

3. **The Faith-Rest Drill:** Claiming promises from God and applying them to situations experienced in life. There are three procedures one may use with this device: (1) mixing the promises of God with personal faith in the power of the Word of God, (2) claiming doctrines, for example logistical grace which guarantees all our necessities, or the essence of God which reveals God's character is in total control of all that exists including the life of the believer, and (3) the decision to place one's faith in God to manage the situation and resting on that conclusion.
4. **Grace Orientation:** This device recognizes that grace is all that God is free to do for the believer and is totally divorced from any system of human works, merit, ability, human good, or the insertion of any human element into the concept. Grace is the plan of God for the believer in the Church Age. The Christian way of life is total orientation to the grace of God which is always the work of God, never man. In the Christian way of life everything that is classified as divine good is dependent upon functions that take place inside the evanescent bubble of the Divine Power System under the power of the Holy Spirit and referenced from principles, mandates, and doctrines based on divine revelation from Scripture.

NOTE: Most if not all of denominational Christianity today is not grace oriented. The emphasis is primarily based on functions of human good that even the unbeliever can perform. In fact, well over one-half of our national budget is based on human-viewpoint efforts based on moral precepts most of which churches consider necessary to either become saved or to honor God. Grace is a system that allows the individual *believer* to accomplish divine good whenever he is led by mandates or guidance from the Word of God. If two or more believers also function in this way then they can produce divine good.

5. **Doctrinal Orientation:** The advance into the eleven categories of systematic theology. As the believer grows in grace he acquires doctrinal understanding of the variety of subjects contained in Scripture. There are eleven categories of Systematic Theology: Bibliology, Theology, Angelology, Satanology, Anthropology, Hamartiology, Soteriology, Ecclesiology, Eschatology, Christology, and Pneumatology.



From these categories one's spiritual growth proceeds by learning doctrine from these eleven categories of divine revelation. The learning process in the soul for acquisition of these categories begins with the Holy Spirit communicating divine thought to the soul from instruction by a qualified pastor-teacher.

The soul is made up of two divisions: (1) the νοῦς (*noús*), the staging area for processing biblical information and acquisition of academic understanding. The Greek word for "knowledge" is the noun γνῶσις (*gnōsis*). This refers to perceptive comprehension which allows volition to accept or reject the information.

If the person places his personal faith in the veracity of the information, then the Holy Spirit moves this portion of divine thought to: (2) the καρδία (*kardía*) of the soul which retains the person's inventory of divine truth. As he grows in grace, the Holy Spirit retains the information in the *kardía*'s memory center which is the data bank for vocabulary storage, doctrinal viewpoint, norms and standards, and frame of reference. This inventory is classified as knowledge that exceeds human knowledge which is described by the noun, ἐπίγνωσις (*epígnōsis*). The prefix, ἐπί (*epí*), is a "marker of addition to what is already in existence, *in addition to*."³

If *gnōsis* is academic understanding in the *noús*, then *epígnōsis* in the *kardía* is an advanced plateau of knowledge that includes spiritual cognizance of divine thoughts, policies, doctrines, or standards. Only the positive-volition believer, under the teaching ministry of the Holy Spirit, is capable of acquiring this level of thought. Paul describes the end result of this exercise as "divine knowledge of the truth."

This phrase is used three times by Paul in the New Testament in the Greek of 1 Timothy 2:4, 2 Timothy 2:25, and Titus 1:1 and by the writer of Hebrews in Hebrews 10:26: ἐπίγνωσιν ἀληθείας (*epígnōsin alētheías*).

It is from this advancing inventory that the believer's spiritual growth makes significant progress toward the sophisticated spiritual life.

³ Walter Bauer, "ἐπί," in *A Greek-English Lexicon of the New Testament and other Early Christian Literature*, 3d ed., rev. and ed. Frederick William Danker (Chicago: The University of Chicago Press, 2000), 365n7.



6. **A Personal Sense of Destiny:** New believers only have a gist of an understanding regarding their future destiny. They should understand they have been delivered from eternity in the lake of fire and will have eternal residence in heaven when they die. This eternal residence is made possible by the imputation of eternal life to the human spirit of the new believer.

Since every believer has eternal life, then his ultimate residence must be in an eternal state which begins at salvation. Their souls and spirits will be transferred to heaven at physical death or at the Rapture, and later, present on planet earth during the millennial reign of Christ.

Eternal is the term that defines the perpetual existence of the Trinity. No other beings have infinite existence. Others that do, such as angels and Homo sapiens, have everlasting life, the differences among them have to do with where that everlasting life takes place.

The entire angelic population possesses everlasting life. Elect angels, those who have remained loyal to God since their creation, primarily reside in heaven although many are deployed to the universe and the earth during human history.

Fallen angels are primarily restricted to the universe and planet earth during human history and after the destruction of the universe will be sentenced to the lake of fire forever. That is their eternal destiny. All Homo sapiens have everlasting life as well, it's just where they will spend it: believers in heaven, unbelievers in the lake of fire.

The personal sense of destiny is related to the **πολίτευμα** (*políteuma*) privileges of the royal family. Those who have placed their personal faith in Jesus Christ for salvation are members of what Paul refers to as citizens of the heavenly community, or *políteuma*.⁴

⁴ In the New Testament, the state itself, community, and commonwealth, used metaphorically of Christians in reference to their spiritual community and their status as citizens of heaven. Philippians 3:20, "For our citizenship (πολίτευμα) is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ" (NASB).



From Paul's eschatological perspective, we are already citizens of the heavenly order of reality. Our *citizenship in heaven* is not based upon wishful thinking of an imagination of future possibilities, but on *the righteousness that comes from God*. By God's judicial decision we belong to the heavenly community.

Paul's use of the word emphasizes the membership of Christians in the heavenly kingdom governed by Christ. Our governing power, our executive authority is in heaven. The implication of asserting our citizenship in the heavenly state is that we are a "colony of heavenly citizens" here on earth.⁵

There are numerous verses and passages in Scripture that clearly present the truth that salvation and eternal life are attainable by means of faith alone in Christ alone. Here's one:

Ephesians 2:8 For by means of grace [instrumental of χάρις (*cháris*): the policy of divine integrity] you have been completely and permanently saved [nominative masculine plural of the intensive perfect past participle of σώζω (*sōzō*): the result of a finished action] through faith [ablative feminine singular of πίστις (*pístis*)]; and even this [nominative neuter singular of οὗτος (*hoútos*): subject of *sōzō*: "saved" and refers back to : "salvation," which is not found a second time in the verse but represented by the pronoun *hoútos*] **is not from the source of yourselves, the free gift is from the source of God;**

v. 9 not as a result of works that no man should boast. (EXT)

The permanence and immutability of salvation establishes an eternal future for every believer. Whatever circumstances confront an individual, his personal sense of destiny becomes a problem-solving device to stabilize his mentality.

⁵ G. Walter Hansen, *The Letter to the Philippians* in *The Pillar New Testament Commentary*, gen. ed. D. A. Carson (Grand Rapids: William B. Eerdmans Publishing Co., 2009), 268–69.



Even the most dread diseases, the most horrific accidents, or most debilitating injuries are only temporary when compared to life eternal in heaven in an interim or resurrection body. Those in the best of health will gladly exchange their human, sin-ridden bodies for the perfection of the eternal state.

7. **Personal Love for God:** Precedence for believers' personal love for God is the principle that God loved us first:

1 John 4:19 We love, because He first loved us.

His love for us is based on His integrity which is made up of the composites of Righteousness and Justice which attributes are certified by divine omniscience, the fact that God knows all that is knowable and there has never been any fact that has escaped His notice from eternity past to eternity future. Omniscience in essence is what underwrites the Divine Decree.

If divine integrity is the love of God, then human love for God must acquire standards from the Word of God in order to develop personal love for Him.

If God's policy in the function of His integrity is grace, then our love for Him and ultimately for others must be based on grace as well.

All believers are recipients of the love of God. However, that love is expressed by His integrity which must coordinate with righteousness and justice in his dealings with fallen people.

Therefore, the love of God is expressed in two ways, blessing the believer for compliance with His plan and discipline for noncompliance.

Therefore, personal love for God is not possible except through consistent inculcation, retention, and application of His Word in the life of the believer.

This is the only way God can be the target of a believer's personal love. It is not accomplished by emotionalism, by warm and fuzzy feelings, or by announcements proclaiming one's love for Him.

It is only by the development of personal integrity, learned, facilitated, and applied toward Him. Integrity is a virtue that develops over time by adjusting one's soul inventory so that it coalesces with the righteousness of God.

