes backward.
 - b. There are two categories of disaster testing:
 - (1) Personal disaster testing, which is designed as suffering for blessing for acceleration of momentum or for warning of cosmic involvement, in which case divine discipline becomes involved.
 - (2) Historical disaster, collective disaster, or national disaster testing related to the bad decisions of others in which you are involved by association. For example, a lot of people suffer unfairly when the president decides to go to war.
 - c. There are at least six characteristics of disaster testing:
 - (1) Physical pain or mental pain and anguish.
 - (2) Crime where you are the victim.
 - (3) Persecution (not paranoia).
 - (4) Privation, meaning hunger, thirst, exposure, fatigue.
 - (5) Loss of loved ones, property, success, money, etc.
 - (6) Disease and handicaps.
 - d. There are four characteristics of national disaster:
 - (1) Violence, crime, terrorism, dope, murder.
 - (2) Warfare.
 - (3) Weather includes heat, cold, storm, blizzards, hurricanes, tornadoes.
 - (4) Cycles of discipline.
 - e. Disaster testing always tests our emotions. In emotionalism you may seek to sue someone who is negligent. This is only revenge, and you become a loser. The principle is that you can lose by gaining, and gain by losing.
 - f. The only wealth worth having is the wealth that God provides in escrow blessing. In this momentum testing there is always the temptation to take the easy route of money, security, fame, and lose forever the conveyance of escrow blessing. There is always the disaster that will make you prosperous. This is a test. You could lose the chance of receiving your escrow blessing.
 - g. Historical downtrend is a maximum number of people in a given area living in the cosmic system.
 - h. There must be maximum faith, maximum spiritual self-esteem, and maximum spiritual maturity if you are going to have your escrow blessing and pass the disaster test.
 - i. For illustration, see the doctrine of Economic Depression.
 4. People testing
 - a. People testing comes in two categories.

- (1) In personal love or admiration, the object of your love often controls your life or provides for you unhappiness, unless you have attained spiritual self-esteem, spiritual autonomy, or spiritual maturity. In wanting to please the object of your personal love, you find yourself being a different person and not following your normal function.
 - (2) In personal hatred or animosity, the object of your antagonism or irritation often has control of your life or happiness, unless you have advanced to spiritual adulthood.
- b. Under the protocol plan of God, God designed His plan so that your happiness will always reside in you, and so that you do not depend on people or things for your happiness. As a function of your royal priesthood it all comes from within. You are supposed to have personal control of your life, a personal sense of destiny, self-confidence from metabolized doctrine, and therefore poise and command of self. Therefore, you bring your happiness to others, but you do not lean on others or circumstances for your happiness.
 - c. People are easily led away from the protocol plan of God and doctrine by their friendships, love life, and even hatred.
 - d. So unless you attain spiritual adulthood, every time you fall in love or acquire a friend, the object controls your life and your happiness.
 - e. Without impersonal love from spiritual autonomy, you become a slave to people. When you fall in love, look how you act, how you change your modus operandi, and how you begin to think in different terms relating everything you do to that person.
 - f. So when you make a friend or fall in love, when you become jealous, possessive, or hate anyone who has it over you; you've immediately become a slave. You've manufactured for yourself many problems, and they're not all the fault of the object.
 - g. The solution to people testing is found in the combination of personal love for God and impersonal love for all mankind. The function of spiritual autonomy is the use of virtue-love. Spiritual autonomy is the prerequisite for solving all problems of human relationship, i.e., of people testing which is also accompanied by system and thought testing. This combination only exists in the three stages of spiritual
 - h. Virtue-love as a problem solving device belongs primarily to the spiritual adult. Without it, you are constantly surrendering the control of your life to others. When you become jealous, angry, bitter, vindictive, or implacable; when you are dissatisfied, antagonistic toward someone else, friend or stranger, lover or enemy, you surrender the control of your life to that person. You become a slave to the object of your antagonism or love. At the same time, you have no control over your life, cancelling all the characteristics of spiritual self-esteem and spiritual autonomy.
 - i. When someone else has control of your life through hatred or love, you enter into the law of volitional responsibility with its self-induced

misery.

- j. Virtue-love as a problem solving device is the secret of your relationship with God, mankind, and in human personal love relationships. There is no built-in virtue in personal love, which only requires that another person meet your standards of beauty, attractiveness, and rapport. Therefore, to make a personal love relationship work, the believer must use a virtue-base totally outside himself! Otherwise, people will make him miserable all his life.

5. System testing.

- a. A system is an organization composed of people under the command of other people functioning under a policy which is designed to fulfill a specific objective.
- b. The characteristics of a system are three-fold:
 - (1) Authority.
 - (2) Policy.
 - (3) Objective.
- c. The personnel under the authority can face system testing. The policy of management can also cause system testing. The objective of the organization can cause system testing as well.
- d. There are seven general categories of different systems.
 - (1) Business organization, large or small.
 - (2) Military services.
 - (3) Professional organizations, such as medical organizations, law firms, engineering companies, law enforcement.
 - (4) Ecclesiastical organizations, such as local churches, denominations, cults, theological seminaries, Christian service organizations.
 - (5) Athletic organizations, such as professional, college, high school teams.
 - (6) divine institutions, like marriage and family.
 - (7) Government: national, state, or local.
- e. There are good and bad organizations, systems, leadership, policies, and objectives. Your system testing may be from either category, good or bad.
- f. Therefore, there are many areas of system testing related to the people, policy, and purpose of any organization.
- g. Because no one is perfect and because everyone has an old sin nature, personality, policy, and purpose conflicts will inevitably exist.
- h. Generally, there are three areas of system testing.
 - (1) In the field of authority: unfair and unjust treatment from management, the boss, supervisor, senior officer, coach, professor, government bureaucrat, husband, parents, etc. Favoritism on the part of management can inevitably lead to personality conflict in an office.
 - (2) The policy may be unreasonable, or it may conflict with normal living or with your own personal norms and standards, or it

- may be a stupid though still enforceable policy.
- (3) The objectives may be unreasonable or even impossible because of lack of ability in the personnel trying to fulfill them. Or there may be a conflict between your personal life and the objectives.
 - i. The greatest enemy to any organization is arrogance in its personnel. Arrogance is the great enemy wherever there are people. A second enemy is incapability; a third is laziness. Other enemies include distraction from wrong priorities and ignorance.
 - j. Passages regarding system testing. Proverbs 24:10, "If you falter in times of trouble, how small is your strength."
 - (1) Col 3:12-4:1,12.
 - (a) Verse 12, "Therefore, as the elected ones of God, sanctified and having been loved, clothe yourself with [acquire] compassion, kindness, humility, gentleness, patience [attributes of spiritual autonomy]."
 - (b) Verse 13, "Bear with [tolerate] one another, and forgive each other; if anyone has a complaint against someone else, even as the Lord forgave you, so also you should"
 - (c) Verse 14, "And over all these virtues put on virtue-love, which binds them all together in perfect unity."
 - (d) Verse 15, "And let the peace of Christ [spiritual autonomy] act as an umpire in your right lobes, into which also you were elected into one body; furthermore keep on becoming thankful."
 - (e) Verse 16, "Let the doctrine of Christ indwell you richly with all wisdom [metabolized doctrine], teaching and warning yourselves by psalms, hymns and spiritual songs, singing by means of grace in your right lobes to God."
 - (f) Verse 17, "Whatever you do, in word or in deed, do it all in the name of the Lord Jesus, giving thanks to Him through God the Father."
 - (g) Verse 18, "Wives, submit to the authority of your husbands, as is fitting in the Lord."
 - (h) Verse 19, "Husbands, love your wives, and stop being bitter against them."
 - (i) Verse 20, "Children, obey your parents in everything, for this pleases the Lord."
 - (j) Verse 21, "Parents, do not be embittered with your children, or they will become discouraged."
 - (k) Verse 22, "Labor, obey management in everything, not with eye service as men-pleasers, but with virtue of right lobe, respecting the Lord."
 - (l) Verse 23, "Whatever you do, keep functioning from your own soul as to the Lord and not to man;"

- (m) Verse 24, “since you know that you will receive the reward of your inheritance [escrow blessings]. You serve the Lord Christ!”
 - (n) Verse 25, “Anyone who does wrong will receive the consequences of his wrong, and there is no partiality.”
 - (o) Chapter 4, verse 1, “Management, provide for your employees what is right and fair, because you too have an authority in heaven.”
 - k. The principle is that God will promote the person who passes system testing.
- 6. Thought testing.
 - a. Thought testing occurs at all stages of Christian experience, but its direct application as a part of suffering for blessing in momentum testing is the subject here. Thought testing occurs in all three stages of spiritual adulthood. In spiritual self-esteem, providential preventative suffering provides some preliminary thought testing, as noted in 2Corinthians 12:10. In spiritual autonomy, momentum testing includes thought testing. In spiritual maturity, evidence testing provides some definite thought testing.
 - b. To pass thought testing at any stage of the Christian life, the believer must have the following.
 - (1) Pertinent metabolized doctrine to meet thought testing at a given stage.
 - (2) The filling of the Spirit at the time of the thought testing to make the correct application of metabolized doctrine.
 - (3) This means the ability not to be distracted by false issues or to be misled by wrong priorities. These are a continual distraction in the Christian life. Actually, they accumulate a tremendous amount of self-induced misery under the law of volitional responsibility.
 - c. Mental attitude in the Christian life is the function of your thinking and the pressure of thought conflict in your soul. You will always have a lot of questions. If you’re patient, you’ll eventually receive the answers.
 - d. What you really are at any given time is what you think. All of us are constantly changing in our thinking. This can mean instability in life. You are not always what you appear to be on the surface, for mankind can hide his thoughts and become adept at the practice of hypocrisy.
 - e. Therefore, the real you is the thought content of your soul. Proverbs 23:7, “As he thinks within himself, so he is. He says to you, ‘Eat and drink,’ but in his right lobe [thinking] he is not with you.” This verse uses hypocrisy as an illustration of the fact that we are what we think, not what we do and not necessarily what we say.
 - f. A thought can make or break you, depending on the nature of the thought. It’s either thinking derived from metabolized doctrine in your

right lobe or thinking derived from the propaganda of Satan. One will improve you; one will break you apart.

- g. Mental attitude is the function of thought in your own soul, not what someone else thinks. So as a person, your ability to cope with life, your happiness in life, and your attractiveness in life is based upon what you think. Many people lose the ability to think. In other words, you have to live your own life. You can't borrow the thoughts of others; you have to do your own thinking, make your own decisions, and handle your own problems.
- h. Since thinking is such a crucial issue, there are mandates throughout the Bible with regard to thought testing. Romans 12:2, "Stop being conformed to this world [age], but be transformed by the renovation of your thought, that you may prove what the will of God is, namely, the good [spiritual self-esteem], the well-pleasing [spiritual autonomy], the complete [spiritual maturity]." To be able to think, you must not only develop a vocabulary for life, but you must come to understand the technical vocabulary of the Word of God for the "renovation of your thought." You can never prove to yourself what the "will of God" for your life is without renovation of thought. Romans 12:3, "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." You choose to be sane or insane.
 - (1) The conflict of thought in the soul is brought out in Isaiah 55:6-9. Verse 6, "Seek the Lord [positive volition toward Bible doctrine] while He may be found. Call on Him while He is near." Verse 7, "Let the evil believer forsake his way, and the unrighteous believer his thoughts. Consequently, let him return to the Lord, and He will have compassion on him; and to our God, for He will abundantly pardon." Verse 8, "My thoughts are not your thoughts, neither are My ways your ways," says the Lord. Verse 9, "For as the heavens are higher than the earth, so are My ways higher than your ways and My thoughts higher than your thoughts."
- i. There are pseudo-solutions to life's problems based on human viewpoint. Five are prominent today.
 - (1) Rationalization is a pseudo-system for problem solving in thinking. It's the function of the mentality of the soul in self-justification. This false solution blames everyone else for your failures and your sufferings.
 - (2) The direct attack is the anger solution to the problems and frustrations of life. This is solving problems by temper tantrums and being in the total state of irresponsibility by refusing to take the responsibility for your own bad decisions. A direct attack has three objectives.

- (a) The satisfaction of approbation lust by focusing attention on self.
 - (b) The satisfaction of power lust by controlling the people in your vicinity.
 - (c) The gratification of inferior feelings by getting even under revenge modus operandi.
- (3) Defense mechanism is a system of mental attitude designed to divorce the believer from reality and protect the mind against pressures which are too great for him to bear. This is the basis for sociopathic function, drug addiction, lasciviousness, etc.
- (4) Denial is the human viewpoint thinking of ignoring the problem in hopes that it will go away. This is the pseudo-miracle syndrome. This is illustrated by the classical attitude of the combat soldier who thinks there's only one bullet with his name on it; therefore, all other bullets are not dangerous. Instead, the soldier should use Job 5:20-21.
- (5) Sublimation is the human viewpoint of finding a new outlet, a hobby, a new system of entertainment, a new drive for frustration. This is for the bored believer who seeks his happiness only in social life, sexual life, and pleasure. This believer has no capacity for life, love, or happiness, and therefore he sublimates by becoming a slave to some detail or details in life. These include such things as money, success, pleasure, social life, marriage; things not necessarily wrong, but distracting. Distracting things become wrong things when they take precedence over doctrine. This category can also include the system of trying to build your happiness on the envy of others; having and wanting things so that others will envy you. While most of the areas of sublimation are normal and moral in themselves, it is the mental attitude and priorities which cause the distraction to the protocol plan of God.
- j. There's a Biblical answer to pseudo-solutions related to thinking. 2Corinthians 10:4-6, "For the equipment and the weapons of our warfare [spiritual] are not human attributes, but attributes of power [divine dynasphere] by means of God [Father], against the destruction of fortifications [cosmic thinking], assaulting and demolishing [with Bible doctrine] speculations [cosmic thinking, human viewpoint] and every obstacle of arrogance against the knowledge of God; even making a prisoner of every thought [contrary to the Word of God] to the obedience of Christ; holding in readiness [metabolized doctrine as an instant reaction force] to punish all deviation when your obedience has been fulfilled."
- 7. Prosperity testing.
 - a. There are two categories of prosperity testing.
 - (1) Individual prosperity testing, in which some form of success challenges the top priority of doctrine.

- (2) Collective prosperity testing, in which a city, state, nation, or group becomes very prosperous. The believer sharing in that prosperity can become distracted from doctrine, lured away from the protocol plan of God.
 - (3) Collective prosperity testing often results from combining the three categories of manifest destiny: landed aristocracy, industrial complex, and the undeveloped frontier. When these three have been fulfilled, the entire society usually becomes very hedonistic, making pleasure the chief function in life. Hedonism is self-indulgence; the pursuit of pleasure to the exclusion of truth and doctrine. It contends that moral duty is fulfilled in the gratification of pleasure-seeking. The pursuit of pleasure excludes the priorities of integrity both in establishment and in the Christian life. Collective prosperity testing challenges the entire society to choose between truth and hedonism.
- b. Every believer must pass the prosperity test before he can achieve spiritual maturity.
 - c. Prosperity cannot bring happiness apart from the believer's residence function and momentum inside the divine dynasphere.
 - d. Prosperity is the most subtle distraction to life in the divine dynasphere.
 - e. Our capacity must always precede our prosperity.
 - f. The only protection you have to pass this test is spiritual self-esteem. Prosperity cannot be accompanied by happiness unless the believer has spiritual self-esteem.
 - g. The cosmic system can offer you success, sex, fame, wealth, promotion, social and professional prosperity, but all these are without happiness and you make your own misery.
 - h. The prosperity test is vitally necessary before reaching spiritual maturity.
 - i. Passing this test consolidates the believer's scale of values, making them consistent with the protocol plan of God, resulting in stabilizing the right priorities of life, and giving capacity to enjoy prosperity.
 - j. Passing this test means that the mature believer receives God's greatest prosperity, the greater blessings of time and eternity.
 - k. If you are unhappy in the midst of prosperity, it means that you have flunked one of these tests.
 - l. When you have the same happiness in adversity as well as prosperity, it means you have passed the test.
- 8. If you flunk any of these tests, you go backwards. If you pass any of these tests, you accelerate your spiritual growth.
- J. Evidence Testing. See the Doctrine of Evidence Testing.
 - K. Suffering Has Solutions.
 - 1. There are two negative solutions that stand out in the post-Canon period of the Church Age.

- a. Miracles are out now. Miracles are easy, involving only the sovereignty of God. It is easy for the sovereignty of God to utilize His omnipotence to perform a miracle. Nothing is easier, since it requires only His own sovereignty. No other volition is required. Miracles do not require positive volition or any function of man's free will; only the sovereignty of God.
 - b. But to provide solutions and answers and blessings that involve our volition is much more difficult for the sovereignty of God, for all these require our perception of doctrine. They require both our understanding of doctrine and the compliance of our volition with His plan. For God to bless us requires our fulfillment of certain mechanical functions in the protocol plan of God, all of which depend upon our perception of doctrine.
 - c. Prayer is not a problem solving device for you in suffering. It is a weapon for the strong to use on behalf of others who are suffering. As a royal priest, you intercede for others. The believer does not pray for strength in time of suffering. In other words, intercessory prayer is a problem solving device. Petitionary prayer is not.
 - d. The believer in spiritual childhood derives strength from the combination of suffering with the faith-rest drill. The spiritual adult derives strength from providential preventative suffering combined with spiritual self-esteem. The only exception is the use of rebound in prayer.
 - e. It is a wrong solution to pray for the removal of suffering, especially when the suffering is designed for blessing, as in providential preventative suffering. It is also a wrong application of doctrine to pray for strength in suffering, since that comes mechanically under the protocol plan of God.
2. There are positive solutions.
- a. For suffering caused by sin, there is rebound.
 - b. For suffering during spiritual childhood, there is the combination of metabolized doctrine with the faith-rest drill.
 - c. For suffering during spiritual adulthood, there is:
 - (1) Spiritual self-esteem plus providential preventative suffering equals spiritual autonomy.
 - (2) Spiritual autonomy plus momentum testing equals spiritual maturity.
 - (3) Spiritual maturity plus evidence testing equals glorification of God.
 - d. For failure after reaching spiritual self-esteem, there is a challenge in Philippians 3:12-17. "Forgetting those things which are behind, I press on."
- L. Applications of Suffering for Blessing to Living and Dying.
1. There is suffering for blessing on a limited scale for those believers who use rebound regularly, and when someone maligns you or gossips against you.
 2. Nothing is greater than suffering for blessing, because it determines your

- greatness in life. God's plan is for you to use the grace systems of problem solving and to have blessing and tranquility in the greatest problems and difficulties in life. Psalm 23:4, "Even when I walk through the valley of the shadow of death, I cannot fear evil, for You are with me [occupation with Christ]." Dying is considered to be the ultimate in suffering. Once you understand that the protocol plan of God teaches you how to die, you can learn how to live. If you know how to die, you know how to live. Do you have the ability to know how to die well? Dying is an index of how well you lived.
3. So there's no fear of death, because death is not your problem, but simply a matter of how the sovereignty of God has decided you will die. God gives every believer enough time in life to learn how to die.
 4. Just as your life can be full of tranquility and happiness, so can your death be. There is just as much happiness in dying as in living. There's pain in both, so the issue is not pain. The issue is your spiritual growth from Bible doctrine.
 5. David calls death a shadow because he wasn't actually dying at that moment; it was something coming in the future. David knew how to live, for he was a believer with spiritual class, spiritual self-esteem, spiritual autonomy, and spiritual maturity. Even when suffering from the Absalom Revolution as his fourth installment of discipline, David recognized his banishment to be suffering for blessing.
 6. David also had true courage, for he "could not" fear anything. It wasn't a matter of choosing to not fear and bolstering up his courage. He couldn't fear! You can't have that much doctrine in your soul and be frightened because of a sudden change of circumstances, and David's change of circumstances was sudden!
 7. The believer who doesn't know how to die doesn't know how to live. He doesn't have the faith-rest drill, hope 2, hope 3, or any doctrinal rationales. Since dying is the ultimate in suffering, if you have tranquility and happiness at the thought of dying, you will have tranquility and happiness in living. If dying can't get to you, living can't get to you. Suffering for blessing is designed to teach you from the protocol plan of God how to live and how to die. When you put the two together, it's an unbeatable combination.
 8. There is one category of unbeliever who knows how to die: the one with courage, which is rare. "The coward dies many times; the brave man dies but once." (Julius Caesar, Shakespeare) Caesar was an unbeliever with true courage. True courage never has to prove courage. Macho people, those who feel they must prove how tough they are, are cowards and afraid of others.
 9. Phil 1:20-21, "According to my intense concentration and resultant hope [hope 2] that in nothing shall I be disgraced, but with all integrity [virtue-love as problem solving device] even now, as always, Christ shall be glorified in my body [experience in life] whether by life or by death. For me, living is Christ [gate #5]; dying is profit [gain, advantage, blessing from spiritual self-esteem, spiritual autonomy, and spiritual maturity]."
 10. Paul was at this time speaking from spiritual autonomy, close to spiritual

maturity. Paul begins by telling us how to live: by concentrating on doctrine. A thought can make or break you! By making doctrine his #1 priority, he advanced to spiritual self-esteem, spiritual autonomy and spiritual maturity.

11. There comes a point in your spiritual adulthood when you understand that even though you sin and fail and make mistakes, you will not be disgraced at the Judgment Seat of Christ. "Even now as always" means when you learn how to live, there's continuity in your life based on learning doctrine daily.
12. What do Psalm 23:4 and Philippians 1:20-21 have in common? While we live in a world of people, some whom we love, and some whom we do not, yet there are many things in life which we must do for ourselves. The most basic of these is that no one can live our life for us and no one can die for us! In both living and dying, we have to go it alone.
13. There are certain aspects of living we must do alone, like suffering, feeling pain, making your own decisions, thinking your own thoughts, establishing your own priorities, and eventually doing your own dying.
14. No one can die for you; you must do your own dying. No one can bear your pain; you must bear your own pain. No one can make your decisions for you; you must make your own decisions. You have to live by your own standards. You cannot look to someone else and copy and emulate. All this requires spiritual adulthood.
15. In learning how to live and how to die, you will have the key to happiness. You can have tranquility, great happiness and blessing in suffering as well as in prosperity. The only way to be on top of life in both adversity and prosperity is to be a spiritual adult.
16. Being alive and a Christian does not imply that you have the slightest idea as to how to live and how to die. This requires understanding your portfolio of invisible assets, the mechanics of the protocol plan of God; i.e., everything God has provided for you to have a fascinating and wonderful life, "exceedingly abundantly above all we could ever ask or think." Proverbs 19:8, "He who gets wisdom loves his own soul." Here is spiritual self-esteem. "He who keeps understanding will prosper." So you not only have to learn the doctrine, but you have to keep or guard it. You guard doctrine by hearing doctrine every day. This verse helps us to understand spiritual self-esteem, which is the point at which suffering for blessing begins. No one ever has consistent suffering for blessing until he has attained spiritual self-esteem.

The Tabernacle (from R. B. Thieme, Jr.)

The tabernacle was set up as the basic principle of worship in Israel

1. The tabernacle in general as a part of the ordinances or the spiritual code of the Mosaic law. The tabernacle is a picture of the incarnate person of Jesus Christ, the unique high priest, the unique saviour, the unique person. The tabernacle in scripture often speaks of the human body, as in 2Corinthians 5:1,4. It also speaks in terms of a representation of something, as in Hebrews 9:1-11. The tabernacle in Israel, according to Exodus 25:1-9, was specified as God's dwelling place and the whole concept was the grace principle, God fellowshiping with men. The tabernacle represents the place where we meet the God of heaven. It is God fellowshiping with man and man fellowshiping with God on the basis of salvation. The tabernacle reminds us in a general way that nothing was made by guess or by the will of man or by the plan of man. It was strictly by divine design.
 - a. In the 25th chapter of Exodus where the specifications are all given it is strictly what God says and there is no guess work. And so it is with Bible doctrine. Bible doctrine doesn't put anything in the area of speculation or guess work, it is all laid out very perfectly for us under the principle of grace. God does the work, we stand by and enjoy the benefits.
 - b. The tabernacle is by way of application a picture of the believer in union with Christ. Remember that only a priest could enter the tabernacle. Today every believer is a priest, every believer is inside the tent. And while the Jews didn't know it every time a Levitical priest went inside it was a shadow of things about to come, the universal priesthood of the royal family in the Church Age. The principle of the specifications of the tabernacle: Everything is given in great detail as a reminder also that God's plan is unchanged. God's plan for man has existed long before we existed. And God has a plan for your life, and that plan is older than you are. That plan means simply this. If God has a plan for your life, and if that plan is older than you are and existed long before you did, what are you worried about? God knew every problem you would ever have and God has made provision for it. The tabernacle represents the plan of God, the decree of God. And the principle of God's plan is unchanged.
 - c. The tabernacle was divided into three parts. There was the outer court which represented the earth. Then there was the holy place and then the holy of holies. The holy place represents heaven as it relates to our experience, and the holy of holies represents the very presence of God, the very throne room of God. All of the articles of furniture have great significance.
2. The location of the tabernacle. It was located in the very centre of the camp. And that is important. All around the tabernacle we have tribes of Israel: three tribes to the north, three to the south, three tribes west and three east. That should be a reminder of something. All of us spend time on the outer periphery — north, south, east, or west. All spend time on the peripheral activities but the thing that is most important is Bible doctrine. That is the message of the location of the tabernacle. Your life is nothing without doctrine in the soul, and the fact that the tabernacle represents doctrine as the thinking of Christ, and the fact that it is located in the centre of the bivouac of Israel is extremely important. It is a reminder of the

- importance of Bible doctrine.
3. Exodus 25, one of several passages dealing with the specifications of the tabernacle, begins by specifying not the outer court as we would but it gives the specifications of the holy of holies. This is to remind us that salvation starts with God and not with man. The first specs that are given in Exodus 25 deal with the holy of holies which represents heaven and the presence of God, and all blessing comes from God, and God did the initiating in grace. The first thing to be described is the holy of holies because in grace God initiates everything.
 4. The court is a picture of the earth. It was a perfect oblong, 100 cubits by 50 cubits. God specified exactly what it would be. If we reduce it to English measure it was 175 feet long, 87.5 feet wide, and 8 feet nine inches high. It was always that way and it never changed, a reminder of the fact that God never changes. That is why Jesus Christ is the same yesterday, today, and forever. In building the outer court there are 60 pillars of brass - not 59. The 60 pillars have to have 60 brass sockets — brass, not gold. There were 20 pillars on the north and on the south, ten on the east and on the west. All pillars were connected by the bar of silver. Hanging upon the pillars were 490 feet of fine twined line, colour white except the gate which was blue. There is always a right place to enter and the fact that you enter where it is blue is a reminder that there is only one way to be saved. There are many lessons which come out of this. For example, the brass sockets: the brass speaks of sin and its penalty. The brass pillar is the cross: Christ judged for our sins. The white linen is for the righteousness of Christ, and once you walk through the blue gate you're behind the white linen which means imputation and justification. Throughout the tabernacle brass always represented judgement - Christ being judged for us, or our spiritual death. Silver always speaks of redemption. While linen speaks of the +R of God, His perfect righteousness. The gate is a reminder the Christ is the only way of salvation. It was 35 feet wide. It was specified — not 34 feet, not 32. God provides exact specifications for everything, including eternal salvation.
 - a. To go through the gate all you had to do was push on the blue, and there were three other colours that you passed by on the way in. The blue speaks of the deity of Christ. The next colour as you were going in was purple which speaks of the royalty of Christ, the Kingship of Christ. Then there was scarlet for redemption and then linen for the righteousness of Christ. And by the time they had passed through they didn't know it but they were representing the fact that in this dispensation every believer is a member of the royal priesthood. There were four pillars on the gate and they, too, had
 5. Materials. These pillars were made of boards, acacia wood, and they were overlaid with gold. That is the order of most of the building materials. Nearly everything was made of acacia wood and that was the only wood used. It was then overlaid with gold. The boards were placed in sockets of silver and each socket weighed 125 lbs, two sockets per board. They were placed in the sockets by a tenon or a projection with fitted into the socket or the slot. In other words, everything had great significance. The entire foundation of the tabernacle weight six and a quarter tons. The thing that is important all the way through is that you constantly find wood overlaid with gold. The acacia wood speaks of the humanity of Christ, the gold speaks of the deity of Christ. And always, everywhere you turn in the tabernacle and

see these materials you have something which represents the uniqueness of the person of Christ. They didn't have the doctrine of the hypostatic union as we have it in the Bible and they couldn't read it as we read it. They read it in all of these materials which were constructed. The roof was covered with four different types of covering. They had badger skin as an outer covering, ram skin dyed red, goat's hair and fine linen. The goat's hair was always the white hair of the goat. Everything was secured by tent pins and nails driven into the ground to which cords were attached, and so on.

- a. The estimated cost, before inflation, was US\$1,500,000 for the entire construction. This is why God told Moses to have Israel ask for 400 years back-wages from Egypt, not so they could make golden calves but so they could construct this tabernacle.
6. The roof of the tabernacle. The badger skin which was the top one was a seal or a porpoise skin really, it wasn't a badger skin at all. It was a very durable leather and it was also used by the Jews for shoes. It speaks of the humanity of Christ. The ram skin dyed red: the rams were sacrificed on the brazen altar and then they were dyed. This speaks of Christ dying for us. Then there was a curtain of goat's hair. It was white, speaking of the perfection of the Lord Jesus Christ. Then you have curtains of white linen speaking of the perfect humanity and impeccability of Christ.
7. The tabernacle had two altars. The brazen altar was at the entrance of the first veil and the golden altar was at the entrance of the second veil. The golden altar speaks of prayer, but first of all we have the cross — no one prays until they are saved. Both altars were in front of the veils and both altars signified entrance through that veil. The first veil represents salvation by faith in Christ, the second veil is the principle of intercession as a priestly ministry.
8. The laver. The laver stood between the altar and the actual entrance to the tabernacle. This was the place where the priests washed their hands. Every believer today is a priest and our brazen laver is the rebound technique. The brazen altar was made out of brass because Christ had to bear our sins before we could name our sins and be forgiven. And it doesn't cost us a thing to rebound. All we do is name our sins and we are forgiven immediately because Christ was judged for every sin ever named in the rebound technique.
9. The table of shewbread. This table was made of acacia wood and overlaid with gold. On top of it is what is called the shewbread, one for each of the tribes minus Levi. The shewbread is literally "the bread of the face" or "the bread of the presence". The table itself speaks of the Lord Jesus Christ. The loaves of bread represent the supergrace blessings that come from the intake of Bible doctrine. (Doctrine is often analogous to bread) The bread was made from fine flour without leaven. It was baked with a fire and frankincense. All of these things had meaning. The eating of the bread by the priest is a picture of GAPing it in this dispensation. Each loaf was placed under a crown, and that meant that the Lord Jesus Christ was the ruler of Israel.
10. The golden candlestick. The represents Christ the light of the world. It had seven lights. Seven is the number of perfection and also represents blessing. As we have occupation with the person of Christ we enter into the supergrace blessings. This was the only light in the holy place.

11. The oil in the lamp (fuel). This represented the ministry of God the Holy Spirit and the principle by which we become enlightened with regard to the Lord Jesus Christ.
12. The two veils. The first veil is the entrance to the holy place and the second veil is the entrance to the holy of holies. There is great detail as to how they were constructed. Each one of these veils was supported by five pillars - five is the number of grace. All entrance into relationship and blessing comes from the principle of grace. The colours of the veil: blue for deity, purple for the rulership of Christ, scarlet for salvation, the white linen refers to imputation and justification. The veils also had cherubs on them representing the essence box, and everything that is worthwhile is based upon divine essence. The tearing of the veil or the splitting of the veil indicated the end of the significance of the holy of holies. When Christ was bearing our sins, after it was over He said "Finished." Then, of course, the veil was split.
13. The ark and the mercy seat. These represent propitiation and how God comes to love us without compromising His character.

Doctrine of Taxation by R. B. Thieme, Jr.

5/7/78

1. Career people in public service should be supported by money collected from taxes, Romans 13:6-7.
2. This same principle applies to leadership and administrative function in the national entity, as well as public service; e.g., mayor, fireman, utility services, police, garbage man, etc.
3. The Biblical system of taxation is a straight percentage for every person of the state regardless of income. This is compatible with us all being equal before the law. This is equality before the law.
4. Tithes in the Mosaic Law referred to taxation of believer and unbeliever ordained by God for the function of the laws of divine establishment. Each person paid the same percentage, 10%. Each person thus participated in the laws of divine establishment. Ten percent is considered fair by God. Graduated income taxation is redistribution of wealth, which is evil and destroys the economy. Those who have ability to make wealth provide the jobs for those without this ability.
5. Tithes in the Mosaic Law were taxes ordained for the function of the nation.
6. Three types of taxes existed, each being a ten percent tax.
 - a. Ten percent for maintenance of the Levites, Numbers 18:21-24; Leviticus 27:30-33, was an annual tax. This was a spiritual contribution.
 - b. There was an annual 10% tax for the function of government, including the feasts and sacrifices, Deuteronomy 12:18, 14:22-24.
 - c. Every third year, a 10% tax was collected for the poor of the land and the handicapped people.
7. Offerings in the Mosaic Law referred to the spiritual giving of believers above and beyond these other taxes, Deuteronomy 18:1-5; Nehemiah 13:10. No percentage was attached to a offering.
8. The tithes of Malachi 3:7-10 are taxes, not spiritual giving. The "storehouse" is the treasury.
9. It is your Christian duty to pay taxes. In this way the believer renders to Caesar that which is Caesar's. There should be equal taxation based on the same percentage. Sales tax is the only fair tax we have. Taxes on businesses are immoral.

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Taxes (Divine Viewpoint)

This was given two lessons prior to the doctrine above

1. By paying taxes the Christian himself is participating in the laws of divine establishment. He is doing the will of God with regard to this matter.
2. He is supporting law and order as over against revolution, violence, anarchy; all of that which is evil.
3. He is supporting a system in which the highest sense of authority is the servant of government and the servant of God at the same time.
4. The believer with the use of national currency supports the authority which provides him privacy, property, profit, prosperity, and protection of government from crime.

5. Furthermore, he is paying for the administration of freedom which is necessary for both evangelism and the believer's spiritual advance to maturity.
6. Both taxation here and prayer in 1Timothy 2:2 support the principle of establishment.
7. In the time of Paul there were certain Jews who were members of an organization called the Zealots, revolutionary terrorists who refused to pay taxes and were in opposition to the Roman government. So we have 1Peter 2:23,24, as well as this passage.
8. The principle was previously enucleated at a transitional point of history – going from the Age of Israel to the Age of the Church. The sponsorer was SPQR, the empire. Matthew 22:21.
9. Therefore the payment of taxes is a Christian duty to the national entity. They support and sustain the authority necessary for a specific freedom: the freedom to evangelize, the freedom to advance to maturity, the freedom to send out missionaries, and that freedom which provides a haven for the Jews who are scattered until the second advent under the fifth cycle of discipline.

Doctrine of the Third Hope and Seventh Imputation

1/29/78

- A. Definition. The third hope is the mature believer's confident assurance of the imputation of blessing and reward to his resurrection body at the Judgment Seat of Christ. The seventh imputation is the real imputation of eternal blessing and reward to the resurrection body. Eis + agathon is the 3rd hope.
- B. The formula of the third hope and seventh imputation is $X + Y + Z = \text{the Good}$. $X [I/HL + I/AOS = P1 + \text{Doctrine} = \text{Hope 1}] + Y [JI1 + JI2 = P2 + \text{Doctrine} = \text{Hope 2}] + Z [I/EL + I/B/T = P3 + \text{Doctrine} + \text{US} = \text{Hope 3}] = \text{the Good, the plan of God}$. Therefore, God works all of these things together for good.
1. P = potential
 2. US = undeserved suffering.
 3. All of this together is the good of Romans 8:28
- C. There are three potentials.
1. The potential of salvation.
 2. The potential of blessings in time.
 3. The potential of blessings in eternity.
- D. There are three hopes.
1. When a potential is combined with doctrine, it results in a hope. The fulfillment of one hope by an imputation results in the formation of a new hope.
 2. Hope 1 is the confidence of salvation.
 3. Hope 2 is the confidence of blessings in time.
 4. Hope 3 is the confidence of blessings in eternity.
 5. Man therefore has hope from birth to eternity. Each hope is replaced by a reality, by an imputation. When this occurs, he moves to the next hope. So the mature believer stands at the Judgment Seat of Christ with three hopes and receives his seventh imputation: the rewards and blessings of eternity.
- E. The reality replaces the hope; and there is a new hope.
1. The first hope is salvation.
 2. The second hope is maturity blessing.
 3. The third hope is blessing in eternity right after the Judgment Seat of Christ. That is the 7th imputation. That is the good of Romans 8:28
 4. Undeserved suffering is a real imputation which stimulates spiritual growth.
- F. The context for Romans 8:28:
1. Romans 8:23 **And not only nature, but ourselves also** [as mature believers], **though possessing the firstfruits from the Spirit** [divine blessings in time, paragraph SG2], **even we ourselves groan within ourselves** [the imputation of undeserved suffering to our +R], **eagerly anticipating the adoption**, [that is] **the redemption** [or *resurrection*] **of our body**.
 2. Romans 8:24 **For with reference to that** [future] **hope** [the third hope/the seventh imputation] **we have been saved: now when a hope is seen it is not a hope: so who hopes for what he sees?**
 3. Romans 8:25 **Now if we hope** [possess confident anticipation] **for what we do not see** [and we do], **then through fortitude we stand in eager anticipation**.

- a. Fortitude is introduced as it is necessary for undeserved suffering.
- b. The third hope is only fulfilled for mature believers.
- 4. Romans 8:28 *We know in fact that to those who love the God [mature believers], all things work together for the purpose of good to those who are the called ones according to the predetermined plan.*
- G. There are three radicals.
 - 1. X radical.
 - a. X radical combines the two imputations at birth, which produce condemnation, the potential for salvation, and the hope of salvation.
 - b. Condemnation must precede salvation, because man's point of reference is the justice of God.
 - c. Justice must condemn before justice can bless.
 - d. The potential of salvation is converted into hope through cognizance of the Gospel.
 - e. Hope is converted into reality through faith in Christ.
 - f. The "+" outside of the radical is the point of faith in Christ.
 - 2. Y radical.
 - a. Y radical combines the two judicial imputations to provide the potential for blessing in time.
 - b. The judicial imputation of all personal sins to Christ on the cross is the basis for the saving work of our Lord.
 - c. The judicial imputation of perfect righteousness at salvation is the basis for the imputation of blessing in time.
 - d. The potential of blessing in time is converted into a hope through cognizance of the pertinent doctrine.
 - e. Hope is converted into a reality through reaching maturity.
 - f. The "+" outside of the Y radical is maturity adjustment to the justice of God.
 - 3. Z radical:
 - a. Z radical combines the real imputation of eternal life to the human spirit at regeneration with the real imputation of blessings in time at maturity to provide a potential for blessing forever.
 - b. The potential of blessing in eternity is converted into the third hope through cognizance of doctrine plus undeserved suffering.
 - c. All of this adds up to the "good" of Romans 8:28.
 - d. *All things* is what is in the radicals.

Tongues by R.B. Thieme

Tongues: prophetic approach. Error seeps in where doctrine is not consistently and properly taught. To be correctly understood, the Word of God must be rightly divided! We ask, then, what do the scriptures teach concerning tongues? For our answer, we must first turn to the book of Isaiah.

Isaiah is one of the major sources of eschatologically significant signs and miracles; each sign is an integral part of the overall plan of God. The human author of the book ranks among the greatest of Bible teachers of all time. Since Old Testament prophecy encompasses the principle of dual fulfillment, Isaiah's messages not only applied directly to the era in which he lived, but they anticipated future events. For example, Isaiah recorded the signs that pointed to Messiah's coming into the world: His virgin birth, His efficacious death on the cross, His burial, His exaltation and His return in glory. The prophet predicted Israel's failure to accept the Holy One of God, both among his own contemporaries and among the Jews of future generations. The crux of Israel's failure lay in the area of negative volition toward Bible doctrine; therefore, Isaiah's warning against apostasy was addressed to the Jews of his own day and to their progeny.

Isaiah knew that Bible doctrine is the strength of a nation. He said:"And wisdom and knowledge shall be the stability of thy times, and strength [riches] of salvation [physical deliverance]: the fear of the Lord [occupation with Christ] is his treasure" - Isaiah 33:6. Yet, where doctrine was concerned, Isaiah faced a serious problem: his congregation was disinterested in the Word of God. In spite of their negative attitude, Isaiah continued to teach doctrine faithfully. The only hope for a nation that has rejected Bible doctrine lies in the training of the next generation. It is that up-and-coming generation to whom Isaiah referred in his sermon:"Whom shall he [God, through the prophet Isaiah] teach knowledge [doctrine]? and whom shall he make to understand doctrine? them that are weaned from milk, and drawn from the breasts" - Isaiah 28:9; cf. Lamentations 3:21-31.

Although three thousand years have passed since the prophet's warning, the same problems prevail: believers are generally indifferent to the dissemination of Bible doctrine and choose to remain spiritually immature; and unbelievers reject the gospel of salvation. In every generation, unbelievers must be Evangelized, while believers need to grow in grace and knowledge. There should be nothing more important on your scale of values than the daily intake of the Word of God. Doctrine should have priority in your life!"For precept [principle of doctrine] must be upon precept, precept upon precept; line upon line, line upon line; here a little and there a little" - Isaiah 28:10. With these words, Isaiah affirmed that the only effective method of teaching is a word-by-word, verse-by-verse analysis of the scriptures. Note again, "precept upon precept" ! Here, the classification of divine truths is brought into focus; these truths, in turn, must be categorised and presented in an expository manner - not once, but repeatedly, until they lodge permanently in the believer's soul! "Line upon line" describes the exegetical analysis of the Word of God. If this basic principle of doctrinal teaching is followed faithfully, the individual believer becomes spiritually self-sustaining, oriented to grace and indoctrinated with divine

viewpoint! As he continues to assimilate doctrine - "here a little, and there a little" - eventually, the various portions of scripture fall into place like the pieces of a jigsaw puzzle. The entire realm of doctrine can be taught, and the believer's frame of reference can be expanded; he develops greater capacity and concentration and thus is able to learn more advanced doctrine. Since the believer cannot orient to the plan of God until he knows what that plan is, Bible doctrine is absolutely essential to his integration into God's design. There were concepts Isaiah had tried to convey to the Jews. However, in the midst of his exhortation on the importance of doctrine, the prophet suddenly interrupted his message. What startling vision had broken his train of thought? God had permitted Isaiah to look down the corridors of time to view the dismal failure of a future generation of Jews. As a result of that vision, the prophet announced one of the most dramatic events ever to occur in history: "For with stammering lips and another tongue will he speak to this people" - Isaiah 28:11. What did this pronouncement mean?

The Importance of Dispensations

While the prophecy of Isaiah 28:11 predicted a future judgement of Israel, this revelation must be understood within the framework of the divine timetable. The dispensational approach is necessary to both orientation in time and it a correct interpretation of the scriptures

Definition: "Dispensation is a period of time expressing the divine viewpoint of human history; the divine outline of history, or the divine interpretation of human history, which encompasses four general categories: Gentiles, Jews, Church, Christ.

In order that the prophetic sign of Israel's discipline might be viewed in its proper perspective, the dispensations must at least be summarized. Also a passage in the New Testament must be examined: 1 Corinthians 14:21,22. The first dispensation, called the Age of the Gentiles, began with Adam and terminated with Abraham. It lacked a Canon of Scripture and was characterized by one race and one language which was clearly understood by everyone. All Evangelism was conducted in that one language. With the passing of time came a population explosion and a diversity of thought. People began to contemplate ways whereby they might win divine approbation through their own human efforts. The general prevailing idea was one of unification. "People" unite" was the cry. In an effort to monumentalise their greatness, the people decided to construct a magnificent edifice not unlike the United Nations building in New York City. With the convenience of a universal language, a system of internationalism was quickly established. The effects of the satanically-inspired system were devastating (Genesis 11:3-6). To prevent the destruction of the human race, God stepped in and judged this abominable operation. He dispersed the people and confused their language (Genesis 11:7-9). The multiplicity of languages frustrated all possible attempts at internationalism during the next dispensation - the Age of the Jews. The Jewish Dispensation began with Abraham and was interrupted

by the death, burial, resurrection and ascension of the Lord Jesus Christ. Seven years remain of that age, which will be resumed and completed after the end of the Church Age. The many languages now in existence called for a new method of Evangelism - missionary activity from a centrally-located missionary base. God was ready to launch that endeavour and appointed His own representative on the earth.

It was for this reason that God called out a Chaldean Gentile named Abram (later renamed "Abraham") .Abraham responded to the gospel, crossed the river Euphrates and entered a land foreign to him - Canaan. The act of response to doctrine resident in his soul earned him the title "Abram, the Hebrew," which means "Abram, the one who crossed the river" (Genesis 14:3). God promised Abraham that he and his progeny would someday possess Canaan (Genesis 13:14,15). In anticipation of the realisation of that promise, Abraham chose to live the life of a transient, residing only in tents (Hebrews 11:9). His life had a tremendous impact on those whom he met. Although Abraham's native tongue was Chaldean, presumably, he adopted one or more of the languages of Canaan., among them Pheonician and Ugaritic. By combining Chaldean and a smattering of Canaanite words, the patriarch was soon able to Evangelize the people of this strange land. Many responded; the names of three of his converts are recorded in Genesis 14:14: Mamre, Eschol and Aner.

Abraham became the father of the last and greatest of all races - the Jews. Although the Jews were a relatively small nation under God, they were destined to become a very special nation with two great commissions: they were given the custodianship of divine revelation (Romans 3:1,2) and also the responsibility of disseminating the Gospel to all other nations (Isaiah 43:10,21). However, after a time, the Jews failed in their responsibility of Evangelism. As a result of this failure, they became the recipients of divine discipline. The last major judgement of the Jews occurred in A.D. 70, after the fall of Jerusalem to the conquering legions of Titus, when the entire Jewish nation was dispersed. While many Jews live in the land of Palestine under the present national entity of Israel, this nation does not constitute the theocracy God has ordained for a future dispensation. Jews will remain scattered throughout the world during the entire Church Age until Jesus Christ Himself regathers them at His second advent. The failure of the Jews on both national and individual levels reached its climax when the Jews rejected Messiah at His first advent. The virgin birth (Isaiah 7:14), as well as the two deaths of Christ on the cross (spiritual and physical; Isaiah 53:9), were the two other signs that Israel's discipline was forthcoming. God interrupted the Jewish Age and inserted the present dispensation - the Church Age. The Jews are no longer God's official representatives on the earth. Instead, God summoned a new "nation" called the Church. Its citizens are those who "in every place call upon the name of Jesus" (1Corinthians 1:2). They comes from all walks of life, from all parts of the world, and they speak many languages; yet all share the bond of faith in Christ (Galatians 3:26). The Church Age began on the Day of Pentecost circa A.D. 30 and will end with the Rapture of the Church. This age is unique among the dispensations because for the first time in human history every believer is in union with Christ - a member of the royal family of God! Every believer is permanently indwelt by God the Holy Spirit; he is a royal priest, an ambassador for the absent Christ; he is responsible to God to witness for his Lord. More than that, there exists in the Church Age a completed Canon of Scripture,

which makes every doctrine available for the believer's utilization.

In the entire economy of God, no other age is more spectacular and thrilling than the age in which we are privileged to live! Not even the final dispensation, the Age of Christ, presents so great a challenge to put doctrine to the test! When Christ reigns over the earth for one thousand perfect years, the angelic conflict will no longer rage. As victors with Christ, we will rule with Him (Revelation 20:6), and the Jews will be preeminent once more among the nations of the earth. In the meantime, however, the plan of God for the ages must run its course. For the Church, there remains a battle to be waged. The high ground must be seized and held. For Israel, divine discipline is still in effect. But discipline can be turned into blessing by the Jews' Evangelization and regeneration. It is significant, therefore, that almost all Evangelization, particularly that of the Jews, is conducted in Gentile languages. With this fact in mind, we resume with Isaiah's bombshell: ". with . another tongue [language] will he speak to his people" (Isaiah 28:11).

The prophecy of tongues

Two prophetic approaches declared the coming of the Church Age: one was addressed to the Jews; the other to the Gentiles. The approach to the Gentiles, which is only a part of our subject, was Jesus Christ's prophecy of the baptism of the Holy Spirit (Acts 1:5). The approach to the Jews was the announcement of their Evangelization in Gentile languages. An earthly people who walked by sight rather than by faith, the Jews always clamoured for a SIGN (1Corinthians 1:22). Circa A.D. 30, God would give them an unmistakable sign: Evangelism in foreign languages. That sign would continue until A.D. 70 - for forty years ONLY - and would signal the opening of a new dispensation. The real purpose for tongues is clarified in the New Testament: "In the law [the Old Testament - i.e., Isaiah 28:11] it is written, With men of other tongues [Gentile languages] and other lips will I speak to this people [the Jews]; and yet for all that [the bona fide use of the gift of tongues] will they not hear me [negative volition] saith the Lord. Wherefore tongues are for a SIGN [a warning to Jewish unbelievers of the proximity of the dispersion], not to them that believe, but to them that believe not ." (1Corinthians. 14:21,22) Grace always precedes judgement. Since the destruction of Jerusalem in A.D. 70 was a maximum disaster, God provided a prelude of intensive Evangelism. All who would accept the gift of salvation during that interim period would escape the curse of the fifth cycle of discipline. Those who would recognise the sign would know what it portended; therefore, they would flee to safety in accordance with divine instructions.

Definition, Fifth cycle of discipline: Destruction of a nation due to maximum rejection of Biblical principles (Leviticus 26:27-31; five cycles - verses 14-39).

But while the time of the fulfillment of Isaiah's prophecy was the year A.D. 70, the prophecy itself was voiced before the Babylonian Captivity. Thus, under the principle of near and far

fulfillment of prophecy, Isaiah admonished both his contemporaries concerning the impending Assyrian invasion and the Jews of the future that their nation would be destroyed. Isaiah's long and faithful ministry occurred during a crucial time in Israel's history. A revolt against divine authority had split the nation into two entities circa 926 B.C., shortly after the death of Solomon). The Northern Kingdom (the ten tribes), called "Israel" or "Ephraim," had its capital at Samaria; the Southern Kingdom (the tribes of Judah and Benjamin, called "Judah," made Jerusalem its chief city. Isaiah foretold the doom of both entities. In 721 B.C., twenty years after Isaiah's warning, the Northern Kingdom, apostate and degenerate, went into the fifth cycle of discipline, administered by Assyria (Isaiah 28:1-4). Yet Ephraim had accomplished its own destruction internally long before it was conquered by the Assyrian invaders. The internal stability and health of any nation depend on spiritual factors resident within the nation. Such spiritual factors include the Evangelism and subsequent regeneration of unbelievers and the dissemination and application of Bible doctrine among the believers! In the absence of these factors, hostile pressures from other nations merely finish the work which decadence has begun.

Israel's fate should have been a lesson to Judah. God commissioned Isaiah to issue a stern admonition to the Southern Kingdom: if she persisted in the same idolatrous practices for which her sister to the north had gone into slavery, calamity would befall her people (Isaiah 28:14-23). While the impact of Isaiah's message and the response of the believing remnant prolonged the life of the Southern Kingdom for 135 years, the Jews eventually reverted to apostasy. They failed from the standpoint of their spiritual, economic, social and military life; they continued to ignore the principles of freedom by which a national entity functions to the glory of God. Thus, they temporarily forfeited their place in the plan of God. The first administration of the fifth cycle of discipline to Judah came in 586 B.C. Nebuchadnezzar conquered the Southern Kingdom and led its people into captivity to Babylon. Seventy years would elapse before the Jews were restored to their own Land. Down through the centuries, the Jews always received adequate warning of impending discipline. The prophetic messages, the principles of the Mosaic Law, the punitive measures of the five cycles of discipline, which are recorded in Leviticus 26:14-39, all describes what happens to a people who reject the safeguards for national survival. Yet national disaster could have so easily been averted! So specific and lucid was the prophecy of tongues that there could be no margin for error. Over seven hundred years before its fulfillment, Isaiah declared emphatically that EVERY JEW WOULD KNOW that the second administration of the fifth cycle of discipline was near when the Jews would be Evangelized in Gentile languages: "For through men stammering in speech and through a strange Gentile language will he speak to this people (Isaiah 28:11; literal translation). The words LA-EG and SAPHAH, translated "stammering lips," actually imply a guttural or staccato-type language. The phrase is descriptive of the languages spoken by the people who surrounded Israel. The classical Hebrew is a smooth and flowing language filled with vivid imagery and poetic idioms. This language should have been employed in the Evangelization of the Gentiles. When the Jews failed to do that, the tables were turned, and God replaced Israel with another missionary agency - the Church. In the new dispensation, the Gentiles would Evangelize the Jews - not in the melodious Hebrew, but in foreign words harsh to the sensitive Jewish ear. Poetic justice? Perhaps! Yet more than that; the gentile languages, which the Jews despised, would be a poignant reminder of

approaching judgement!

While this poetic sign may not seem of great significance to us today, it was offensive and insulting to the Jews of Isaiah's era. "Think of that!" they must have said. "Imagine the Gentiles coming to US with God's Word! We are the custodians of Scripture; WE were given the Law; WE are to Evangelize the world! How dare Isaiah tell US that these Gentiles will bring US the message of salvation in their coarse cacophonous languages!" To Jewish thinking, the announcement of Gentile Evangelism of Jewry was a totally foreign concept; they could not believe such a thing could happen. Surely God would not set aside His privileged people; yet they could never forget the prophecy of Isaiah. What made Isaiah's words even more forceful was the omission of verbs. His style became elliptical and further emphasised the shock of the prophet's prognosis: they who had been given the Truth would some day be forced to get the Truth from others. At the lowest point in Israel's history, when the Jews had plummeted to the depth of religious apostasy, Isaiah's great sign would be fulfilled. Those who had once been considered to be unteachable would come with a message of hope to the Jews, who had become unreachable themselves through religion. "To whom he [the prophet] said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear." (Isaiah 28:12) The "rest" which is alluded to in this verse is, of course, salvation. Jesus Christ said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matthew 11:28). The Gentile approach to the Jew was usually the phrase, "We come with rest." Whatever the language, however the stammering it may have seemed to the Jews, the issue presented was and ever remains the same: "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). Cursing turned to blessing.

Because the prophecy of tongues was repugnant to the Jews, it was never mentioned by them. They would discuss the other signs - even the controversial sign of Isaiah 7:14: ". his name shall be called Immanuel [God with us]." Yet in the course of time, all prophecy comes true" The eternal Son of God was born of a virgin and came to dwell among men (John 1:14). Thirty-three years later, on the Day of Pentecost, the gift of tongues was given. Every Jew who understood the scroll of Isaiah knew the curtain had been lowered on the Age of the Jews. The nation Israel was under divine judgement, and the responsibility for the dissemination of the Gospel went to that new entity, the Church.

The fifth cycle of discipline placed Israel under a curse; yet God's grace provides the means whereby cursing can be turned to blessing. In the grace period prior to A.D. 70, that means was a special method - the gift of tongues, which awakened the Jews to their imminent dispersion and presented Christ as their only saviour! When the individual Jew believes in Jesus Christ, he is born again. Regeneration removes his curse. He becomes a member of the Body of Christ and enters the Royal Family of God. In union with Christ through the baptism of the Holy Spirit, he ceases to be a Jew (Galatians 3:28). The same principle applies the Gentile who is born again. Both believing Jews and Gentiles are ONE IN CHRIST; as members of the Church, both have responsibility to disseminate the Truth.

Basically, there are three types of people on the earth today: the Jews, the Gentiles, and the Church (1Corinthians 10:32). Upon physical birth, there is little difference between

them; where God is concerned, all have sinned (Romans 3:23). Every member of the human race is born under a curse - the curse of sin and death (Romans 5:12). Man is born with an old sin nature and without a human spirit and is therefore incapable of having fellowship with God in time or in eternity. Man's curse was removed on the Cross, where Jesus Christ bore the sins of the world (1 John 2:2) and where He was judged in our place (1 Peter 2:24). He was made a curse for us (Galatians 3:13) in order that our so-great salvation might be accomplished. The key which turns cursing into blessing is found in the last phrase of Acts 2:11: "the wonderful works of God." It was what God did for man that wrought salvation; it was not the works of the Law (Galatians 2:16), nor human efforts (Titus 3:5)! Salvation is freely offered to all who will receive it. When the grace of God is appropriated through faith in Jesus Christ, cursing is immediately turned to blessing. Regardless of whether the believing individual was once a Jew or a Gentile, he is born again (John 3:7) and receives a human spirit; now he is spiritually alive to God (Ephesians 2:1), a member of God's Royal Family.

Definition of the Old Sin Nature: The source of human sin, good, and evil. Formed as a direct result of Adam's first sin, the sin nature resides in the cell structure of the body (Romans 6:6; 7:5,18) and is transmitted genetically by the male in copulation (Genesis 5:3). The Old Sin Nature is the centre of man's rebellion toward God. It has an area of weakness which produces personal sins; a lust pattern; and a trend toward asceticism or lasciviousness. The sin nature is called "the old man" of Ephesians 4:22; the "flesh" of Romans 8:3,4; the principle of "sin" of Romans 7:8,20.

Whereas national dispersion in A.D. 70 was inevitable (Deuteronomy 28:64-68), and whereas the curse would affect all the Jews, individual blessing was potential. Therefore, when Isaiah predicted the Jewish curse, he also declared a message of hope (cf. Isaiah 28:11, 12). His reference to the "rest wherewith ye may cause the weary to rest" pertained to the "rest" of salvation (Matthew 11:28). Although the Jews will remain under divine discipline for the duration of the Church Age, God will NEVER condone anti-Semitism. God will bless those who bless the Jew and will curse all who will raise a hand against him (Genesis 12:3). God needs no help in administering His discipline. He is righteous and just in all that He does; He is forever gracious in His dealings with man. Just remember that on the very day that the curse of the fifth cycle of discipline began for the Jews, they were also given the opportunity for blessing! it remains for them to respond in faith to God's gracious offer!

The fulfillment of the principle of cursing turned to blessing is evident today. Many Jews have accepted Christ as Saviour; yet few of them have heard the Gospel in Hebrew. Until it was recovered by theologians for the purpose of scrutinising Old Testament Scriptures, Hebrew had become a dead language. Apart from the reading of Old Testament portions in their synagogue services, the Jews seldom hear the Word of God in their own language. Even by the time of the First Advent of Christ, classical Hebrew was almost extinct, except

among the Jewish priests. The language generally spoken was Aramaic, a combination of Chaldean and Hebrew; the pure Hebrew had all but disappeared. People often express the desire to learn Hebrew in order to witness to the Jews. They fail to realise that most of the dispersed Jews neither speak nor understand Hebrew. How do you reach the Jews for the Lord? The same way you reach Gentiles: by presenting the plan of salvation in that language with

which you are both conversant! You do not become a doctor to present the Gospel to a physician; you do not become a bum to reach a social outcast! You make the issue of salvation clear and let the Holy Spirit do the rest!

The Miracle of Tongues

The significance of the gift of tongues lay in the fact that those to whom the gift was given suddenly understood and spoke languages they had never before learned. Furthermore, the gift was bestowed on believers who were already indwelt by the Holy Spirit! It was given on the Day of Pentecost as a means of communicating the Gospel to strangers from afar. As Isaiah had predicted, this was the warning sign to which the Jews had been alerted. No sooner had the miraculous gift been divided among the disciples than they "began to speak . as the Spirit gave them utterance" . Now take a closer look at these disciples: they were Galileans! What about that? you ask. The Bible must be interpreted and understood in the setting of the time in which it was written. In those days there were two kinds of Jews living in Palestine: the Judeans in southern Palestine, and the Galileans in the north of the Land. Academically accomplished, the Judeans comprised the Jewish aristocracy. They were at least trilingual and conversed in Latin (to communicate with the Romans), Greek (the language of culture), and their native Aramaic (a mixture of Hebrew and Chaldean). The Galileans, however, were for the most part uneducated peasants and fishermen; they spoke only Aramaic and that very poorly. They would say "ain't" instead of "is not" and "between you and I" rather than "between you and me." They would use plural subjects and singular verbs. If the Evangelization of the Jews depended upon them, Isaiah's prophecy would never come to pass! Nevertheless, these Galileans were God's chosen instruments. Once illiterate and unilingual, they had suddenly been transformed into "gifted" Galileans, God's heralds of Israel's warning and curse. Thus the grace principle was borne out once more: ". God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty (1Corinthians 1:17)." As always, God's timing was perfect. Pentecost concluded the holy-day season of the Jews. The first of these holy days had been the Passover, which was also the day of Christ's death on the Cross. The Feast of Unleavened Bread followed the Passover. On the third day of that week was the Feast of Firstfruits - the Resurrection Day! Only Pentecost remained; but all were shadows (Hebrews 10:1) that pointed to the Plan of God and to the Person and work of Jesus Christ. Now it was customary for the Jews to observe the holy days in Jerusalem. They came from every locale in Palestine as well as from the four corners of the earth wherever they had been scattered. The first dispersion, which had taken place in the days of Alexander the Great, was not one of divine displeasure but rather one of human admiration. After the conquest of Tyre and Sidon, Alexander intended to invade Jerusalem. To his surprise, Jaddua the

high priest, followed by the priests and the citizens of Jerusalem, came out to welcome him. Jaddua was carrying the Word of God in his arms. Solemnly, he unrolled the sacred scroll and stopped at the Book of Daniel; he showed Alexander that his conquests had been prophesied. So impressed was Alexander with these Jews that he appointed them as administrators of his far-flung empire. Alexander established many cities in the ancient world, some as far away as India. To all these, he sent the Jews, and they became prominent and respected leaders in their communities. A group of Jews who had settled in Alexandria, Egypt, later translated the Hebrew Old Testament into Greek. This famous translation is known as the "Septuagint"; it was so named after the number of men who worked on the ancient manuscript - the seventy (translators). With the passing of time, other Jews joined their brothers in the dispersion during the reign of Caligula and Claudius. It was their descendants who had flocked to Jerusalem by the thousands for the Feasts and were still there on the Day of Pentecost. They are the subject of Acts 2:5: "And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven." The word KATOIKEO, translated "dwelling," signifies a temporary sojourn in Jerusalem and distinguished these pilgrims from the permanent residents of the city. They had come all of the way from India, Asia Minor, and North Africa. Because they had been living in other countries for over three hundred years, they no longer spoke Hebrew. The inspired record describes them as "devout" men. Like Nicodemus (John 3:1-21), they were typical religious Jews, yet unsaved. They observed the rituals prescribed by Judaism and spent much of their time doing good deeds; but like Nicodemus, they had yet to be born again (John 3:7). We can easily reconstruct the events of the Day of Pentecost. Jerusalem was crowded and bustling with a festival atmosphere. It was early in the day when the tornado-like wind took the city by surprise. Where had it touched down? Evidently, curiosity had gotten the better of both the visitors and the citizens; they thronged to the area from which the loud noise had come. "Now when this [sound] noised [heard] abroad, the multitude came together, and were confounded [astonished], because that every man heard them speak in his own language. And they were all amazed, saying one to another, Behold, are not all these which speak [in tongues] Galileans? And how hear we every man in our own tongue, wherein we were born (Acts 2:6-8)" It seems that all the Jews were ill-prepared for this miracle. The foreign-born Jews had come back to the land of their ancestors. They fully expected to hear the native Semitic languages spoken in Palestine, but they were amazed at hearing the Gentile languages ordinarily foreign to the Jewish people of the Land. Certainly, they had not anticipated that these simple Galileans, whose illiteracy was universally acknowledged among Jewry, would suddenly become accomplished linguists! Consider the languages presented; yet only a partial list of them is given: "Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God (Acts 2:9-11)." Parthia was the buffer nation between the Roman empire and India. Its original inhabitants were the Scythians, and Indo-European and Mongolian mixture. When Alexander defeated the Parthians, he established a few cities in that land and left behind his Jewish administrators. Few outsiders spoke or understood Parthia's guttural language, and the nation was and remains today one of the most mysterious aggregations of people in the ancient world. Rome conquered the world in its day; but Rome could not conquer the Parthian vernacular. Yet

fluent Parthian came from the lips of Spirit-filled Galileans! In the high plateaus beyond Assyria, a wild and rugged people called the Medes had united with the Persians to master the world in the time of Cyrus the Great. Then, suddenly, they disappeared into their native highlands and, of course, those geographically isolated regions the Jews had put down roots. They had adopted the language of the Medes, and - to their utter surprise - that language was clearly voiced in the streets of Jerusalem. The Elamites were a fierce race in Abraham's time. Partly Persian and partly Semitic, they posed a constant threat to Babylonia. Aggressively, they swept down from their high mountains in the east of Chaldea and subjugated the Chaldeans. They moved on to dominate the Arabian desert; but soon afterward they were driven back into their secluded, mountainous retreats, cut off from contact with other people. Here, too, Alexander the Great left Jewish administrators in the wake of his rapid conquests. Now these Jews' progeny had returned in A.D. 30 to Jerusalem, where they intended to celebrate the feasts in the Holy City. It was God's design, however, that they hear the Gospel declared in the language of the Elamites! The phrase "dwellers of Mesopotamia" incorporates several languages that were spoken by this group of people, among them, Chalaic (Akkadian) and Syriac. The Judeans spoke excellent Aramaic, which was quite a contrast to the curious, guttural language of the Cappadocians. Cappadocia, comparable to Armenia in Asia Minor, has an inaccessible mountainous terrain interspersed with valleys. This presented a problem of communication in the ancient world. Hence the Cappadocian dialect would be among the lesser-known tongues; yet it too was represented among the languages spoken on the Day of Pentecost. Pontus, then a Roman province north of Asia Minor and now southern Russia, is that area along the Black Sea coast where the Scythians had settled and where the Greeks had traded on occasion. In Phrygia and Pamphylia, a mixture of Greek and ancient Phrygian had combined into one vernacular under the Greeks. In Egypt, Coptic was spoken, while in parts of Libya the population conversed in an obscure, antiquated dialect of North Africa. The Cyrenians were bilingual, and, of course, the "strangers of Rome" spoke fluent Latin. Yet the Gospel was heard in all of these languages! In addition to foreign-born Jews, native Jews, who had come to Jerusalem from other parts of the Land, were present. Upon hearing the Lord's disciples witness in all these strange languages, they should have understood that Isaiah's prophetic message was being fulfilled right before their eyes. Nor does the divinely-inspired reporter of these incidents overlook the proselytes - converts to Judaism. They too had made the annual pilgrimage to Jerusalem. Then there were the Cretes who were known to have talked in a rare and difficult form of Greek and the Arabians who boasted many dialects. A diversity of languages indeed! Yet in all that babble of voices there was only one aim - the declaration of the Gospel of salvation. Each person present on that momentous day heard "the wonderful works of God" (the content of the Gospel) in his own native tongue. If this phenomenon had been correctly interpreted by those who experienced it, it would have been recognised as the first "red alert". But was it recognised as such? What meaneth this? The dramatic manifestation of the gift of tongues caused considerable speculation among the spectators. Some were impressed; others ridiculed the miracle and charged the disciples with drunkenness. "And they were all amazed, and were in doubt, saying one to another, What meaneth this? Others mocking said, These men are full of new wine (Acts 2:12,13). Although the Jews had been forewarned of this event they were obviously not prepared for it. They had shrugged off Isaiah's message when the prophet himself

delivered it, and they found its fulfillment incredible, even when the truth stared them in the face circa A.D. 30! Those who understood the words of the disciples were baffled by the sudden transformation of the unlettered Galileans; those who did not understand thought they heard a mere babble of voices and failed to identify the purpose of the miracle. All, however, questioned its occurrence and clamoured, "What meaneth this?" In his Pentecostal sermon, the Apostle Peter refuted the drunkenness charge and presented the means whereby individual Jews might escape the disaster that awaited Israel in time, as well as escape judgement in eternity (Acts 2:28-41). Thus Isaiah's promise of rest materialised in the words of the disciples, who proclaimed the power of God's saving grace; for example. Peter's presentation of the Gospel was as follows: "For the promise is unto you, and to your children [the Jewish residents of Israel] and to all that are afar off [the dispersed Jews], even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation [religious legalism] (Acts 2:39-40)." Because the Jews had failed in their responsibility of disseminating the Gospel, they were now Evangelized in Gentile languages. But notice the vital principle which has been completely disregarded by the tongues crowd: initially only believing Jews of the first century were divinely endowed with the gift of tongues. At that time JEWS, not Gentiles, were the recipients of the plan of salvation; JEWS, not Gentiles, were warned of the proximity of the fifth cycle of discipline. JEWS, not Gentiles, spoke as the Spirit gave them utterance, for this was a special gift from God (1Corinthians 12:11) to believers who were already Spirit-filled! At least four other occasions were mentioned in the Book of Acts when the gift of tongues was utilised (Acts 10:44-46; 19:2-7). Without exception, the gift was used to declare the Gospel. Thus the Church Age was announced and so was the approaching curse on Israel. The phenomenon of tongues continued for nearly forty years - until the fall of Jerusalem in A.D. 70. Wherever Jews lived throughout the world the same means of Evangelism was followed: some believer who possessed the gift of tongues witnessed to them in the language of the country of their residence. Once the Jews were dispersed, there was no further need for tongues. Consequently, the gift of tongues was withdrawn!

The Doctrinal Approach

Tongues, in and out of contextThe gift of tongues, which Isaiah had prophesied (Isaiah 28:11) as a sign to the Jews and which was initially fulfilled on the Day of Pentecost, must always be viewed from the Biblical perspective. We examined its use and purpose. Only when tongues are taken out of divine context do they sponsor a host of misconceptions and abuse. Paul devotes three chapters to this subject in his First Epistle to the Corinthians (1Corinthians 12-14). In these he specifies, clarifies and regulates the use of the gift of tongues. His words are as timely today as they were in the days when they were penned, and they therefore merit close scrutiny. We will examine them in the order in which they occur in scripture.

Corinth, Capital of Commerce and Carnality (1Corinthians 12)Corinth was the Vanity Fair of the Roman Empire, the good-time city of the ancient world. Strategically situated, the city became the trade centre for merchants from both the East and the West. As its wealth increased, so did its need for reliable bankers. Once the pagan temples in Corinth had been regarded as the safest depositories. It was assumed that the gods to whom these temples were dedicated guarded the riches entrusted to them. As time

went on, the Corinthians lost their fear of and respect for the gods, and robberies of the temple banks became quite common. To whom could the Corinthians turn to handle their wealth? A continuous influx of Jews captured the banking trade from the heathen priests and established banking and financing systems in the prosperous city. No doubt much of the money that swelled the coffers of Corinth came from the pockets of pleasure seekers. This background provided the setting for the young church at Corinth. The fact that a person is saved in no way implies that he has turned over a new leaf. It is true that positionally he has become "a new creature" in Christ (2Corinthians 5:17); nevertheless, he is still the same old sinner - howbeit, saved by grace! When Paul wrote his letter to the church at Corinth, these Corinthians were probably the most carnal of all the believers in the ancient world. Their sin list was long and appalling: pride, envy, jealousy, childishness, pettiness, gossip, maligning, adultery, incest, divorce, drunkenness; and general instability characterized the congregation. Yet because of the grace of God this very same church abounded in spiritual gifts.

However, these gifts had become the underlying cause of turmoil among the Christians of Corinth. The fabric of unity had been ripped to shreds by the factions as the legalists battled with the licentious crowd. They were out of line in so many ways that it should come as no surprise to us that they were also misusing the gift of tongues. Because it was an obvious and spectacular gift, tongues was greatly coveted by these superficial Christians. Those to whom the gift was given were suddenly overcome with arrogance, and they attempted to relate their ability for speaking in foreign languages to form a super-spirituality. They had erroneously concluded that they were a special category of believer. Consequently, they flaunted their imagined superiority and lorded it over believers whom they considered to possess "lesser" gifts. Was this indeed the case? Had the Holy Spirit singled them out in preference over the rest of the Corinthians? It is not unusual for a believer to consider himself special or to want others to consider him so, or to wish for an experience which no one else has ever had. In addition, there are believers who think that because they have had a certain experience, everyone else must have it too! The first-century

Christians in Corinth, particularly those who legitimately possessed the gift of tongues, faced these very temptations. Paul felt compelled to set matters straight once and for all! In writing to the Corinthians, he stated explicitly that the ability to speak in tongues was a spiritual gift. All spiritual gifts come to the believer through grace - NEVER because of any extraordinary merit or activity on the believer's part. God the Holy Spirit sovereignly bestowed all spiritual gifts as he deems best. "But all these [spiritual gifts] worketh [ENERGEO, present active indicative - "energises"] that one and the selfsame Spirit, dividing [distributing] to every man [to each believer] severally [individually] as he will [BULOMAI, present active indicative - "desires"] (1Corinthians 12:11). The choice of the verb BULOMAI indicates careful and intelligent planning and denotes that the Holy Spirit knows what He is doing when He selects recipients of His grace gifts. These are distributed where they will benefit and function to the greatest degree. No gift is of higher or lesser value; no believer is more important than the next! All are necessary for effective function of the Body of Christ - a principle that is so well depicted in the harmonious relationship of the many integral parts of the human body. "For as the body is one, and hath many

members, and all members of that one body, being many, are one body: so also is Christ (1Corinthians 12:12)."The analogy of the human anatomy to the spiritual gifts and their coordination in the Body of Christ completed the apostle cited the means by which the unity of the Church was assured:"For by one spirit we are all baptised into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been made to drink into one Spirit. For the body is not one member, but many (1Corinthians 12:13,14)."The unity of the Church is based upon positional sanctification, or union with Christ, whereby the believer is set apart unto God. How and where God decides to use Christians is a matter of divine prerogative. It should never give rise to a spiritual inferiority or superiority complex. Yet in the church at Corinth it had done exactly that!**Spiritual Inferiority Versus Superiority**Because certain believers had totally distorted the true purpose of the gift of tongues, it posed a tremendous problem in the church. To demonstrate the absurdity of the Corinthians' position on the possession or lack of possession of this particular gift, Paul resorted to yet another illustration drawn from the human anatomy:"If the foot shall say, Because I am not the hand, I am not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body (1Corinthians 12:15,16)?"The foot represents a believer who has developed an inferiority complex. The obvious cause of his condition is the fact that he was not given the gift of tongues as had Brother Hand. Then there is the case of Brother Ear: he too feels inferior - a second class Christian. Both had what I would classify as behind-the-scenes gifts, perhaps the gift of helps. The reason why they felt they way they did was due to the overbearing attitudes of Brothers Hand and Eye. Brothers Hand and Eye had the gift of tongues. They had become extremely proud of the spectacular aspects of this spiritual gift and were consequently in a state of carnality. Apparently, Brothers Hand and Eye approached Brothers Foot and Ear one day and exclaimed in a burst of egotism, "Now look here: unless you two can speak in tongues as we do, you are not spiritual; you will NEVER make it in the Christian life! Quite possibly, you are not even saved!"In great distress, Brother Foot tried hard to become a hand, while Brother Ear attempted to become an eye. They went into closets and agonised; they prayed and fasted; they "suffered for Jesus." To their dismay, they remained what they were: one, a foot; the other, an ear. Perhaps, if they had tried another route and lived on lettuce leaves and coriander seed and contemplated infinity, they might obtain the coveted gift. But no! Not even their response to an invitation to come forward and get the second blessing (whatever that may be!) brought the desired results; Brother Foot continued to be a foot, and Brother Ear continued to be an ear. Once a foot always a foot; once an ear always an ear. Why should that be? Because THIS happened to be the gift the Holy Spirit had chosen to give them; it could not be changed by any human effort. The gifts of the Spirit are irreversible (Romans 11:29)! Brothers Foot and Hand, Ear and Eye all suffered from the same malady - namely, **IGNORANCE OF BIBLE DOCTRINE**. They had distorted the gift out of context with the Word. Neither Brother Foot nor Brother Ear were unsaved because they felt unsaved, nor were Brothers Hand and Eye spiritually superior because they claimed to be. Their estimation of the situation was entirely erroneous, and only knowledge of doctrine could correct their problems! The possession of a spiritual gift does not determine the spirituality of a believer, nor does it make him better than the others. The gift of tongues was not necessary for salvation. Far from it, it came as a **RESULT** of salvation! Brother Foot's and Brother Ear's spiritual status are clarified as the passage continues. Paul stated the necessity of all spiritual gifts and cited

a bizarre analogy: "If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling (! Corinthians 12:17)?" While the eye is a valuable member of the human body, the body could not function as an eye. The analogy is obvious: the gift of tongues was valuable as an instrument of Evangelism; yet the Body of Christ would become grotesque if it consisted of only one gift! All spiritual gifts are essential in the effective operation of the Church, whether they be spectacular or obscure. Thus Paul said in effect, "Look, we all have different spiritual gifts. Your spiritual gift, Brothers Foot and Ear, is helps; Brother Hand's and Brother Eye's gift happens to be tongues. Since spiritual gifts are distributed solely on the basis of God's will and not human merit, they have nothing to do with success in the spiritual life. The vital truth is for you to know that the gifts can function satisfactorily only when you are filled with the Holy Spirit." Regardless of the spiritual gift he has obtained at the moment of salvation, every believer is a part of the team which represents Christ on earth (1 Corinthians 13:25-27). The most obvious gifts are not necessarily the most important. In fact, when the spiritual gifts are listed in order of merit, the last one to be named is tongues! "And God [the Holy Spirit; cf. 1 Corinthians. 12:11] hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues (1 Corinthians 12:28). Note that the spiritual gifts are listed categorically: (1) leadership gifts, (2) spectacular gifts and (3) administration gifts. The highest of all gifts was the gift of apostleship. Apostolic commissions conferred upon their recipients the gift of absolute spiritual dictatorship over all the local churches. A temporary gift, apostleship ceased with the completion of the Canon of Scripture, as did the gift of prophecy. The third gift named is that of pastor-teacher. Next to the Word of God, which holds absolute sway over the believer, the pastor-teacher ranks highest. However, his leadership is now restricted to one local church - his own. In the category of spectacular gifts, we find miracles, healing, tongues, and the gift of interpretation. By now, all of these gifts are extinct. The gifts of administration included helps and governments. These are essential to the function of the local church and still very much in use. Where does this classification of spiritual gifts place Brothers Foot and Ear? It elevates them to a higher place on the spiritual totem pole, which the Corinthians had erected in their ignorance, and it assigns Brothers Hand and Eye to the lowest place. The realisation of this truth must have come as a shock to the first-century tongues crowd as they listened to Paul's exhortation: "But covet earnestly the best gifts ..." (1 Corinthians. 12:31). The verb ZELOO means "to be ardently devoted to" or "to earnestly desire." It is stated in the second person, masculine plural, and it therefore addressed to the entire assembly of Corinthian believers. The present tense, active voice and imperative mood convey a command which, if obeyed, would rectify the schism within the church at Corinth. What Paul was saying, in fact, was this: "Whenever you Corinthian Christians assemble, you should always desire the best spiritual gifts to be used among you. The best gift for assembly worship is the communication gift of teaching; the least is that of tongues."

Since tongues is the least desirable and the lowest on the list of spiritual gifts, the Corinthians were never to covet the possession of the gift of tongues! In the light of Scripture, it is inconceivable that twentieth-century Christians should attempt to obtain a gift that no longer exists and one that was inferior even when operational.

Tongues Regulated (1Corinthians 14)

First Corinthians 14 demonstrates the inferiority of the gift of tongues over another temporal gift - the gift of prophecy. While the gift of prophecy edified and therefore matured, exhorted and comforted the believer, the gift of tongues accomplished but one objective - the declaration of the Gospel in Gentile languages as a sign of warning. Whereas the gift of prophecy entailed dissemination of vital doctrinal truths to the whole assembly of believers, the gift of tongues was directed to the occasional unsaved visitor in some local congregation. To all others in the church, this torrent of information was a complete mystery (1Corinthians 14:2) unless another believer interpreted his words (1Corinthians 14:5). Certainly, it would be stimulating to conduct Evangelistic campaigns under such circumstances as the early church experienced. The operation of this particular gift led to both animation and ecstasies. These, however, were not the outcome of the filling of the Spirit but rather resulted in the eloquent presentation of the Gospel in a foreign language unknown to the one who spoke it. Animation and ecstasies were absolutely necessary in order that the proper emphasis and persuasiveness as well as the sense of urgency might be conveyed. In turn, the stimulation of the believer so gifted led to his self-edification. No doubt it was the sight of such ecstasy which caused the Corinthians to desire this gift above all else. Because Paul himself had been the recipient of the gift of tongues, he could understand their aspirations (1Corinthians 14:5 cf. 14:18). He wished as much as they did that all of them might have been given the ability to witness in other languages, for Paul had yearned to see every Jew reached, saved and rescued from the terrible consequences of the fifth cycle of discipline in time and from the lake of fire in eternity (Romans 10:1). Never once did Paul succumb to spiritual superiority because he possessed the gift of tongues. He saw the gift in the proper perspective and thanked God not only for the gift, but also that he had occasion to use the gift to a greater extent than all the Christians in Corinth put together. Maximum contact with Jews throughout the Roman world and the linguistic barriers he encountered made tongues a necessity. Since he had made extensive use of the gift, Paul was well-qualified to speak on the subject. His observations and instructions bore the mark of authority and made a great impact on the recipients of the epistles. Yet he refused to use the gift of tongues inside the church. It is the purpose of the local church to further the growth of believers. This can be accomplished only by the teaching of Bible doctrine. The sheepfold is designed to feed the sheep. This requires the gift of pastor-teacher, not the gift of tongues! On the other hand, Evangelism should be conducted outside the local church. Therefore, Paul advocated restraint in the use of tongues within the church: "Yet in the church I had rather speak five words with my understanding [mind], that by my voice I might teach [orally] others [believers] also, than ten thousand words in an unknown [foreign] tongue (1Corinthians 14:19)." The local church would benefit little if the apostle utilised his gift of tongues in prayer. The foreign language he enunciated was unknown both to him and to the congregation. Therefore, while the gift of tongues operated, there was a lack of coordination between the intellect and the speech of the one who prayed. Thus prayer had become mechanical and meaningless. The limitation of tongues is illustrated in 1Corinthians 14:7-11. The first illustration is drawn from music: "And even things without life giving sound, whether pipe [reed instrument] or harp [stringed instrument], except they give a distinction in the sounds, how shall it be known what is piped or harped

(1Corinthians 14:7). "Musical instruments can produce either beautiful melodies or discord. For example, the tunes on the current hit parade can scarcely pass as music; they are devoid of melody and meaning, offensive to lovers of good light or classical melody and harmony. The analogy is obvious: the gift of tongues is compared to the cacophony of jumbled confusion which proceeds from the mere sound of musical instrument without the melody. The military furnished Paul's second illustration "For if a trumpet give an uncertain sound, who shall prepare himself to the battle (1Corinthians 14:8)." IN the ancient world the trumpet relayed the commanding officer's orders to his troops. If the trumpeter garbled the command, the soldiers would not know whether they were to advance or retreat in a tactical situation. The results would be disastrous! The "uncertain sound" is therefore analogous to the operation of the gift of tongues: "So likewise ye, except ye utter by the tongue [as an instrument of speech and communication] words easy to be understood [perspicuous, intelligible words], how shall it be known what is spoken? for ye shall speak into the air (1Corinthians 14:9)." For this final illustration, Paul resorted to philology: "There are, it may be [as the case may be] so many kinds of voices [languages] in the world, and none of them is without signification [without the faculty of communication]. Therefore if I know not the meaning of the voice [language], I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me (1Corinthians 14:10,11)." Language is used to communicate thought. Communication breaks down when person's do not speak each other's language, and words become meaningless sounds. According to ancient Greek and Latin usage, the word "barbarian" was ascribed to an outlander, a foreigner, and was always used in a deprecatory sense. It is a coined word, based on how all, other languages sounded to the Greek ear: "bar-ba-bar-bar" ! Surely, this was the impression which the gift of tongues must have made on strangers and worshippers in some local congregations. Tongues must be regulated or else bedlam would disrupt every church service! To drive home his point, Paul set up a hypothetical case that involves a church full of believers with but one gift - the gift of tongues. The prospect is a veritable nightmare, a multiplication of Brothers Hand and Eye. Can you visualise this hypothetical situation? "If therefore the whole church be come together in one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad (1Corinthians 14:23)?" "The unlearned," IDIOTAL, is the nominative plural of the noun IDIOTES. It was originally used of one who did not participate in the affairs of state in the Athenian democracy. In this context it refers to an unbeliever who is totally ignorant of Christianity but who is nevertheless seeking. "Unbelievers" are those unsaved persons who have been exposed to Christianity on previous occasions and had returned for further information. Both types of unbelievers would regard such a worship service as an assembly of lunatics. God never intended that spiritual gifts create pandemonium in the local church, "for God is not the author of confusion" (1Corinthians 14:33). The modus operandi for tongues in a church was clarified by Paul under the inspiration of God the Holy Spirit. Five functions in the worship of the early church were declared to be acceptable: (1) "psalms" - the singing of hymns to the accompaniment of musical instruments; (2) "doctrine" - the teaching of the Word of God; (3) "tongues" - as a means of Evangelism where a language barrier existed; (4) "revelation" - the exercise of the gift of prophecy which oriented the believer to the plan of God; and (5) "interpretation" - the gift of interpreting or translating the foreign languages spoken. Without this gift, the use of tongues in worship was strictly forbidden: "But if there be no interpreter,

let him [the one speaking in tongues] keep silence in the church..." (1Corinthians 14:28). These five authorised functions comprised the agenda of worship in the pre canon era of the Church Age. And always, the criterion was that all things be done "to the edifying of the church" (1Corinthians 14:12)! Only under the conditions specified could tongues be categorised as "edifying": the presence of both a person who spoke in tongues and a person who translated his message to the assembled congregation. Even then, the use of tongues was regulated and restricted; no more than two or three were to speak in tongues in any given service. Furthermore, they were to take turns. What is not generally known is that the early church had two or three sermons in one worship service. These were given in rotation and were, in fact, the forerunners of our modern expository sermons in which the doctrines of the Bible are delineated. For that reason two or three tongues messages were permitted. Of course, once the Canon was completed, the nature of the church service changed. Interpretation of Scripture became the dominant activity; the temporary gifts were discontinued, and the field was left to the pastor-teacher. However, the same principles still govern the modus operandi for the Church: "Let all things be done decently and in order" (1Corinthians 14:40). This principle is conveniently overlooked and blatantly ignored by the modern tongues crowd whose din of gibberish drowns out the truth of sound doctrine! The "More Excellent Way". and yet," Paul concluded in 1Corinthians 12:31, "I show unto you a more excellent way." The "more excellent way" - the filling of the Holy Spirit as the modus operandi for the Christian way of life (termed "charity" in 1Corinthians 13) - is the real issue in every believer's life. Here is the energising power behind the gift God has sovereignly bestowed upon you! "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal (1Corinthians 13:1)." The gift of tongues is still in view here; and this verse indicates that there is an angelic language as well as human language, which, as an extension of the angelic conflict, was spoken on occasion by those who had the gift of tongues. Remember that the angels learn their lessons on the grace of God from the Church (Ephesians 3:10; 1Peter 1:12). In the English of the seventeenth century, the word "charity" was the strongest word for "love," The word found in the Greek text is the noun AGAPE. This same love, according to Romans 5:5 and Galatians 5:22, is the primary demonstration of spirituality - the "better way." No spiritual gift can function properly without the filling of the Spirit. In fact, Paul likened the believer who attempted to speak in tongues without being filled with the Spirit as "sounding brass, or a tinkling cymbal." The CHALKOS of the ancient world consisted of two pieces of metal - an alloy of copper and tin - and was used by peddlers to attract attention to their wares. The tinkling KUMBALON (an onomatopoeic word) was a hollow brass instrument that magnified sound; it was generally used by professional mourners and brought forth a volume of meaningless sound. This is indeed a fitting description of a believer who calls attention to himself and to his own abilities rather than to God and His glory! "And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing (1Corinthians 13:2)." There were communication gifts, such as prophecy; perception gifts, including the understanding of mysteries (the doctrines of the Church Age not revealed in Old Testament times); an exhilaration gift of knowledge of doctrine still to be entered into the Canon; operational gifts such as faith, which extended into the field of miracles - a gift which covered impossible or hopeless situations that confronted the early church without a Canon of Scripture; and

finally, the exhibition of the gift of tongues. While all these gifts were sensational and spectacular, they were nothing apart from the filling of the Spirit and its repercussions in the area of the "grace apparatus for perception".

Definition: "Grace apparatus for perception" - a grace system for spiritual growth and advancement provided by God, whereby every believer is able to understand the whole realm of Bible doctrine, regardless of human IQ, and whereby he may assimilate as much doctrine as his positive volition allows.

The Gifts That Failed

"Charity [love, which is the manifestation of the filling of the Spirit] never faileth; but whether there shall be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away (1Corinthians 13:8)." As translated, the verb OUDEPOTE means "never" or "not at any time". The present active indicative of the verb PIPTO means more than "to fail"; it should be rendered "to fall." The same verb is sometimes used of an audience hissing an actor off the stage. Hence, it indicates to us that the filling of the Spirit is never hissed off the stage of life. While certain of the spiritual gifts were temporary, the filling of the Spirit would continue throughout the Church Age. By contrast, the time would come when the gift of prophecy would no longer be used. The Book of Revelation contains the last prophetic utterances. When John (on the Island of Patmos) completed the final chapter of the Bible, the Canon was closed. Further attempts to add to Scripture were prohibited (Revelation 22:18); moreover, prophecies became inoperative! Among the first gifts to be cut off in A.D. 70 was the gift of tongues. "Whether there be tongues, they shall cease" (1Corinthians 13:8). The verb PAUOMAI means "to prohibit, restrain, cut off." The cutoff point was the fall of Jerusalem and the subsequent dispersion of the Jewish people. The middle voice declares that the termination of this particular gift would benefit the Church, and the indicative mood stresses the reality of the gift's cessation. The benefit the Church derived from the removal of tongues is obvious: tongues had caused untold strife and factions in the church at Corinth; these problems would cease once the gift was withdrawn. Today the attempted practice of tongues is a manifestation of apostasy. Wherever this evil crops up, it fosters spiritual inferiority and superiority complexes. It feeds on emotion and sponsors perversions of the grace of God. Furthermore, tongues frequently affords access to demon activity. Steer clear of the tongues crowd! They are out of line with the declared will of God for this dispensation; for all their efforts, they cannot reinstitute what God has seen fit to remove! Paul mentioned the gift of tongues in his epistle to the Corinthians. These were penned in the early period of the apostle's writing and discussed tongues as a very timely subject. He never brought up tongues in his later letters, for even then the gift was gradually disappearing. It was no longer pertinent, and the necessity of its use would soon terminate altogether. The gift of knowledge was also to vanish. GNOSIS, or "knowledge" refers to a temporary gift that had been utilised to teach believers certain doctrines which

had not as yet become a part of the New Testament Canon. The future passive indicative of the verb KATARGEIO indicates that time when the gift of knowledge would become inoperative (circa A.D. 95), coterminous with the recording of the final word in the Book of Revelation.

Knowledge of doctrine in the pre canon period of the Church Age was fragmentary. Revelation concerning the doctrine of the Mystery (doctrines pertaining to the present dispensation) had not been completed; those who communicated doctrine by means of a spiritual gift could only do so on the basis of what they knew. They knew "in part", and consequently they taught "in part" (1Corinthians 13:9). The doctrine these early Bible teachers taught was received by them from two sources: the Old Testament Canon and direct revelation from God. From these same sources, God so directed certain apostles (Paul, Peter, John, James, Matthew, Luke, John, etc.) that without waiving their intelligence, personality, individuality, vocabulary, literary style, personal feelings, or any other human factor, God's complete and coherent message to the Church was recorded with perfect accuracy in the Koine Greek, the very words of the original manuscripts bearing the authority of divine authorship. When Paul wrote the thirteenth chapter of 1Corinthians, he anticipated the completion of the Canon and the end of some of the spiritual gifts."But when that which is perfect is come, then that which is in part shall be done away (1Corinthians 13:10)."The phrase, "that which is perfect", does not refer to a perfect person but rather to a perfect thing. This we know because the Greek noun TELEION is the nominative NEUTER singular from the noun TELEIOS. It should be translated "the perfect" or "the completed" and identifies the entirety of the Scriptures. For a better understanding of the word "perfect" we must refer to the Book of James. (Two epistles were written before 1Corinthians: James and Galatians.) The meaning of a word in Scripture is often determined by its use in other portions of the Word. TELEIOS is the "perfect" or "completed", was already contained in the Canon. The Apostle James had referred to "the perfect law of liberty" (James 1:25) as being synonymous with the Bible. Paul had chosen that phraseology when he recorded 1Corinthians 13:10, a corrected translation of which reads:"But on that occasion (the completion of the Canon) when the completed (perfected) is come (a reference to the entire Bible), the fragmentary gifts (temporary gifts) will become inoperative."Henceforth, the Canon of Scripture would serve the same purpose that spiritual gifts had once performed. Besides tongues, other temporary gifts could then be canceled: apostleship, prophecy, healing and other miracles.(1) Apostleship. We think of the Apostolic Age as an era of fantastic miracles. Actually, although such miracles are documented in the Word of God, this era was limited in that it lacked a completed Canon of Scripture. Because the churches were in their infancy, there had to be strong spiritual leadership. However, after the completion of the Canon, the gift could be set aside. As previously stated, a pastor-teacher's authority is now limited to one local church.(2) Prophecy. The gift of prophecy included both foretelling and forth telling. It consisted of predictions of a number of doctrines yet to be down in written form. The announcement Paul made that prophecies "shall fail" does not refer to prophetic messages in the Bible; these would continue to be legitimate. What he meant was that believers, who once had the ability to foretell the future, would some day cease to prophesy. With the Plan of God and the doctrines of the Church clearly defined on the written page, there is no further need for that gift.(3) Healing. As the leaders and

Evangelists of the early churches established their authority, the temporary spiritual gift was withdrawn (cf. Acts 19:11,12; Phil. 2:27; 2Timothy. 4:20). The miracles of healing had served as a credit card for these men before the completion of the Canon; now they were to be terminated. Thus the gift of healing ceased, even as Paul said it would! Many believers are taken in by the claims of would-be healers. They could save themselves much heartache and great sums of money if they only knew Scripture! The gift of healing is NOT in operation today. This does not imply that God no longer heals! He does heal, if and when He so desires; but the GIFT is nonexistent!(4) Tongues. The gift of speaking in some foreign language not previously understood or mastered was properly used to Evangelize and warn the Jews concerning the proximity of the fifth cycle of discipline. The gift of interpretation, which was an essential addition to the gift of tongues, was also withdrawn when the fifth cycle was executed. Wonderful and spectacular though these gifts had been, they never had spiritual implications. Rather, they were related to the establishing of the authority of pastors, apostles and Evangelists. Their abuse led to the regulation of the gifts (1Corinthians 14) for as long as they were in use. The absolute authority of the Word, which certainly needs no authentication, eventually replaced the gift itself! Had God deprived the Church of something necessary for its function? Not at all! To the contrary, the removal of these temporary gifts in no way indicated the removal of the indwelling presence and filling of the Holy Spirit. At the moment of salvation every believer is indwelt and filled by the Spirit. After that, he receives the filling of the Spirit at the point of rebound.

Definition: Rebound - the restoration of the believer's fellowship with God in time through confession of sin (1 John 1:9), and the means of recovery of the filling of the Spirit (Ephesians 5:14,18).

It is the filling of the Spirit which is essential to the effective operation of the Church on earth. It is the filling of the Spirit which is the basis for the assimilation of Bible doctrine, the erection of the edification complex of the soul and the production of divine good. Those gifts upon which the Church depended will continue to exist throughout the Church Age. Among them are the gifts of pastor- teacher, Evangelism, helps and administration (cf. Ephesians 4:11).

Definition: Edification complex of the soul - Immaterial "structure" in the soul of the mature believer. The foundation is doctrine stored in the human spirit. Composed of five "floors": grace orientation; relaxed mental attitude; mastery of the details of life; capacity to love God, right man or right woman and friends, inner happiness. The ECS is the backbone of the soul.

Tribulational Approach (2Thessalonians 2:7-11) No one is more interested in the perpetuation of tongues than the devil himself. Tongues revivals are a satanically-inspired operation, designed to obscure the truth and thus to distract from the real issue in salvation - pure and simple faith in the Son of God (John 3:36). Likewise, it is Satan's objective to distort spirituality. Even when they were extant, tongues had absolutely no relationship to spirituality. Yet Satan will see to it that the pseudo-tongues phenomenon will continue to erupt throughout the course of human history. Particularly will this be the case during the Tribulation. "For the mystery of iniquity doth already work; on he [Holy Spirit] who now letteth [restrains] will let [restrain], until he be taken out of the way." The word "iniquity" (ANOMIA) is not a reference to the ordinary evil which emanates from the old sin nature. Any evil that originates from the old sin nature is called carnality or sin, transgression or unrighteousness. Were any of these indicated in the context, we would find the words ADIKIA or PARANOMIA. Here, "iniquity" is satanic evil. Satanic evil is always counterfeit of the truth, as found in 1Corinthians 10:21 - the counterfeit communion table. Although Satan's evil is restrained from running rampant in the Church Age because of the presence of the Holy Spirit, satanic evil will be unleashed in all its fury during the Tribulation. Therefore, the Tribulation will be the most concentrated period of catastrophe the world has ever known (Matthew 24:21,22). Today this "iniquity" or satanic evil exists in its mystery form; although it is operational, its extent is inhibited by the Church and by the Holy Spirit who indwells every believer. After the Rapture of the Church, which will occur coterminously with the departure of the Holy Spirit, the Tribulation will begin; and even though the restraining ministry of the Holy Spirit is no longer there, certain spiritual gifts will continue to function. Thus divine intervention and the activity of those who become believers after the Rapture will, to some degree, still curb "iniquity". Satan is a master-counterfeiter; he seeks continually for ways whereby he can duplicate God's perfect design. For example, he knows that Jesus Christ is the Head of His organism, the Church (Ephesians 5:23). Therefore, the satanic plan calls for another organisation - ecumenism - at whose head is the devil's own man of the hour. "And then shall that Wicked [one] be revealed [the emergence of the dictator of the Revived Roman empire in the Tribulation], whom the Lord shall consume [slay] with the spirit of his mouth, and shall destroy with the brightness of his coming [fulfilled at the second advent; Rev. 19:15,20]: Even him, whose coming is after the working of Satan [associated] with all power and signs and lying wonders (2Thessalonians 2:8,9)." This great Tribulational dictator will be the product of satanic evil. Indwelt and empowered by the devil, the Lawless One will perform signs and lying wonders in a demonstration of supernatural power. Since God had confirmed His Son and His chosen ones with "signs and wonders and with diverse miracles, and gifts of the Holy Ghost [Spirit]" (Hebrews 2:4), so would Satan. The "power" exercised by that lawless or Wicked One is a reference to the false gift of miracles; tongues will feature prominently among these. "Signs" are an imitation of the genuine but temporary gift of healing. However, the illnesses involved will be demon-induced, and the cures will be achieved by their subsequent removal from the unbelievers they indwell. The mechanics of the dictator's "lying wonders" will be executed by one category of demons whose sole function it is to control the vocal chords of the unbelievers whose bodies they possess. The purpose of all these supernatural exhibitions in the Tribulation will be to hinder people from accepting Jesus Christ as saviour. Thus the satanic counterfeit of the gifts of tongues and of healing will accomplish what Satan intended: the confusion of the lost and the

disparagement of the Gospel. Consequently, the truth will be rejected and negative volition will persist on a major scale (2Thessalonians 2:10). "And for this cause God shall send them strong delusion, [for the purpose] that they should believe a lie (2Thessalonians 2:11). "The human heart [mentality of the soul] is said to harden when the truth is consistently refused. In this stage of reversionism, the unbeliever becomes firmly entrenched in negative volition. He is incapable of discerning truth from error and invariably chooses to accept the latter. This was true of the Pharaoh of the Exodus (Exodus 9:12), and it will be true of Tribulational unbelievers. Long ago, the Prophet Isaiah delineated the mechanics of "strong delusion" .He set down two signs - one false, the other true. Which of these would Israel believe?"Behold, I [Isaiah] and the children whom the LORD hath given me are for signs and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion. And when they [the religious leaders of that day] shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead (Isaiah 8:18,19)?"The true sign was Isaiah and his two sons. The birth of his son, Maher-shalal-hash-baz, was God's warning sign of the Assyrian conquest of Judah (Isaiah 8:1ff); the presence of Shear-jashub, His promise of the return of the believing remnant (Isaiah 7:3ff).The false sign was certain aspects of demonism, which reduced Israel to the depths of apostasy. Rather than declare the whole counsel of doctrine as it then existed, Israel's religious council advised their congregations to seek help from demon-possessed individuals in the nation. The Hebrew word for "familiar spirits" is the word OB (pronounced ahv). When this word was translated into the Septuagint, the Greek word EGGASTRIMUTHOS was chosen in its place. Both words refer to ventriloquist demons - fallen angels who control the vocal chords of their hosts.

Talking Demons

Ventriloquist demons are mentioned in various parts of scripture in both the Old and New Testaments. They will control certain rulers of the earth during the Tribulation (Revelation 16:13,14). Isaiah's prophecy that the Jews would "seek unto them that have familiar spirits, and unto wizards that peep and mutter" (Isaiah 8:19) indicates the involvement of the two types of OB or EGGASTRIMUTHOS demons in the pronouncement of demonic counsel. Thus we know that talking demons can possess male and female unbelievers and use their vocal chords at will. In this context, the wizards are said to "peep" - a high falsetto voice - and to "mutter" - deep, hollow tones. When the EGGASTRIMUTHOS demons "mutter," they project their voices in such a way as to make them appear to come out of the ground.The peeping and muttering of the talking demons is not limited to accounts from Scripture. A missionary once described a demon-possessed Indian from Arizona. Ordinarily this Indian had a deep resonant voice. Under demon-domination, he made strange statements in a high falsetto voice. Many cases are on record which state that demon-possessed persons have actually spoken in some foreign language they had never known. Of all the modern-day accounts of this phenomenon the best documented is the case of Helene Smith in Switzerland who spoke in an ancient language of India. At first everyone thought she had the gift of tongues, particularly when it was discovered that she was indeed speaking in an ancient language. Of course, knowledge of doctrine would have ruled out such an assumption from the very beginning! Helene Smith's "gift" proved to be

a clear case of demon possession, for when the demon would leave her (demons can come and go at will: Luke 11:24,25), she had no recollection of what had happened. In the Tribulation, Satan will employ to the maximum these same phenomena in order to deceive many and will thus induce the situation described in 2Thessalonians as : "strong delusion." In summary, we have examined two prophecies regarding tongues. The first prophecy, Isaiah 28:11,12, was related to the Jews. It dealt with the warning of the approaching fifth cycle of discipline and the time when they would be Evangelized in Gentile languages. The second prophecy, 2Thessalonians 2:10, concerns the "Son of Perdition" . That wicked dictator of the Revived Roman Empire in the Tribulation will be Satan-empowered and Satan-energised, with the power to speak in tongues. One is a true sign - the bona fide gift of tongues, which as already been fulfilled; the other is a false sign - the satanic distortion of the gift of tongues. Although this last prophecy has yet to be fulfilled, it already casts its ugly shadow, for the "mystery of lawlessness" is already at work (2Thessalonians 2:7). Tongues Today "Now the Spirit speaketh expressly, that in the latter times [the end of the Church Age] some shall depart from the faith [the body of doctrine, that which is believed], giving heed to seducing spirits, and doctrines of devils [demons] (1Timothy 4:1). Whereas the gift of tongues was an unmistakable sign to the Jews of the first century (1Corinthians 14:22), to the Christian in the twentieth century it is an indication of the appalling lack of doctrinal teaching and consequent apostasy in our generation. Every experience that is categorised as tongues is in reality a pseudo-tongues experience. At best, it is a psychological reaction or an ecstatic activity; at worst, it is caused by demon possession. A very definite part of the demonic doctrines against which every believer must be on guard in the modern tongues movement, which is enjoying the most popular revival it has had in years! The practice of tongues today in every part of the world has had two unfortunate results: (1) it obscures the Gospel; therefore, it prevents the unbeliever from finding Christ as saviour; and (2) it leads believers into false doctrine and hinders spiritual growth as well as production. Wherever tongues flourishes, confusion reigns. A group of people in southern California who claimed they spoke in tongues, were questioned recently regarding their knowledge of salvation. Each one insisted that not one but five or six steps were necessary for salvation. All had erroneous beliefs concerning the issue of the Gospel and the mechanics of spirituality. This is not surprising, for confusion is a part of the pattern in the tongues spectrum. The devastation which the modern tongues movement leaves in its wake is prodigious. Not only does this apostate activity mislead the unbeliever, but it inhibits the believer from getting into doctrine. Chances are that such an individual becomes more intrigued with the promise of ecstatic experiences than the prospect of learning the Word, a task that requires consistent self-discipline, positive volition and subjection to the pastor's authority! Even as the Jews of old had to be warned about the consequences of disobedience to God's Plan, so we must be cautioned about this distortion of Scriptural teaching. It is evil and false because IT IS NOT OF GOD! Consider the claims of the tongues crowd! They ascribe their gibberish to the Holy Spirit. They stand on Romans 8:26, which says that "the Spirit itself maketh intercession FOR [not THROUGH] us with groanings"; but they blissfully ignore the fact stated in scripture that these groanings "CANNOT BE UTTERED." They admit that the tongues phenomenon of Pentecost involved legitimate foreign languages, but they claim to speak a mysterious angelic language and refer back to Paul who had done the same (1Corinthians 13:1). However, since the gift was canceled after A.D. 70, one can hardly classify such frenzied

outburst as heavenly speech! Furthermore, Paul considered the exercise of this prized gift without the filling of the Holy Spirit sheer nothingness - sound without meaning. There has not existed a bona fide gift of tongues since A.D. 70 - more than two thousand years! Why do people who are born again accept this reversionistic doctrine? Why do they fall prey to its apparent attraction? When a believer fails to learn Bible doctrine on a daily basis, he inevitably reverts to the human viewpoint system of rationalism, ritualism or emotionalism. These are as satanic as any systems of modernism. Emotionalism has great appeal today, possibly because it is a reaction to the ritualism of the past generations and appears to be spiritual power. In their day, the Corinthians faced the same problem and refused to accept the doctrine Paul had so faithfully taught them. In the context of the two epistles to these Corinthians, emotion, and specifically tongues, had become their criterion. The Corinthians began to strive for the experience of speaking in tongues and turned a deaf ear to the Word. While lack of doctrinal teaching can be blamed for some of the abysmal ignorance of this generation of believers, this was not the case in Corinth. Paul and his traveling teaching staff had correctly taught the divinely-inspired doctrines. Therefore, the only limitation to the spiritual growth of these early Christians was their own emotional pattern. Paul pointed out their dangerous position to the Corinthians, when he wrote: "O ye Corinthians, our mouth is open unto you [we are teaching you doctrine], our heart [mind] is enlarged. Ye are not straitened [limited] in us, but ye are straitened [limited] in your own bowels [literally: by your own emotional pattern] (2Corinthians 6:11,12)." On the authority of the Word of God, I say to you, believer, beware that you are not led around by your own emotions! Beware that your desire for a great emotional experience does not guide you into false doctrine! The attempt to have an ecstatic experience, that so-called "second blessing," is nothing more or less than ignorance of the Word of God. Satan not only counterfeits today that which occurred in the first century, but he also has a system of healing. Do not fall for any of these things! Stick with Bible doctrine; you will never be limited by doctrine in the soul. Power is resident in the Holy Spirit (Acts 1:8), not in emotion! Power is found in the Word (Hebrews 4:12) and not in experience! Others may err concerning the faith; as for you, like Timothy, ". keep that which is committed to thy trust, avoid profane and vain babblings .. 1Timothy 6:20" and tongues will never become a problem to you!

The Tragic Flaw

Romans 7/10/78; 8/6/78; Revelation 329 1/25/83

A. Definition and Description.

1. Fifth century B.C. Athenian Greek drama used the term tragic flaw for the weakness of the main character. It referred to a weakness which led to the tragedy of the drama.
2. In doctrine, the term is used for the flaw in the character of the believer who thinks he is positive, but the flaw hinders him from learning doctrine. Whatever keeps you from the intake of doctrine is your tragic flaw.

B. The tragic flaw is based on failure to distinguish between essentials and non-essentials in life.

1. Essentials of the Christian life are related to Bible doctrine and its application. The non-essentials of life include all other subjects, concepts, ideas, and actions.
2. Reality in the Christian life is defined as being inflexible where the essentials are concerned and being flexible where the non-essentials are concerned. Lack of reality comes from being flexible in the essentials, and inflexible in the non-essentials of life.
3. Only perception of doctrine can sort out the essentials from the non-essentials and provide the true perspective.

C. Tragic Flaw #1: The Non-Essential Image.

1. By the time people have become physically mature, they have erected a system of emulation, an idol in their soul, an image they admire. This sets up false norms and standards in the soul.
2. This image is related to the norms and standards of conscience in such a way as to be their goal in life, and system of emulation. They seek to gain their norms and standards from this image in their soul.
3. This can be illustrated by the woman who creates an image by being stage struck. She emulates to the point of distraction from the realities of life. Or a male through arrogance creates an image of masculinity through some stupid and strong clod he admires. Steve Reeves is known for his muscles but he has a high girlish voice; his voice is always dubbed.
4. Being inflexible about such a non-essential image results in distortion in life. A kind, thoughtful man becomes insensitive and thoughtless by emulation of the image he worships in his soul.
5. By becoming inflexible in the non-essential image, arrogance begins to rule the life. The victim of arrogance divorces himself from reality. He abandons his own norms and standards of morality and establishment as he charges the windmills of inflexibility in non-essentials.
6. The male who creates a he-man image that he worships in his soul. This is being inflexible in the nonessential. We have a great number of Don Quixotis running about.

D. Tragic Flaw #2: The Arrogant Presumption Pattern.

1. This is an arrogance problem in areas where people are successful. Because of their success, they make erroneous conclusions that they are experts in fields in which they aren't even qualified to express an opinion.

- Illustration of the actor who thinks he/she is an expert in other fields.
2. They become arrogant over their success in one field, and their arrogance forces them into opinions about subjects they know nothing.
 3. It is difficult for successful people to put themselves under discipline and learn doctrine.
 4. The news media has contributed to this by interviewing people on subjects they know nothing about.
 5. Winston Churchill was a genius in some fields, but he assumed genius in other areas. This did not impress Eisenhower.
 6. Greatness in one category of life does not mean greatness in another area of life, and only arrogance presumes this unreality. This is why a general has a staff.
- E. Tragic Flaw #3: The Assumption that a Good Personality Equals a Great Person.
1. The real person is in the soul. Personality may hide or reveal what is in the soul, but it is no index to anything. A good personality is not greatness. Flair may accompany greatness, but flair is not greatness.
 2. Personality can disguise the real person.
 3. Personality is not to be downgraded, just put into proper perspective. Personality is not an index of the soul. Good personality is a non-essential.
 4. The essential is the function of the soul in honor and integrity. The essential is the thought content of the soul. The believer must be flexible about the non-essentials of personality and inflexible about doctrine in his soul.
 5. This attitude toward what is essential and what is non-essential provides the person with a low-keyed personality, and the same opportunity in evaluation as the "good personality" type.
 6. This applies to how you rate a pastor and his message. The message is the essential, not the personality. Many a pastor with a great personality never settles down and perseveres in studying.
- F. Tragic Flaw #4: Arrogant Subjectivity in Overemphasis of Personal Problems when Listening to Bible Doctrine Being Taught.
1. If your problems are on your mind while listening to doctrine being taught, you won't hear anything; you'll just be trying to make the doctrine fit into your problems. You must have self-discipline to set your problems aside before listening to the teaching of the Word of God.
 2. Bible doctrine is the essential of life, which demands perception and inflexibility in determining the reality in life. What Bible doctrine says is reality to you, 2Peter 1:20-21. Experience is wrong. Reality can only be determined by what is taught in the Word of God.
 3. Personal problems are non-essentials, which demand the application of doctrine, and at the same time flexibility, regulation, and restraint when involved in the function of GAP.
 - a. You must restrain yourself, and not think about your problems when listening to the teaching of Bible doctrine. You don't learn doctrine when thinking about your problems.
 - b. If you think your problem is more important than anything else in life, you are inflexible about your personal problem, therefore

- disassociated from reality.
4. Personal problems must not be a distraction to objectivity when under Bible teaching.
 - a. You can't think about your problems and hear doctrine at the same time. Everyone has problems. You must be flexible with your personal problems.
 - b. You'll always have problems, so you have to be flexible. Use your self-discipline to check them at the door before entering Bible class.
 - c. Self-centeredness is training yourself to think only about your problems. You must learn when not to and when to think about your problems. The Holy Spirit provides the self-discipline.
 5. Under the principle of self-discipline, the believer must be regulated by the filling of the Holy Spirit to approach doctrine with objectivity and concentration.
 6. Authority orientation demands that Bible teaching overrule preoccupation with personal problems.
 7. The filling of Holy Spirit restrains occupation with personal problems as a non-essential during Bible class.
 - a. Romans 12:3, "Stop thinking of self in terms of arrogance beyond what you ought to think..."
 - b. When you think of your problems during Bible class, you are an arrogant person and have distracted yourself. Subjectivity indicates negative volition. You need what is taught every night. It is a system of doctrine.
 - c. "But think in terms of sanity [objectivity] for the purpose of being rational without illusion." This means being inflexible in the essentials and flexible in the non-essentials.
 8. In church, all personal problems become non-essentials. Personal problems are a distraction to your objectivity. You become an opportunist seeking to distort doctrine, so that you can rationalize and therefore remove your problem.
 9. Concentration on personal problems is tantamount to inflexibility in non-essentials.
 10. In fulfilling the function of GAP, the believer must understand the interpretation of a Scripture in terms of grammar, syntax, exegesis, isagogics and contextual application rather than personal application.
 11. By failure to set aside your problems, you inject arrogance into the function of GAP and the result is subjectivity in your approach to the Word of God.
 12. Inflexibility in the non-essentials divorces you from reality of what the passage is actually teaching, not what you would like it to teach.
 13. Correct interpretation of doctrine is an essential. Subjective distortion of doctrine to justify self or to solve personal problems is a non-essential.
 14. It becomes arrogant presumption and subjectivity to presume that every Scripture is related to your current personal problems.
 15. Consequently, instead of objectivity in approaching doctrinal teaching for the purpose of receiving the correct interpretation, you subjectively distort what

you hear to relate it to your immediate problems, so that your approach to teaching is subjective and you do not profit from the teaching.

16. This tragic flaw neutralizes your positive volition and hinders your spiritual advance. It produces both self-centeredness and sociopathic reversionism.
17. To be inflexible about the essentials and flexible about the non-essentials, the believer must comply with 2Corinthians 10:5. "Assaulting and demolishing cosmic thoughts and every obstacle of pride which attacks the objective knowledge of God. Even making a prisoner of every human viewpoint system of thought to the authority of Christ."
18. It is negative volition to not concentrate when doctrine is taught. You are saying that your problems are greater than God's ability, and that your problems are more important than Bible doctrine. You have set yourself above God, which is arrogance.

G. Psychological Recognitions of the Tragic Flaw.

1. A sociopath. The norms and standards of conscience are necessary for orientation to reality. The sociopath is devoid of true norms and standards of conscience. His often anti-social behavior becomes a tragic flaw in which reality is the illusion of his self-centered modus operandi.
2. The neurotic is distorted in his disorientation to reality. He fantasizes. He relates to reality, but always it is a relationship to interpersonal conflict, therefore not quite with the concept of reality. The emotional instability of the neurotic becomes his tragic flaw. He doesn't have the perseverance to stick with doctrine.
3. The psychotic. He is totally divorced from reality. He cannot tolerate the demands of his environment. The resultant stress becomes his tragic flaw.
4. Abnormal types see reality as a non-essential. Therefore, they are out of touch with it. Christians divorce themselves from reality by expecting God to instantly stop the problem. They want instant solutions. Therefore they are abnormal.
5. Abnormal Christians do not see the problems of life as being just as much a part of life as the blessing of life. They want everything done their way. They are self-centered.
6. There are two kinds of abnormal Christians.
 - a. Those who although divorced from reality can carry on with their jobs.
 - b. Those who cannot.

Weak and Strong Believer

8/8/77; 7/11/78

A. The Strong Believer.

1. The strong believer is defined as one who has attained maturity. He is in Z radical of the plan of God. He is confident that by continuing in maturity (doctrine), and by being challenged with regard to eternity (undeserved suffering), he has the third hope: absolute confidence of the imputation of eternal rewards and blessings at the Judgment Seat of Christ.
2. Therefore, the strong believer functions under the royal family honor code, rightly dividing the Word of Truth, and is inflexible with regard to essentials and flexible with regard to non-essentials.
3. The strong believer has received the initial increment of his escrow blessings and will continue to receive blessings until the point of dying grace.
4. Temporal blessings are parlayed into reward at the Judgment Seat of Christ, and the strong believer is sure of the fact that if God provided greater blessings at maturity, He will provide the easier blessings at the Judgment Seat of Christ.
5. The strong believer also has maximum production as an ambassador. But he advances by his priesthood, and is never confused by these two functions. He knows he never advances by production. Production is only the manifestation of his spiritual growth.
6. The strong believer is also known as the crisis personality. He is totally oriented to reality. No problem in life is too great for the mature believer. Because of his flexibility in the non-essentials of life, and his resultant sense of humor, he is able to handle every difficulty, tragedy, disaster in life whether it is personal or historical.
7. Since the mature believer has his priorities straight, he is inflexible with regard to the essentials (the intake of doctrine), and flexible with regard to non-essentials (anything else in life). This is why it is easy for the mature believer to replace the law of liberty with the law of love where weak believers are concerned, or with the law of expediency where unbelievers are concerned, or with the law of supreme sacrifice in his relationship to the Lord.
8. It is flexibility regarding the non-essentials which provides such excellent orientation to life and common sense.
9. All high priorities are assigned to the essential: perception of doctrine.
10. The crisis personality combines inflexibility regarding the essentials with flexibility regarding non-essentials. He can cope with any disaster in life, whether personal or historical. He doesn't follow any overt mold or pattern but possesses the inner dynamics of doctrine to meet every situation that occurs.
11. Therefore, the crisis personality is a synonym for the strong believer with emphasis on undeserved suffering.
12. The historical or personal crisis gives the strong believer the opportunity to apply doctrine to the reality of the situation, demonstrating the total adequacy of doctrine in his life.

13. The imputation of divine blessing to the strong believer includes undeserved suffering, which demonstrates the dynamics of Bible doctrine resident in his soul and labels the strong believer as the crisis personality.
14. The strong believer demonstrates the principle that if God doesn't promote you, you are not promoted.

B. The Weak Believer.

1. There are two categories of weak believer.
 - a. The ignorant believer who is positive to doctrine.
 - b. The ignorant believer who is negative to doctrine.
2. The weak believer is defined as one who for several different reasons is ignorant of Bible doctrine, therefore in a state of being spiritually weak.
3. Bible doctrine in the soul is the strength of any believer.
4. The weak believer is flexible regarding the essentials and inflexible regarding the non-essentials. For example, the emotional believer is weak, and regards tongues as an essential because he becomes inflexible about his experience. He is flexible about the truth taught in the Word of God.
5. For this reason the weak believer is totally divorced from reality. He has no true norms and standards.
6. He is either distorting grace into antinomianism, or zealously working for divine blessing, therefore being legalistic.
7. Because he is ignorant of doctrine, the weak believer is arrogant, rejecting all authority. He has hidden arrogance.
8. As an arrogant person he is frustrated by a saturation of mental attitude sins, which motivate verbal sins.
9. The weak believer is a sociopath, having no doctrinal norms and standards in his soul. He is a law unto himself, or a victim of his own emotions.
10. The weak believer is ignorant of the royal family honor code, the protocol plan of God, his portfolio of invisible assets, his equal privilege and opportunity.
11. He does not understand or utilize the provision of logistical grace, therefore the meaning of the Christian life has eluded him.
12. The weak believer who is positive toward doctrine is tolerated by the strong believer's flexibility in the non-essentials. All believers start out as weak believers and must be given time and room to grow.
13. While toleration is the order of the day for the weak believer, separation is the divine order regarding the weak believer who is negative to doctrine and in reversionism.
14. When the weak believer is negative to doctrine and involved in reversionism, he is constantly under divine discipline. Association with him invites disaster by association.
15. The weak believer has false norms and standards. He has a conscience distorted through rationalism, empiricism, or emotionalism.
16. The weak believer has erroneous concepts of Christian virtue. He places emphasis on superficialities such as self-righteousness, human good, sincerity, socialism, pseudo-morality, taboos, legalism, and the welfare state.
17. Because the weak believer is ignorant of doctrine, he possesses very strong

opinions which are completely and totally erroneous.

18. In the weak believer, lack of doctrine means erroneous application, therefore lack of common sense, lack of capacity for life, lack of orientation to reality, lack of orientation to authority, and lack of grace orientation.
19. The weak believer parlays human good into evil and rationalizes his modus operandi as the Christian way of life.
20. The weak believer can only gain strength by discrediting the strong believer. Therefore the weak believer constantly seeks to judge, malign, and vindictively criticize the strong believer. He resents the strong believer and therefore uses his false norms and standards and arrogance to attack the strong believer. The strong believer operates on impersonal love and doesn't try to defend himself, apologize, or explain himself. The weak believer continues to pour it on, in order to get a reaction from the strong believer. If the strong believer retaliates, he has accepted the weak norms and standards of the weak believer. This is the only way the weak believer can gain strength.
21. Such action only weakens the weak believer and subjects him to divine discipline for his judging.

C. The Relative Concept of Nomenclature.

1. Weak and strong are relative terms based on the amount of doctrine in the soul, and have nothing to do with lifestyle.
2. The word "strong" is not unconditional praise and approbation, while the word "weak" is not unconditional reproach and condemnation.
3. Both strong and weak believers continue to possess in this life the old sin nature with the potentialities of sin, human good, and evil.
4. Therefore the difference between the weak and strong believer is the difference between ignorance and cognizance of doctrine, plus the amount of time logged in the filling of the Holy Spirit. But it is not a difference in lifestyle.
5. Both strong and weak believer have their own peculiar occupational hazards. And the principle that no one is perfect must be understood by all, 1John 1:8, 10.
6. Pride is a subtle sin, and creeps into bed and seduces the sleeping believer whether he is weak or strong. However, that pride manifests itself in different ways regarding the weak and strong believer.
7. For the weak, pride is demonstrated in judging others, revenge tactics, verbal sins, and retaliation. For the strong, pride is demonstrated by intolerance of the weak believer and ridicule.
8. The weak believer has the arrogance of ignorance, while the strong believer has the pride of cognizance and achievement.
9. False standards are used with arrogance in the weak believer to turn him into a spiritual bully. While true standards in the strong believer are linked with pride to vent sarcasm and intolerance toward the weak believer.
10. Both impersonal love and privacy of the priesthood in the honor code provide the necessary freedom for every believer to live his life as unto the Lord and advance to maturity.

11. Freedom of opportunity is equality of opportunity. But freedom always results in the greatest inequalities, which make some believers strong and others weak. Freedom plus equality is a guarantee of inequality.
 12. Ignorance of doctrine makes one believer weak, while cognizance of doctrine makes another believer strong.
 13. Normal spiritual growth through perception of doctrine involves variations of standards. Your norms and standards are replaced as you grow. At maturity they level off. God's norms and standards of doctrine replace your old norms and standards. You don't get doctrinal norms and standards by someone bullying you or you bullying others.
 14. The strong believer lives by the mature norms and standards formed through doctrine resident in his soul. The weak believer lives by the background standards of environment, academic, and other pre-Christian norms.
 15. Christianity sanctions tolerance for immaturity and recognition that each stage of growth has its own standards for that stage. Therefore variation in standards are necessary and permissible for advance to the next stage.
 16. A believer can only adopt standards for his own stage of growth. If he goes up and tries to adopt mature standards, when he is only immature, then he'll be distracted, fall-off, and fail. No believer can operate effectively on the basis of doctrine he does not possess in his own soul, or which resides in someone else's soul.
 17. God accepts the baby believer with his 1% divine norms and standards. Therefore, so must all strong believers, Romans 15:1.
- D. The function of the royal family honor code provides for variation in standards at each stage of growth.
1. Around the principle "live and let live" are a series of encapsulating doctrines which give breathing space for each believer to advance to maturity: the laws of divine establishment, and the royal family honor code. These provide privacy so that the weaker believer can advance. God permits certain standards to exist at each stage of spiritual growth.
 2. Such honor code principles as impersonal love, privacy of the priesthood, inflexibility regarding the essentials and flexibility regarding the non-essentials, all result in orientation to spiritual reality, Christian common sense, elimination of subjectivity and the inclusion of objective perception of doctrine within the framework of the body of Christ.
 3. Each believer must live his life as unto the Lord. He is not required to meet the standards of a more advanced believer. He is responsible to meet God's standards for his stage of spiritual growth. This principle makes doctrine the true issue in life.
 4. Therefore, only doctrine has the right to intrude on the privacy of another believer's priesthood. And doctrine must intrude, otherwise you will have false standards from start to finish.
 5. In fact, doctrine must interfere with the privacy of the priesthood for your spiritual advance and growth in grace. Everyone grows because doctrine changes the norms and standards of their soul.
 6. All positive believers must be tolerated and accepted into the fellowship of

the body of Christ. Variation of standards and differences of opinion must be tolerated under the principle of impersonal love. This gives believers at different stages the same opportunity of advancing spiritually.

7. God does not reject or punish believers on the basis of non- essentials. Therefore, it is presumptuous to reject a believer whom God has accepted.
- E. The Difference Between Essential Doctrine and Non-Essential Application.
1. The honor code demands rigid adherence to the essentials of Bible doctrine.
 2. Variation in application does not permit variation in essential doctrine. The weak believer is flexible with regard to essentials. Therefore never understands what "love your brother" means.
 3. Due to variation of growth, different stages of ignorance do not change the absolute truth of Bible doctrine.
 4. Therefore, concerning doctrine we must be dogmatic; about application we must be flexible.
 5. Tolerance for the various stages of spiritual growth does not imply tolerance for error in the essentials of doctrine.
 6. The royal family honor code binds the weak and strong believer together in their mutual advance to maturity, and does so in such a way so as to overshadow their differences in application at different stages of growth.
 7. Romans 14 has shown that two Christians can believe in the deity of Christ, yet differ in their attitude toward a non-essential such as holy days. Two Christians can believe in the doctrine of eternal security, or the doctrine of the baptism of the Holy Spirit, or the eschatology of the pre-tribulational Rapture, and yet differ in their attitude on non- essentials.
- F. The Difference Between Equality and Freedom.
1. Every believer possesses freedom, privacy, and property as part of the honor code to advance to the objective of maturity through doctrine resident in the soul. (You cannot have one of these without the others. Authority exists to protect them, whenever they are present.)
 2. Freedom guarantees that there is no equality among believers in either time or eternity.
 3. All believers are given both freedom and time to advance.
 4. However, such freedom cannot manufacture or guarantee equality in the Christian or in his life. We are equal only at the new birth, but we still have the freedom to advance.
 5. Some believers use their freedom in time to reject doctrine; others to learn doctrine.
 6. God starts all believers out on an equal basis at salvation with forty things.
 7. But from salvation on, inequalities exist through the use of freedom to accept or reject Bible doctrine.
 8. The result is our subject: the weak and strong believer.
 9. Some believers are mature and some are not; this is inequality based on freedom. Some believers are positive to doctrine; others are negative. This is inequality and results in inequality. Some believers advance to maturity; others retrogress to reversionism.
 10. Some believers have dying grace; others the sin unto death. There are

inequalities in eternity regarding rewards and blessings based on the believer's attitude toward doctrine in time.

11. Inequalities demonstrate that freedom abused does not deserve what freedom used deserves. And God cannot be unfair. There will always be inequalities because man will always have a free will. Equality is only a base from which you start.
12. Some believers are rewarded at the Judgment Seat of Christ, and some have nothing: that's inequality. Equality is a myth; freedom is a reality. Freedom does not guarantee equality.
13. Equality is the devise of the arrogant; freedom is the motivation of the grace oriented.
14. Forced equality is the policy of Satan; grace freedom is the policy of God.
15. Equality is the epitome of evil when demanded. Freedom is the vehicle of grace when accepted.
16. Freedom is dogmatic and inflexible regarding the essentials of doctrine; and at the same time flexible regarding the non-essentials of life. Therefore, freedom is both common sense and orientation to reality. But freedom must have content of thought: Bible doctrine.

G. Impersonal love is the application of freedom.

1. Impersonal love emphasizes the subject of love. It observes establishment principles as well as the Christian honor code principles in recognizing freedom, privacy, property, authority, imputed righteousness and the non-essential opinions of weak believers.
2. Impersonal love does not lower one's standards to those who are antagonistic.
3. When you are the victim of gossip, a grudge, judging, retaliation, you do not reciprocate under the principle of impersonal love.
4. To retaliate is to lower yourself to the norms and standards of your antagonist.
5. Every time you hold a grudge, seek revenge, express hatred, arrogance, bitterness, vindictiveness, etc., you have abandoned the principle of impersonal love.
6. Impersonal love gives breathing space for the function of freedom.
7. All of these principles are a prerequisite to understanding the function of the royal family honor code.