

Part III: Liberating Christian Troglodytes: Hopeless Situations & Divine Solutions; Part IV: Staying out of the Cave: Confidence & Courage from Doctrine**Part III. Liberating Christian Troglodytes**

1. Both Paul and Abraham were originally spiritual troglodytes living in the dungeon of Satan's cosmic systems.
2. But through grace and faith they were able to refocus their attention on the invisible Light outside the cave of the devil's world.
3. God's plan of grace constructs a palace within the soul of the positive believer which allows him to live in the Light while those around him are deluded by the shadows on the wall of *cosmos diabolicus*.
4. Those who live in the shadows cast by the devil's world are led to believe that what they see is reality, however, what is real must be eternal, unchanging, and absolute and nothing in this world meets these criteria.
5. We have problems, we face difficulties, and we encounter circumstances that have no human solutions. But these are things that are not permanent and will eventually pass away. What is permanent is the love of God, the Word of God, and the plan of God.
6. When God inserts a promise from His eternal Word into a person's life, the invisible power of that immutable statement becomes the reality that trumps any temporal exigency that affects a believer.
7. The way by which a believer comes to understand the overriding reality of absolute truth is to come to understand grace.
8. This is why God allows difficulties to occur in the life of believers. The human mind alone cannot comprehend the concept of grace, it can only comprehend what it perceives through the natural senses.
9. Human viewpoint assumes all problems can be solved through human effort, and, when this fails, many conclude that "the gods must be angry" and things must be done to appease them.
10. God's solutions are grace solutions. They do not depend on human effort and, as was the case at first with Abraham, human understanding. The human mind on its own is not capable of functioning on a grace policy.
11. PRINCIPLE: Grace must be taught and that teaching must be done within a grace system.
12. In order to wean a believer away from the concept of problem-solving through human action, including human good, human effort, money, worry, or works, he must be forced by the plan of God into a hopeless situation in which he is helpless to do anything about it.
13. These can be classified as crises, disasters, suffering, or simply "pressure situations." But no matter what the category, there is no human solution to the problem. All human-effort solutions are shut down.
14. At this point the believer is forced to turn to the Light outside the cave. He must search for and discover immutable truths that transcend the temporal circumstance he confronts. And the only source for absolute truth is found in the revelation of Scripture and that which is functional for an individual must be resident in the *kardia* of his soul.
15. Once discovered and understood, the reality of God's invisible promises become more real than any temporal reality we face.
16. Problems, sufferings, difficulties, and disasters become exercises in God's boot camp to teach grace thinking and grace *modus operandi* to believers.

17. Moving though the intense training of learning how grace works enables the believer to stop depending on the shadow solutions provided by human machinations and learn to depend on the infallible solutions available from the Ultimate Source.
18. Once grace orientation and doctrinal orientation are consistently deployed on the believer's FLOT Line, he is poised on the brink of realizing his personal sense of destiny and residence in the sophisticated spiritual life.
19. Thus he is now prepared to deal with totally helpless situations because he has been graciously schooled in the art of opting for divine solutions rather than human solutions. He ignores the darkness and turns habitually to the Light.
20. Through the crucible of human suffering, the believer is led to think grace rather than works and gradually learns that works do not provide adequate or lasting solutions but that grace does every time.
21. He realizes that God is on his side, that he is in God's plan, and that God's grace will provide his every need. He comes to realize that God requires nothing of us but to acquire knowledge of His Word and to apply it through faith toward life and circumstances.
22. It is God's desire to bless us exceedingly abundantly beyond our wildest imaginations, but before He can, He must squeeze out of us every vestige of a notion that our works inspire him to do so.
23. Therefore, in order to learn how to think grace, pressures are allowed to occur so the believer can learn and come to understand grace.
24. In order to understand grace, the believer must learn about grace through study of Scripture where eternal absolutes reside—not in the shadows of this world but in the Light of eternity.
25. When a believer suffers he must go through a process of trying to resolve hopeless situations with human-viewpoint solutions. Their inevitable failures can cause some believers to blame God and move back into the cave of cosmic living and its shadow solutions.
26. But when suffering brings a believer to a moment of objectivity, he considers the option of divine solutions. To discover them he must examine the Scripture, the only place where grace is revealed.
27. Having learned human solutions are no solutions and that God's solutions are the only solutions, this believer has come to understand grace and to depend on grace.
28. True grace orientation occurs when a believer has experiential understanding of the problem-solving power grace provides.
29. Those who come to understand grace and enjoy its power have reciprocal love for God expressed by giving Him all the credit.
30. When believers utilize God's grace and benefit from its blessings then the reality of an unseen God becomes more real than any visible challenge the devil's world has to offer.
31. This brings the believer to a personal sense of destiny:
 - 1) He understands his place in the plan of God which requires him to live his life on God's agenda rather than his own.
 - 2) He has learned through experience that the power of the Word and the modus operandi of grace are more powerful than any human or worldly resource.
 - 3) He comes to depend on divine guidance, provision, and solutions rather than anthropocentric speculation.
 - 4) He develops an objective view of self which demands constant self-evaluation and resultant rebound, and consistent self-motivation to grow in grace with resultant reciprocity toward God.

- 5) He learns to ignore the shadows on the cosmic wall and live his life in the Light of divine truth.
- 6) He views his destiny as the expression of an eternal relationship with the Lord so that temporal adversities are viewed as grace gifts from God rather than problems to be endured.
- 7) He begins to emphasize the invisible eternal escrow rather than the glories of this world: *sic transit gloria mundi*.
- 8) He realizes that his destiny in the grace plan of God reduces to insignificance the destinies that are common to this world.

Part IV. Staying out of the Cave

1 Corinthians 13:12 - [Paul] Now we see in a mirror dimly, but then face to face; now I know in part, but then I will know fully just as I have been fully known.

Hebrews 11:9 - [Abraham] By faith Abraham lived as an alien in the land of promise, as in a foreign land, dwelling in tents with Isaac and Jacob, fellow heirs of the same promise

v. 10 - for he was looking for the city which has foundations, whose architect and builder is God.

1. Many times the plan of God challenges us to make decisions that we do not feel are advantageous. From the human viewpoint, these appear to be unreasonable or irrational.
2. But doctrine instructs us that the plan of God was designed for us to have maximum blessings in time and eternity. In order to submit to this plan and enjoy its blessings, we must remove ourselves from the equation and emphasize instead the grace of God.
3. The biggest threat we encounter is the tendency to emphasize human energy over divine grace and since volition is the issue we are found to create unnecessary options.
4. The law of volitional responsibility results in free will being challenged by human solutions from human viewpoint that appear more logical than the divine solution.
5. In order to choose the seemingly less attractive divine solution the believer must develop confidence in God, His Word, and His plan.
6. This confidence is first built on inculcation of doctrine in Bible study but it is put to the maximum test when God permits situations to occur where there is no human solution—just the divine solution.
7. By being put in a position where the grace solution is the only solution the believer not only amplifies his academically acquired confidence with experiential confidence, he also develops courage to continue the advance having seen the power of doctrine in his life.
8. Confidence in God, His Word, and His plan produces courage toward life and circumstances.
9. The spiritual advance to this sophisticated level of problem solving and divine-good production is described by Paul in:

Colossians 1:9 - ... we have not ceased to pray for you and to ask that you may be filled with the knowledge [*πληρώω ἐπίγνωσις, pleroō epignōsis*] of His will in all spiritual wisdom and understanding.

v. 10 - so that you will walk in a manner worthy of the Lord [**wheel-tracks of righteousness**], to please Him in all respects, bearing fruit in every good work and increasing in the knowledge [*ἐπίγνωσις, epignōsis*] of God;

v.11 - strengthened with all power according to His glorious might, for the attaining of all steadfastness and patience, with joy

v. 12 - giving thanks to the Father, who has qualified us to share in the inheritance of the saints in Light.

v. 13 - For He rescued us from the domain of darkness, and transferred us to the kingdom of His beloved Son,

v. 14 - in whom we have redemption, the forgiveness of sins.

10. Our destiny leads us “out of the domain of darkness” as cave dwellers and “transfers us to the kingdom of His beloved Son” as children of the Light. The entire plan for our lives is revealed in Scripture and fulfilled as we follow its leadership and guidance.
11. When we apply what we learn to the circumstances life presents, it leads us to our destiny. Once we enter into God’s decreed plan for our lives, then blessings begin to flow in time and continue into eternity.
12. The plan is invisible except for its revelation in the Word where faith unites with God’s grace enabling us to learn and live in the Light rather than live and learn in darkness.
13. Review: Kohl’s “Plato’s Cave” and analysis:

Plato’s Cave. The allegory of the cave appears in chapter VII of Plato’s *Republic*. Plato uses it to illuminate the way in which the highest reality, the [Platonic ideas](#) [for us the **Word of God**], which transcend mere appearances, can be known, and to show how enlightened [philosopher-kings](#) [believer-priests] who come to know the ideas are equipped to rule by virtue of that knowledge.

The allegory of the cave is written in the form of a dialogue between Socrates and two young men. Socrates compares the situation of unenlightened people to that of men living in a [huge cave](#) [the devil’s world] who are [chained](#) [ignorance of truth] so as to be able to look only toward the back of the cave. Behind them is a fire, and in front of the fire passes a procession of people carrying all sorts of objects. The shadows of the objects are cast on the back wall of the cave. Since that is all they can see, the prisoners in the cave mistake the [shadows](#) for reality [the Mosaic Law]. If, however, one of the men should break free, he would turn to the fire and [at first be blinded](#) [e.g., Paul before Christ on the road to Damascus]. Then, after taking time to adjust to the light, he would see that he had taken the [shadows](#) [the typology of the Old Testament sacrifices] for the [objects they represented](#) [the doctrines of Messiah, sacrifice, salvation, and forgiveness]: he had mistaken [appearance](#) [types] for [reality](#) [antitype].

If then he came out into the [sunlight](#) [the light of divine thought], he would be [blinded again](#) [meat before milk], though [little by little](#) [line upon line, precept upon precept] his eyes would adjust and he would come to see [reality unveiled](#) [the immutable truth of divine thought exposed through Bible study]. The same, Plato says, happens to [philosophers](#) [believer-priests] who, [by steps](#) [spiritual growth], reach up to the direct perception of the [universal and eternal ideas](#) [the sophisticated spiritual life], which are only weakly reflected by [knowledge gained through the senses](#) [gnōsis through empiricism]. This hard-won [knowledge of the ideas](#), of Platonic “reality” [for the believer “*epignōsis* knowledge” of divine truth], then impels the [philosopher](#) [believer-priest] [back to earth](#) [personal evangelism, mass evangelism, or missions] to [wake up other blind people](#) [unbelievers].

By virtue of this [knowledge](#) [epignōsis] of the [Real](#) [Truth], the [philosopher](#) [believer-priest] is qualified to [rule](#) and has an obligation to [return to earth and lead others](#) [only functional in the Millennial kingdom through escrow blessings: Nike Award #4, paragraph 1: Revelation 2:26-27].⁷

⁷ Kohl. *From Archetype to Zeitgeist*, 76.

Hebrews 11:1 - Faith is the evidence of things confidently expected, the assurance that things which are invisible have real existence.

1 Peter 2:9 - You are a chosen race, a royal priesthood, a holy nation, a people for God's own possession, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light.

1 John 1:5 - This is the message we have heard from Him and have communicated to you, that God is Light, and in Him is no darkness, no, no darkness at all.

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