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The Concepts of Spiritual Life

The Commands: Certain commands associated with the spiritual life focus on God the Holy Spirit.

- "Be filled by the Spirit," Ephesians 5:18 is the command that determines the MEANS by which the believer is filled with the fullness of God.
- "Walk by means of the Spirit," Gal 5:16 is a command that determines the MEANS by which a believer is make application of truth to the circumstances of his daily Christian life.
- "Grieve not the Spirit," Ephesians 4:30 is a negative command that commands the believer to avoid functioning under the influence of the old-sin-nature.
- "Quench not the Spirit," 1 Thessalonians 5:19 is a negative command that commands the believer to allow the seven manifestations of the Holy Spirit to function in the believer's Christian life.

Certain commands associated with the spiritual life related to love.

- 2 John. 6 And this is love, that we walk according to His commandments.
- 1 John. 2:7, 10 Beloved, I am not writing a new commandment to you, but an old commandment which you have had from the beginning; the old commandment is the word which you have heard. ,The one who loves his brother abides in the light .
- 1 John. 3:23-24 And this is His commandment, that we believe in the name of His Son Jesus Christ, and love one another, just as He commanded us. And the one who keeps His commandments abides in Him, and He in him. And we know by this that He abides in us, by the Spirit whom He has given us.
- John. 15:9-14 "Just as the Father has loved Me, I have also loved you; abide in My love. "If you keep My commandments, you will abide in My love; just as I have kept My Father's commandments, and abide in His love. "These things I have spoken to you, that My joy may be in you, and {that} your joy may be made full. "This is My commandment, that you love one another, just as I have loved you. "Greater love has no one than this, that one lay down his life for his friends. "You are My friends, if you do what I command you.
- Ephesians. 5:2 and walk in love, just as Christ also loved you, and gave Himself up for us, an offering and a sacrifice to God as a fragrant aroma.

Three Descriptions of the Spiritual Life in the New Testament

- Light versus dark: Light refers to the plan of God for the spiritual believer. Eph. 5:8 Col. 1:12 1 Thes. 5:5 1 Pet. 2:9 1 Jn. 1:5-7
- Power. Acts 1:8, 1 Cor 2:4-5, Col. 1:11, 2 Tim. 1:7, 2 Tim. 3:5 1 Pet. 1:5
- Agape Love. John 15 1 Corinthians 13

8 Concepts Associated with the Christian's Spiritual Life

1. Yieldedness to God the Holy Spirit: the Christian's most basic power source.
2. Basic Christian methods of operation.
3. Humility: enforced and genuine humility.
4. The metabolization of doctrine.
5. Personal love for God: this is motivational virtue toward God.
6. Functional virtue toward man and circumstances: this is impersonal love for all mankind.
7. Momentum testing: this refers to passing spiritual tests as the Christian nears Christian maturity.
8. Spiritual maturity: spiritual maturity is the goal of the Christian life.

Concepts 1-4 function in the Christian life to develop spiritual integrity in the Christian life

- The function of these first four concepts must be a reality in a believer's life, otherwise there is no spiritual integrity in the believer's Christian life.
- Spiritual integrity defined: the spiritually sound foundation from which springs spiritual advance toward Christian maturity.

Concepts 5-8 function in the Christian life as an outgrowth from Christian integrity.

- Concepts 5-8 remain only a potential to the believer who has not developed spiritual integrity from the function of concepts 1-4.
- Christians must learn to distinguish between Christian integrity and just being a nice person.

Expanding Our Understanding of the Eight Concepts Associated with the Christian's Spiritual Life.

Concept 1: Yieldedness to God the Holy Spirit.

Yieldedness is mental attitude surrender toward God the Holy Spirit that grants the Holy Spirit permission to manifest Himself within and through the Church Age believer. There is no power to execute the plan of God in the life of any Church Age believer until yieldedness to God the Holy Spirit takes place in the Church Age believers life.

Any divine command executed in a Church Age believer's life without yieldedness to God the Holy Spirit results in human good that will be burned as wood, hay, and stubble at the bema seat judgment. (1 Corinthians 3:11-15) The concept of yieldedness is taught in Romans 6:13, 16, 19; 12:1

Yieldedness is to *spiritual growth* as belief is to salvation. As there is no salvation without belief, there is no *spiritual growth* without yieldedness to God the Holy Spirit. What does “yielded to God” mean? “Yielded” means “to place one’s self at God’s disposal.” It is possible to use several words synonymously: yield, surrender, dedicate, offer, present. Yieldedness is an all-determining act, not a process.

Yieldedness proves three things: (Rom. 12:2) What is the “good” will of God. What is the “acceptable” will of God. What is the “perfect” will of God. Yield, present, and offer are used as synonymous terms. Yielding should be an all-determining act and not a process. The yielded life

is the life that has surrendered one's life and mind to God the Holy Spirit., Anything less than total yieldedness to God the Holy Spirit is anarchy toward God the Father.

Spiritual anarchy indicates insubordination to God the Father.,Absolute yieldedness is the rightful attitude of all who are saved.,Yieldedness is a mental attitude.,The believer who has yielded to the known will of God is said to be "abiding." Obedience to the known will of God produces abiding and abiding produces communion with Christ. Yieldedness is not demonstrated by some one particular issue alone; it is rather a matter of having taken the will of God as the rule or dominating principle of one's life.

Concept 2: Basic Christian Methods of Operation

Objectivity: The spiritual life of the Church Age believer is designed to operate on objectivity. Objectivity in the spiritual life can be learned only after the Church Age believer yields to God the Holy Spirit. Objectivity is opposite of subjectivity.

Objectivity is the capacity to function on the basis of standards whose ultimate source is found outside of the believer, namely, with God the Father. This believer focuses on principles, promises, doctrines and techniques from the Word of God. The ultimate source of the principles, promises, doctrines and techniques of God's Word is God the Father. Subjectivity is the capacity to function on the basis of standards whose ultimate source is found INSIDE the believer, namely, with the emotions of the soul. This believer focuses on feelings and uses frequently use the word feel to describe the spiritual life. Subjectivity is the antithesis (opposite) of objectivity, and subjectivity negates the spiritual life as long s the believer is functioning in subjectivity.

Rebound: the believer learns to confess post-salvation sin in a biblical manner according to 1 John 1:9. Rebound results in forgiveness and cleansing. Fellowship with God is not the result of rebound alone. Fellowship with God demands rebound, when necessary, and yieldedness to God the Holy Spirit that results in "walking by means of the Spirit."

Faith-rest drill: The faith-rest drill is the term used to describe the believer applying faith to the Word of God with the result of finding inner rest in the midst of life's spiritual storms.

Faith-rest formula: faith + Word of God = rest

Expanded faith-rest formula: faith = exhale faith Word of God = pertinent principle, promise, doctrine, technique rest = mental relief from anything distressing, disturbing, annoying, tiring; peace of mind; mental and emotional calm; tranquility.

For the believer to find rest in the midst of life's storms, the believer must trust the Word of God, that is, pertinent principles, promises, doctrines, and techniques that are circulating in his soul's stream of consciousness. The Word of God, namely, principles, promises, doctrines, and techniques are always the objects of one's faith that result in spiritual rest during the turmoil's of life. The antithesis of faith-rest is panic, worry, anxiety, and fear. Faith-rest enables the baby believer to begin to overlook insults, arrogance and the foolishness of others.

Concept 3: Humility, enforced and genuine.

Humility is described as submission to authority. Enforced humility is submission to authority under the pressure of discipline. Genuine humility is submission to authority as a voluntary act of volition. Enforced humility originates from authority orientation which begins in the home. Parents are to

discipline their children to teach them humility. Children who learn humility in the home have a chance to succeed in life once they leave home. Arrogant children end up being losers in life.

Genuine humility comes from doctrine that is learned and applied in a three stage process:

- a. reception: the gnosis stage.
- b. retention: the epignosis stage.
- c. recall: the application of doctrine to all experiences.

Genuine humility is absolutely essential for advance in the plan of God because it provides the teachability necessary for the inculcation of doctrine. Arrogant believers only have gnosis doctrine only in the left lobe of the soul's mentality; therefore, they may be able to quote it, but they are unable are unable to apply it in times of prosperity or adversity.

Concept: Metabolization of Doctrine or The Function of GAP or Operation Z.

GAP is an acrostic which stands for the grace apparatus of perception. It is the divine system by which every believer with positive volition is able to understand the whole realm of doctrine. GAP is the means by which momentum is achieved in the Christian way of life. The believer receives two royal commissions at salvation. The royal priesthood is the basis for perception of doctrine.

The royal ambassadorship is the basis for application of doctrine to life. GAP is God's grace provision for the believer's spiritual growth and attainment of maturity. The Christian way of life demands integrity before function. Christian integrity is the result of the believer's yieldedness to God the Holy Spirit; the function of objectivity, rebound, and the faith-rest drill; the function genuine humility; and the metabolization of doctrine.

So when God designed a plan for the royal family, the first four concepts were designed to build integrity; the last four concepts were designed to manifest that integrity. Note: Christian integrity is valued higher than morality.

Integrity

Yieldedness to God the Holy Spirit
Basic Christian methods of operation
Humility
Metabolization of doctrine

Manifestation of Integrity

Personal love for God
Impersonal love for all mankind
Momentum testing
Spiritual maturity

There are three basic systems of perception in the human race.

Rationalism: Rationalism says that reasoning is the source of knowledge; therefore, reason is superior to and independent of any sensory perception. Reasoning becomes the norm or criterion for reality. Rationalism is the adherence to the supremacy of reason in matters of belief and conduct. The issue then becomes the IQ of the subject.

Empiricism: Empiricism is the scientific system of learning by observation and experimentation. Therefore, reality lies in the function of the senses as they relate to observation, relaying all the information to the brain where it is categorized. Both rationalism and empiricism are meritorious systems of perception. They depend entirely upon human IQ.

Faith: Faith is the way by which we begin all learning in life. Faith is the only non-meritorious system of perception. Faith is defined as learning by accepting the authority of a criterion. Faith, as a system of perception, builds knowledge on the basis of an absolute authority or an absolute axiom. The validity of faith depends on the criterion or the object of faith.

In GAP, Bible doctrine is the object, and therefore, Bible doctrine has the merit. Jesus Christ is the living Word; Bible doctrine is the written Word. In the perception of doctrine, we must distinguish between human IQ and spiritual IQ. IQ means "intelligence quotient."
Human IQ is the number assigned to a person on the basis of dividing his mental age by his chronological age. The results are multiplied by 100 to eliminate decimals. The cut-off age for IQ testing is about 14-15 years of age.

However, under the principle and policy of God's grace, human IQ is not the issue in the perception of doctrine. To say that human IQ is a factor in learning doctrine is to imply that a believer with a low IQ would be handicapped in learning doctrine, which is neither true nor the issue.

The issues are positive volition, yieldedness to God the Holy Spirit, and use of the proper mechanics to convert logos doctrine into epignosis doctrine. Faith is the system of perception. So you must have both proper volition and proper faith perception. Faith perception applies to the second stage of GAP, namely, the retention of Bible doctrine. The objective of GAP is to have epignosis doctrine resident in all parts of the right lobe.

The solution to demonization is epignosis doctrine in the soul. Note: There are two categories of demonization: The demonization of the body, where demons invade the body of the unbeliever only. This is demon possession.

The demonization of the soul and personality in which doctrines of demons inculcate the victim, believer or unbeliever. This is demon influence., The first four gates of the divine dynasphere provide the basis for our spiritual IQ. Great emphasis is placed on the Holy Spirit in learning doctrine, 1 Cor. 1:19-2:16. Without yieldedness to God the Holy Spirit, no one can learn doctrine. The Holy Spirit is the key to spiritual IQ. Jn. 14:26; 16:12-14; 1 Jn. 2:27.

Grace Provision for the Perception of Doctrine: Divine provision of the classroom; the local church. There are three factors involved in this provision. The local church represents organized humility. The pastor's authority represents enforced humility. The reception of doctrine represents genuine humility.

Formation and preservation of the canon of Scripture; our textbook. Provision of the divine dynasphere to recover from and/or avoid demonization. Commission of the believer as a royal priest.

The provision of a right Pastor-Teacher.

- f. The provision of logistical grace to keep you alive physically.
 - g. The provision of freedom under the laws of divine establishment.
7. Concept of the Pastor as the Communicator.
- a. The pastor communicates doctrine using the ICE standard.

I = Isagogically: the interpretation of the Bible within the framework of its historical setting.

The Bible must be interpreted in the time in which it was written, as well as in the languages in which it was written.

C = Categorically.

This fulfills the hermeneutical principle of comparing Scripture with Scripture; rightly dividing the Word of Truth.

E = Exegetically:

Each verse is analyzed from the standpoint of grammar, syntax and etymology, and from the standpoint of its relationship with the other verses in context.

- b. The principle of the pastor-teacher is found in Ephesians. 4:11-16 which covers everything from the gift to its purpose.

The function of the Pastor-Teacher counteracts the demonization of the human race. Believers can be no stronger than the doctrine presented by the pastor.

- c. So GAP demands faithful pastors teaching the Word.

The first great malfunction of GAP is the lack of prepared pastors. Concerning the gift of Pastor-Teacher, God uses prepared men to teach His Word.

- d. The blessings and strength of the United States depends upon the volume of truth being communicated and believed in this nation.

8. The Importance of Bible Doctrine: Ps. 33:4a "The Word of the Lord is integrity."

- a. Our contact with God is first with His integrity.

The function of God's absolute righteousness (+R) + justice (J) = the Integrity of God (IOG)

God designed for the royal family of God a way of life that says, "integrity and virtue first."

- b. Integrity is developed by truth, that is, by doctrine resident in the soul through the function of GAP.

Christian integrity is the quality or state of being spiritually sound.

- c. God demands integrity from those who live in the devil's world.

9. The Dynamics of Doctrine.

Ps 33:10-11

- 10 The LORD nullifies the counsel [plan] of the nations; He frustrates the plans of the peoples.
 - 11 The counsel [plan] of the LORD stands forever, the plans of His heart from generation to generation. (NAS)
- a. Ps 33:11, "The plan of God stands forever."

We are here on earth for the purpose of linking up with the plan of God.

- b. Prov 8:1-36 (Quoting "The Living Bible")
 - 1 Can't you hear the voice of wisdom? She is standing at the city gates and at every fork in the road, and at the door of every house. Listen to what she says:
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 - 1 Can't you hear the voice of wisdom? She is standing at the city gates and at every fork in the road, and at the door of every house. Listen to what she says:
 - 4 "Listen, men!" she calls. "How foolish and naive you are! Let me give you understanding. O foolish ones, let me show you common sense!
 - 4 "Listen, men!" she calls. "How foolish and naive you are! Let me give you understanding. O foolish ones, let me show you common sense!
 - 6 Listen to me! For I have important information for you. Everything I say is right and true, for I hate lies and every kind of deception.
 - 6 Listen to me! For I have important information for you. Everything I say is right and true, for I hate lies and every kind of deception.
 - 8 My advice is wholesome and good. There is nothing of evil in it.
 - 9 My words are plain and clear to anyone with half a mind-- if it is only open!
 - 10 My instruction is far more valuable than silver or gold."
 - 11 For the value of wisdom is far above rubies; nothing can be compared with it.
 - 12 Wisdom and good judgment live together, for wisdom knows where to discover knowledge and understanding.
 - 13 If anyone respects and fears God, he will hate evil. For wisdom hates pride, arrogance, corruption, and deceit of every kind.
 - 14 "I, Wisdom, give good advice and common sense. Because of my strength, kings reign in power, and rulers make just laws.
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 - 14 "I, Wisdom, give good advice and common sense. Because of my strength, kings reign in power, and rulers make just laws.
 - 17 I love all who love me. Those who search for me shall surely find me.
 - 18 Unending riches, honor, justice, and righteousness are mine to distribute.
 - 19 My gifts are better than the purest gold or sterling silver!
 - 20 My paths are those of justice and right.
 - 21 Those who love and follow me are indeed wealthy. I fill their treasuries.
 - 22 The Lord formed me in the beginning, before he created anything else.
 - 23 From ages past, I am. I existed before the earth began.
 - 24 I lived before the oceans were created, before the springs bubbled forth their waters onto the earth,
 - 25 before the mountains and the hills were made.
 - 26 Yes, I was born before God made the earth and fields and the first handfuls of soil.

- 27 "I was there when he established the heavens and formed the great springs in the depths of the oceans. I was there when he set the limits of the seas and gave them his instructions not to spread beyond their boundaries. I was there when he made the blueprint for the earth and oceans.
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- 30 I was the craftsman at his side. I was his constant delight, rejoicing always in his presence.
- 31 And how happy I was with what he created-- his wide world and all his family of mankind!
- 32 And so, young men, listen to me, for how happy are all who follow my instructions.
- 33 "Listen to my counsel-- oh, don't refuse it-- and be wise.
- 34 Happy is the man who is so anxious to be with me that he watches for me daily at my gates, or waits for me outside my home!
- 35 For whoever finds me finds life and wins approval from the Lord.
- 36 But the one who misses me has injured himself irreparably. Those who refuse me show that they love death." (TLB)

10. The Mechanics of GAP.

a. Stage 1: Reception.

1. The mentality of the soul possesses two frontal lobes: the left lobe is the NOUS, the right lobe is the KARDIA.
2. The left lobe is designed to receive objective information, i.e., gnosis.
3. The left lobe is a staging area only.
4. The reception of doctrine into the left lobe makes the believer a hearer, but not a doer of the word.
4. Receptive comprehension includes:
 - a. Being yielded to God the Holy Spirit.
 - b. Having positive volition, therefore being self-motivated.
 - c. Listening to Bible teaching from your own right pastor.
 - d. Having the academic disciplines of concentration, poise, objectivity, and good manners so that maximum reception can occur.
 - e. Accepting the authority of the pastor.

f. Being teachable.

b. Stage 2: Retention.

1. This is when epignosis doctrine is retained in the right lobe.

Only this doctrine can result in spiritual growth.

Retention occurs after gnosis doctrine is transferred from the left lobe to the right lobe.

2. Epignosis doctrine is the means of normal growth.

Epignosis doctrine occupies at least seven compartments of the right lobe:

frame of reference center

memory center

vocabulary storage center

categorical storage center

growth center

wisdom center: the area from which epignosis doctrine is applied; the

launching pad

conscience center

3. Gnosis is converted to epignosis through faith.

There are two functions of faith: faith perception and faith application.

Faith perception is the system of converting gnosis into epignosis.

Faith application results in the Christian way of life.

4. There are two possibilities when faith perception combines with volition:

a. Negative volition plus faith perception, which is gnosis; i.e., "I understand what you are saying, but I don't believe it." Here, there is no spiritual growth, no benefit.

b. Positive volition plus faith perception, which is epignosis, i.e., "I understand what you are teaching, and I believe it."

5. Negative faith perception means understanding the doctrine at the point of reception without growth or application.

6. Positive faith perception means converting gnosis into epignosis which can then be applied to experience.

c. Stage 3: Recall.

1. This is the stage of faith-application, the function of the faith-rest drill, the application of epignosis doctrine to experience.

2. This stage protects the believer from demonization, 2 Cor 10:4-6.

3. There are two categories of spiritual growth: normal growth from epignosis, and accelerated growth from the application of doctrine to pressure, adversity, or prosperity.

d. Stage 4: Resist, James 4:7; 1 Pet 5:8-9.

11. The Results of GAP.

- a. Bible doctrine enters the souls stream of consciousness through the frame of reference.
- b. The frame of reference has the following functions:
 1. The frame of reference establishes a red alert section for the soul where certain doctrines form an instant reaction force to meet the problems of life.
 2. The frame of reference uses epignosis doctrine to deal with the problems encountered in both the conscious and subconscious mind.
 3. The frame of reference uses epignosis doctrine to deal with any guilt complex.
 4. The frame of reference provides the basis for the effective communication of ideas in conversations, such as, witnessing, public speaking, evangelism, and the teaching of doctrine.
 5. The frame of reference raises the spiritual I.Q. of positive believers and provides capacity for such things as worship, happiness, love, and blessing.
 6. The frame of reference constructs a reservoir of doctrinal rationales which are used when applying the faith-rest drill.
 7. The frame of reference also provides all the building material for the edification complex of the soul.
 8. All of these things are the basis for advance to maturity, becoming a winner in the historical phase of the angelic conflict, avoiding demonization, and producing divine good rather than human good.

E. Concept #5: Personal Love for God, also known as our Motivational Virtue.

Introduction

We start in the Christian life without personal love for God; this must be developed.

The Concept of Virtue

Since personal love for God the Father and impersonal love for the human race are virtuous, it is necessary to begin with a brief study of the concept of "virtue."

Passages

Phil 4:8 "Everything that is true, everything that is honorable, everything that is righteous, everything that is pure (virtuous), everything that is capacity for love, everything that is commendable, if there be any virtue, anything worthy of these things, concentrate on these things."

1 Pet 2:9 "But 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 virtues of Him (Jesus Christ) who has called you out of darkness (cosmic system) into His marvelous light (divine dynasphere)." 2 Pet 1:2-9.

1. Virtue comes from the Latin VIRTUS, defined as those human characteristics of thought and principle which are manufactured through the function of the first four gates of the divine dynasphere, and cannot be duplicated or counterfeited by anything else in life.
2. Vocabulary term: The combination of personal love for God the Father and impersonal love for the human race will be called "virtue love."

PLGF + ILHR = VL

3. Personal love for God the Father and impersonal love for the human race are called "virtue love" because they are virtuous.
4. By definition, personal love for God the Father and impersonal love for the human race are referred to as "virtuous" because they can only be produced in the Christian life through consistent function of the first four concepts associated with the spiritual life, namely, 1) yieldedness to God the Holy Spirit; 2) Basic Christian Modus Operandi; 3) Genuine Humility; and 4) Metabolization of Doctrine.
5. Virtue characterized: Virtue is characterized as "spiritual good" because it is that form of "good" that is produced by the spiritual man.
 - A. Spiritual good is produced through function of the believer's priesthood.
 - B. Divine good is produced through function of the believer's ambassadorship.
 - C. Spiritual good is associated with Christian character.
 - D. Divine good is associated with Christian service.
6. Anything that has virtue will be referred to as being "virtuous."
7. Only those thoughts and principles manufactured while applying the first four concepts associated with the spiritual life are considered "virtuous."
8. Virtue must have a foundation.

This foundation is developed from humility and objectivity.
9. Virtue is the monopoly of God restricted to life inside the divine dynasphere.

God invented virtue so that you can face every situation in life and be on top of it with great happiness.

Virtue never changes with changing circumstances; it is stable.

Therefore, the only way to face life, to enjoy life, to entertain yourself, is to start from a base of virtue.

10. Virtue produces good manners, thoughtfulness of others, and sensitivity toward the feelings of others.
11. When you begin to advance in your spiritual growth, virtue emerges.
12. Virtue is directional: Personal love as a virtue is directed toward God, while impersonal love as a virtue is directed toward man.
13. There are two categories of virtue: motivational virtue directed toward God, and functional virtue directed toward man.
14. Virtue directed toward God motivates virtue directed toward man.
15. Several things are very destructive to virtue.
 - a. Arrogance of disillusion (iconoclastic arrogance) is basically the misdirection of personal love toward mankind, or confidence toward people.
 - b. Personal love toward man is normal, but not virtuous.
 - c. Distraction from consistent intake of the Word of God.
 - d. Disillusion with God: We must appreciate God for who He is, not for what He can do for us.
 - e. Personal love toward humans frequently becomes a tragic flaw in one's life, while impersonal love toward God is arrogance, megalomania, and superimposing one's standards on God.
 - f. Reaction to injustice.

Many new believers assume all the world will be fair to them; if not, it's God's fault.

We react to unfairness and injustice in life because we have no virtue to protect us from these things.

As ambassadors of Christ, reaction is out! Ambassadorship demands virtue, the virtue of impersonal love.

- 1) Reaction manufactures preoccupation with self, blames others for the function of our own free will in bad decisions, divorces from reality, and results in total loss of common sense.
- 2) Reaction leads to crusader arrogance, involvement in social action, de-emphasis of Bible doctrine, social engineering, utopianism, and cosmic involvement.

- 3) Every believer must face a certain number of momentum tests in the area of personal animosity and collective injustice.

g. Frustration.

- 1) Frustration is the result of arrogant preoccupation with self, disappointment in others, thwarted lusts, and vain ambitions.
- 2) Through poor judgment, bad decisions, and lack of acquired wisdom from doctrine, the believer manufactures his own frustrations.
- 3) The motivational virtue not only removes frustration, but adds in its place great happiness and orientation to life.
- 4) When frustration is prolonged, it results in total disorientation to life.

Now, Concept #5: Personal Love For God The Father

1. Documentation for Concept # 5: 1 Cor. 2:9; 1 Pet. 1:3-8; Rom. 8:28; 1 Cor. 16:22

1 Cor. 2:9 but just as it is written, "Things which eye has not seen and ear has not heard, and {which} have not entered the heart of man, all that God has prepared for those who love Him." (NAS)

1 Pet. 1:6-8

- 6 In this you greatly rejoice, even though now for a little while, if necessary, you have been distressed by various trials,
- 7 that the proof of your faith, {being} more precious than gold which is perishable, even though tested by fire, may be found to result in praise and glory and honor at the revelation of Jesus Christ;
- 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 joy inexpressible and full of glory, (NAS)

Rom. 8:28 And we know that God causes all things to work together for good to those who love God, to those who are called according to {His} purpose. (NAS)

1 Cor. 16:22 If anyone does not love the Lord, let him be accursed. Maranatha. (NAS)

2. Personal love for God produces motivation to live the Christian way of life.
3. Personal love for God and impersonal love for man together are called "virtue-love."
4. Virtue-love in man must be achieved by consistent function in the first four gates of the divine dynasphere.
5. If you have any mental attitude sin toward anyone else, then you do not have personal love for God.
6. You cannot have personal love for God without that love being manifest in impersonal love for man and circumstances.

7. The two virtue-loves (gates 5 and 6) always go together.
8. The person who has personal love for God will do very well in the field of human interactions.
9. He'll be a friend you can always trust, or a lover in whom you can have great confidence.
10. If you truly love God, then you will truly have impersonal love for all mankind.

Personal love for God the Father and the Concept of Worship

1. Worship is the expression of the believer's personal love for God.
2. There are three types of worship.
 - A. Respect.
 - 1) The believer can only respect God by first understanding God's thinking. 1 Cor. 2:16.
 - 2) Respect is the beginning of personal love for God.
 - 3) You cannot instantly fall in love with God.
 - 4) Falling in love with God is a process which demands a foundation of integrity and virtue.
 - 5) Virtue dependent love begins with respect.
 - 6) You respect with your mentality and your standards, not your emotions.
 - 7) Respect is the worship of the yielded immature believer.
 - B. Reverence.
 - 1) This is merely a growing respect.
 - 2) The difference between respect and reverence is a matter of increased concentration and increased recall of doctrine resident in the soul's stream of consciousness.
 - 3) Reverence is the worship of the yielded adolescent believer.
 - C. Honor.
 - 1) This is the highest worship you can give to God.
 - 2) Honor is the title of that form of worship accomplished by the mature believer, especially the believer who is functioning in concept #8 of the spiritual life.

F. Gate 6: Functional Virtue, Impersonal Love

John's Approach To Virtue-Love

1 John 4:16-5:3

- 16 And we have come to know and have believed the love which God has for us. God is love, and the one who abides in love abides in God, and God abides in him.

- 17 By this, love is perfected with us, that we may have confidence in the day of judgment; because as He is, so also are we in this world.
- 18 There is no fear in love; but perfect love casts out fear, because fear involves punishment, and the one who fears is not perfected in love.
- 19 We love, because He first loved us.
- 20 If someone says, "I love God," and hates his brother, he is a liar; for the one who does not love his brother whom he has seen, cannot love God whom he has not seen.
- 21 And this commandment we have from Him, that the one who loves God should love his brother also.

1 John 5:1-3

- 1 Whoever believes that Jesus is the Christ is born of God; and whoever loves the Father loves the {child} born of Him.
- 2 By this we know that we love the children of God, when we love God and observe His commandments.
- 3 For this is the love of God, that we keep His commandments; and His commandments are not burdensome. (NAS)

Paul's Approach To Virtue-Love

1 Corinthians 12:31

- 31 But earnestly desire the greater gifts. And I show you a still more excellent way.

1 Corinthians 13:1-13

- 1 If I speak with the tongues of men and of angels, but do not have love, I have become a noisy gong or a clanging cymbal.
- 2 And if I have {the gift of} prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but do not have love, I am nothing.
- 3 And if I give all my possessions to feed {the poor,} and if I deliver my body to be burned, but do not have love, it profits me nothing.
- 4 Love is patient, love is kind, {and} is not jealous; love does not brag {and} is not arrogant,
- 5 does not act unbecomingly; it does not seek its own, is not provoked, does not take into account a wrong {suffered,}
- 6 does not rejoice in unrighteousness, but rejoices with the truth;
- 7 bears all things, believes all things, hopes all things, endures all things.
- 8 Love never fails; but if {there are gifts of} prophecy, they will be done away; if {there are} tongues, they will cease; if {there is} knowledge, it will be done away.
- 9 For we know in part, and we prophesy in part;
- 10 but when the perfect comes, the partial will be done away.
- 11 When I was a child, I used to speak as a child, think as a child, reason as a child; when I became a man, I did away with childish things.
- 12 For now we see in a mirror dimly, but then face to face; now I know in part, but then I shall know fully just as I also have been fully known.
- 13 But now abide faith, hope, love, these three; but the greatest of these is love. (NAS)

Identifying the Various Types of Love

The following numbers will be used to identify the various types of love used in the following verses:

1. One of the characteristics of God; His essence.
2. Personal love for God the Father
3. Impersonal love for the human race.
4. Virtue Love

1 John 4:16-21

- 16 And we have come to know and have believed the love (1) which God has for us. God is love (1), and the one who abides in love (1) abides in God, and God abides in him.
- 17 By this, love (4) is perfected with us, that we may have confidence in the day of judgment; because as He is, so also are we in this world.
- 18 There is no fear in love (4), but perfect love (4) casts out fear, because fear involves punishment, and the one who fears is not perfected in love (4).
- 19 We love (4), because He first loved (1) us.
- 20 If someone says, "I love (2) God," and hates his brother, he is a liar; for the one who does not love (3) his brother whom he has seen, cannot love (2) God whom he has not seen.
- 21 And this commandment we have from Him, that the one who loves (4) God should (3) love his brother also.

1 John 5:1-3

- 1 Whoever believes that Jesus is the Christ is born of God; and whoever loves (2) the Father loves (3) the {child} born of Him.
- 2 By this we know that we love (3) the children of God, when we love (2) God and observe His commandments.
- 3 For this is the love (2) of God, that we keep His commandments; and His commandments are not burdensome. (NAS)

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- 2 And if I have {the gift of} prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but do not have love (4), I am nothing.
- 3 And if I give all my possessions to feed {the poor,} and if I deliver my body to be burned, but do not have love (4), it profits me nothing.
- 4 Love (4) is patient, love (4) is kind, {and} is not jealous; love (4) does not brag {and} is not arrogant,
- 5 does not act unbecomingly; it does not seek its own, is not provoked, does not take into account a wrong {suffered,}
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- 13 But now abide faith, hope, love (4), these three; but the greatest of these is love (4).
(NAS)

Facts About IL

1. IL is functional virtue motivated by love of God.
2. IL is a relaxed mental attitude toward all mankind.
3. IL is unconditional.
4. IL belongs only to the virtuous.
5. IL is functional virtue whereby the integrity of the subject exceeds the repulsiveness of the object.
6. IL is motivated by God and is therefore non-discriminating.
7. IL toward all is the manifestation of your PL for God.
8. IL tolerates and extends virtue function to all forms of hostility.
9. The function of IL more than overcomes any problems of inequalities.
10. IL emphasizes the integrity of the subject; PL emphasizes the attractiveness of the object.
11. IL is the problem solver in interpersonal relationships.
12. IL brings virtue to friendships.
13. IL is not sustained by the object; IL is sustained by the yielded believer who has developed PL toward God.
14. IL toward all mankind is the Christian way of life, while PL toward people is optional.
15. IL is totally virtuous, while PL depends on many things that are not virtuous.
16. IL is our ambassadorship; PL is a matter of the believer's norms and standards about people.
17. IL is unprejudiced, tolerant, courteous toward all, considerate, thoughtful, and sensitive no matter how great the stress or antagonism from the object.
18. The object of IL can be known or unknown, enemy or friend, attractive or antagonistic, virtuous or evil, honorable or dishonorable.

19. IL cannot be destroyed or neutralized by reaction, hatred, antagonism, or animosity.
20. Without honor, integrity, and virtue, there is no such thing as successful romantic love or friendship.
21. IL extrapolates honor, integrity, and virtue from life in the divine dynasphere.
23. IL functions because of who and what the subject is.
24. IL disregards malice, hatred, hostility, and antagonism, and substitutes virtue, understanding, tolerance, and objectivity toward all.
25. IL does not depend on what others think, say, or do to the subject, but from perception of doctrine and resultant PL for God, it has justice toward all men.
26. IL is justice for all, sensitivity toward all, tolerance toward all.
27. IL is dynamic because it doesn't depend on approbation, flattery, patronage, recognition, or attention; IL depends upon doctrine in the soul resulting in PL for God.
28. IL, motivated by PL for God, is the unconditional guarantee that all members of the human race will be the recipients of the believer's honor, integrity and virtue which is manufactured by function in the first five gates of the divine dynasphere.

F. Concept 7: Momentum Testing.

1. Introduction.
 - a. There are at least eight momentum tests that must be consistently passed before any believer can attain spiritual maturity.
 - b. Only the mature believer is qualified to pass these tests on a consistent basis; until then, it is hit and miss.
 - c. The mature believer is characterized by being able to handle these eight tests with complete success on a consistent basis. (The key word, here, is consistent.
 - d. For spiritual growth to take place, the believer must have pertinent doctrine resident in his own soul.
 - e. The believer who constantly seeks counseling from others because he has no pertinent doctrine resident in his own soul may pass a momentum test, but the result is momentary victory, not spiritual growth.
 - f. God holds the believer responsible for the decisions he makes; therefore, he must make those decisions based upon the doctrine resident in his own soul.
 - g. The plan of God has designed the believer to be spiritually self-sustaining.

This means that every problem in life is designed for the believer to handle by himself through the application of doctrine resident in his own soul.

- h. Failure to pass momentum tests results in the following:
 - cosmic involvement.
 - demonization.
 - retrogression of the spiritual life.
 - h. Passing momentum tests results in the following:
 - accelerated spiritual growth.
 - fulfillment of the plan of God for phase two.
 - spiritual advance to the winner's gate.
 - glorification of the Lord Jesus Christ.
 - i. After reaching spiritual maturity, consistent victory over all categories of momentum tests becomes an attribute of the mature believer.
 - j. No believer can maintain maturity without the ability to consistently pass every category of momentum tests.
2. The basis for gate #7 is 1 Corinthians 10:13.

1 Corinthians 10:13 There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. (KJV)

1 Cor 10:13 No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, that you may be able to endure it. (NAS)

1 Cor 10:13 No temptation has seized you except what is common to man. And God is faithful; he will not let you be tempted beyond what you can bear. But when you are tempted, he will also provide a way out so that you can stand up under it. (NIV)

1 Cor 10:13 But remember this-- the wrong desires that come into your life aren't anything new and different. Many others have faced exactly the same problems before you. And no temptation is irresistible. You can trust God to keep the temptation from becoming so strong that you can't stand up against it, for he has promised this and will do what he says. He will show you how to escape temptation's power so that you can bear up patiently against it. (TLB)

1 Cor 10:13 "Testing has not caught up with you except the human kind; moreover, God is faithful, who will not permit you to be tested beyond your capabilities, but with the momentum of testing, He will also provide a way out (a way of escape through the recall of doctrine), so that you can carry the pressure." (RBT)

3. The Eight Momentum Tests.
- a. The Old Sin Nature Test.
 - b. People Testing.
 - c. Thought Testing.
 - d. Organizational Testing.
 - e. Direct Attack from Cosmic One.

- f. Direct Attack from Cosmic Two.
- g. Potential Distraction from Disaster Testing.
- h. Potential Distraction from Prosperity Testing.

4. The eight momentum tests explained.

a. The Old Sin Nature Test.

- 1) The old sin nature resides in the cell structure of the body.
 - The objective of the old sin nature is to try to consistently influence the human soul.
 - To do this, the old sin nature throws out temptation.
 - Volition can say yes or no.
 - When volition says, yes, the believer produces personal sin.
- 2) The old sin nature produces evil in two categories:
 - personal sin.
 - human good.
- 3) When the believer fails the old-sin-nature test and sins, he enters the cosmic system. (More on the cosmic system under "momentum tests #5 and #6")
- 4) When the believer sins, the believer is out of bounds, therefore, the believer has departed from God's playing field and departed from the God's game plan.
- 5) The way back onto God's playing field is twofold:
 - rebound (confession): (1 John 1:9)
 - Operation KRY (know, reckon, yield): (Romans 6:6, 11,13)
- 6) To say it another way, there are two applications of doctrine that will overcome the old-sin-nature test:
 - "Operation KRY" to resist temptation.
 - "rebound" after failing to the momentum test.

b. People Testing.

- 1) Believers can become distracted from the plan of God by people.
- 2) People who can be distracting.
 - people who antagonize.
 - people you love.
 - people you admire.
 - people you place on a pedestal (iconoclastic arrogance).
- 3) Iconoclastic arrogance is the quintessence of arrogance.

- 4) When the arrogant person discovers the feet of clay, the arrogant person becomes so disillusioned and disenchanted that he attacks the person whom he had placed on the pedestal.

c. Thought Testing.

- 1) Thought testing is pressure on a believer to violate the principles, promises, doctrines, and techniques resident in his soul's stream of consciousness.
- 2) Every believer has times when he wants to do the fleshly or worldly thing.
 - We're all human.
 - If the believer has learned to entertain himself, there are certain things he loves to do.
 - Therefore, he creates his own testing at this point.
 - This puts pressure on him to choose for doctrine or choose for himself.
- 3) The solution to thought testing is directly related to right choices associated with the believer having first established right priorities in the right lobe of his mentality.

d. Organizational Testing.

- 1) Organizational testing is the unjust treatment that comes from function within an organization.
- 2) All organizations have three things:
 - authority.
 - purpose for existence.
 - policy.
- 3) Organizational testing can come from function within any kind of organization where authority is used to execute the organizations purpose through a specific policy.
- 4) Anytime a believer functions in an organization and receives unjust, unfair treatment, this is an organizational test.
- 5) The solution to organizational testing:
 - a) separate from the system.
 - b) overcome the pressure by using the faith-rest drill:
 - 1 claim a promise.
 - 2 develop a doctrinal rationale.
 - 3 draw a doctrinal conclusion.

- 6) Whichever solution is used (point "e"), the following is required:
 - objectivity from gate 2.
 - the impersonal love from gate 6.
 - numerous decisions from a position of strength (doctrine resident in the soul)

- e. Direct Attack from Cosmic One (manifested by arrogant self-centeredness).
 - 1) In this test there are twelve gates of temptation.
 - 2) The believer must pass all twelve gates of temptation.
 - a) Gate 1 - mental attitude arrogance: jealousy, bitterness, hatred, etc.
 - b) Gate 2 -negative volition arrogance from preoccupation with self resulting in wrong priorities.
 - c) Gate 3 - authority arrogance.
 - d) Gate 4 - self-righteous arrogance.
 - e) Gate 5 - sexual arrogance.
 - f) Gate 6 - criminal arrogance.
 - g) Gate 7 - psychopathic arrogance: e.g., the psychopathic behavior of the manic-depressive, the schizophrenic, the sociopath and the psychopath.
 - h) Gate 8 - arrogance of unhappiness: subjective preoccupation with self.
 - i) Gate 9 - iconoclastic arrogance: subjective preoccupation with others.
 - j) Gate 10 - intellectual and emotional arrogance or rational and irrational arrogance.
 - k) Gate 11 - achievement arrogance: the arrogance of Christian service.
 - l) Gate 12 - the arrogance of Christian activism and civil disobedience.

- f. Direct Attack from Cosmic Two (manifested by hatred toward God, His Word, His church).
 - 1) cosmic two is the philosophy of Satan as the ruler of this world.
 - 2) The believer must pass all nine gates of temptation.
 - a) Gate 1 - the old sin nature gate.
 - b) Gate 2 - negative volition as antagonism toward doctrine.
 - c) Gate 3 - cosmic degeneration: moral and immoral degeneration.
 - d) Gate 4 - an anti-establishment attitude.
 - e) Gate 5 - demonism.
 - f) Gate 6 - cosmic panaceas: believers by crusader arrogance involved in "Christian socialism"
 - g) Gate 7 - religion.
 - h) Gate 8 - anthropocentric academic speculation.
 - i) Gate 9 - evil.

- g. Potential Distraction from Disaster Testing.
 - 1) There are two categories of disaster testing.

- a) Personal disaster for either blessing or warning of divine discipline.
 - b) Historical or collective disaster which relates to the bad decisions of the people in a nation.
- 2) The solution to disaster testing demands the full use of every gate in the divine dynasphere.
 - 3) Disaster testing demands good decisions from a position of strength and a personal sense of destiny related to the spiritual life.
 - 4) Perpetuation of a spiritual condition guarantees stability of life, even in disaster.

h. Potential Distraction from Prosperity Testing.

- 1) There are two categories of prosperity testing.
 - a) Individual prosperity in which some form of success challenges the top priority of Bible doctrine in the believer's life.
 - b) Collective prosperity in which a group, city or a nation becomes very prosperous, and the believer shares in some way in that prosperity, and from that prosperity becomes distracted.
- 2) Every believer must pass the prosperity test before he can become spiritually mature.
- 3) Prosperity is a subtle distraction; it cannot bring happiness apart from the spiritual life, where both capacity and happiness are developed.
4. To pass the prosperity test, the believer must do the following:
 - possess a true scale of values consistent with priorities associated with the spiritual life.
 - make decisions from a position of strength.
 - have a personal sense of destiny.

G. Concept 8: The Winner's Gate; Spiritual Maturity; Edification Complex of the Soul

When the believer has successfully passed all eight momentum tests, he arrives at the winner's gate, which is the attainment of spiritual maturity.

1. Gate 8 is the Christian's ultimate objective.
2. Gate 8 is the gate at which the believer is considered as having reached Christian maturity.
3. The believer's function at gate 8 results in maximum glorification of our Lord Jesus Christ in time and eternity.
4. Arrival at gate 8 results in the believer receiving his escrow blessings (see "I" below)

5. The mature believer has a personal sense of destiny, doctrinal control of his life, and generally makes good decisions from a position of strength--the spiritual life.
6. The mature believer is a winner in the Christian way of life.
7. The winner can anticipate great blessing and reward at the bema seat of Christ.
8. The concept of the edification complex of the soul is found in Ephesians 4:11-16; 2 Corinthians 10:8, 13:10.
9. A completed edification complex of the soul is one of several manifestations of spiritual maturity.
10. 1 Corinthians 8:1 and Romans 12:3 give a picture of the enemy of the edification complex of the soul--arrogance from gnosis doctrine in the left lobe which has not been converted into epignosis doctrine.

1 Corinthians 8:1 -- "Gnosis knowledge puffs up, but virtue edifies."

11. The structure of the edification complex of the soul is as follows.
 - a. Foundation: salvation by grace through faith: faith alone in Christ alone.
 - b. First floor: gate 1 -- yieldedness to God the Holy Spirit.
 - c. Second floor: gates 2 -- basic Christian methods of operation: objectivity, faith-rest, rebound.
 - d. Third floor: gate 3 -- the basic virtue of genuine humility.
 - e. Fourth floor: gate 4 -- metabolized doctrine: principles, promises, doctrines, techniques.
 - f. Fifth floor: gate 5 -- motivational virtue: personal love for God the Father.
 - g. Sixth floor: gate 6 -- functional virtue: impersonal love for man.
 - h. Seventh floor: gate 8 -- spiritual maturity: maximum function of ninefold fruit of the Spirit.
12. The blessings of spiritual maturity, received upon reaching gate 8, are as follows.
 - a. Spiritual blessings.
 - b. Temporal blessings.
 - c. Blessing by association.
 - d. Heritage blessing.
 - e. Special undeserved suffering.
 - f. Dying grace.
13. Gate 8 blessings amplified.

a. Spiritual blessings:

- maximum occupation with Christ
- maximum capacity for life, love, blessing, happiness
- sharing the happiness of God
- maximum ability to cope with any suffering in life
- maximum freedom from slavery to circumstances
- a personal sense of destiny
- having personal control of your life
- making a maximum number of decisions from your position of strength
(the spiritual life)
- maximum ability to correctly interpret contemporary history
- maximum grace orientation
- total sense of security in relationship to the plan of God.

b. Temporal blessings:

- wealth
- success
- prominence in one's sphere of life
- promotion
- prosperity in social, sexual, technical, professional, mental life
- cultivation of a sense of humor
- development of common sense
- cultural appreciation
- development of establishment prosperity
- leadership dynamics

c. Blessing by association:

1) Introduction:

- You always have something to give when you advance to maturity.
- The mature believer is a source of blessing to all in his periphery.
- Some blessings come directly from God to persons associated with a mature believer.
- Some blessings come indirectly from God--the mature believer shares his material and spiritual blessings with others.

2) Six areas receiving blessing by association with a mature believer:

- his spiritual periphery
- his domestic periphery
- his professional periphery
- his business periphery
- his social periphery
- his geographical periphery (this doesn't necessarily mean prosperity; it means protection from destruction by any type of disaster)

d. Heritage blessing.

1) Even after the death of a mature believer, blessing by association is perpetuated to the bereaved

- parents
- children
- loved ones
- friends

2) This is one of the reasons why the wicked prosper.

e. Special undeserved suffering.

1) This is designed to demonstrate the power and provision of God's grace: 2 Corinthians 12:1-10.

2) It teaches the value of Bible doctrine: Psalm 119:67-68.

3) It is designed for the following purposes:

- to manifest the power of the Holy Spirit in the life of the mature believer: 2 Corinthians 4:8-11
- to put muscle on the faith of the mature believer
- to add to his spiritual growth
- to resolve the angelic conflict
- to occupy the believer with his eternal future

f. Dying grace.

The curse of death is removed by becoming the greatest, most enjoyable experience in life because of the anticipation of fantastic eternal blessings and rewards above and beyond the resurrection body.

