

The Ten Problem Solving Devices

Problem Solving Device number one: Rebound.

The rebound technique is the only problem-solving device that functions when the believer is in a state of carnality, a state of sin, out of fellowship. The reason it can function in a state of carnality is because we are a part of the Royal Priesthood at the moment of salvation. This is one of the ten unique factors of the Church-age. A priest functions out of fellowship by using Rebound. Rebound is recovery of the Filling of the Holy Spirit, without which there is no Spiritual life. Without Rebound as a problem-solving device, it would be impossible to utilize our portfolio of invisible assets. We can't learn about these assets or any doctrine apart from the Filling of the Holy Spirit. The Holy Spirit cannot teach the human spirit when we are out of fellowship.

Without Rebound as the first problem-solving device, it would be impossible to learn and use the others. This is the one that is the most neglected, and the key to using all others. Without Rebound as the first problem-solving device, it would be impossible to execute the PPOG. No one has ever fulfilled God's plan for the Church-age without consistence in the use of Rebound. Post-salvation sinning is a contradiction to the PPOG, but God in His grace has provided the solution for it. Without Rebound as the first problem-solving device, it would be impossible to become an invisible hero, and therefore a member of the pivot who glorifies God. No one glorifies God without the consistent use of Rebound. The Christian way of a life is a supernatural way of life and demands a supernatural means of execution. The Christian way of life can only be fulfilled in the power of the Spirit. Without rebound as a problem solving device, the believer will end up being at least nine things:

- An enemy of the Cross, Phi 3:18.
- An enemy of God, Jam 4:4.
- Haters of God, Joh 15:23.
- Double-minded, Jam 4:8.
- Anti (against) Christ, 1 Jn 2:18, 22, 4:3; 2 Jn 7.
- Carnal, 1Co 3:3.
- A disciple of the devil, 1 Joh 3:8, 10.
- Grieving the Spirit, Eph 4:30.
- Quenching the Spirit, 1Th 5:19.

The only way we ever fulfill God's plan and purpose for our life is through the Ministry of the Holy Spirit, Eph 4:22, With reference to your former lifestyle, you yourselves lay aside [rebound] the old man [sin nature], you who are becoming degenerate on the basis of the lusts of deceit. The mechanics of laying aside the old man are found in two passages: Psa 32:5b, I said, "I will acknowledge my transgression to the Lord, and You forgave the iniquity of my sin;" and 1 Joh 1:9, If we acknowledge our sins, He is faithful and righteous, with the result that He forgives our sins, and He purifies us from all wrong doing.

Definition and Description of Rebound:

Rebound is a problem-solving device for the sins of the believer. You cannot live the Christian way of life without Rebound, because all believers have an old sin nature. We have an old sin nature with an area of weakness, an area of strength, and a trend toward legalism or antinomianism. We all have different old sin natures with different areas and different trends. On the Cross, all our sins, past, present and future, were imputed to Christ, and He received the judgment for every one of them. He used all the problem-solving devices (except Rebound because He did not sin and Occupation with Christ for obvious reasons) to remain impeccable.

In 1 John 1:9, Rebound is described as one of our priestly functions toward God. If we acknowledge [admit, cite, name, confess] our sins [post-salvation sins of cognizance], He is faithful and righteous with the result that He forgives our sins [post-salvation sins of cognizance] and cleanses [purifies] us from all unrighteousness [post-salvation sins of ignorance]. The Greek word for acknowledge is *homologeō* means to cite a courtroom case that proves your contention. In this sense, we acknowledge, name, or cite a case that went to court already: the judgment of your sins in Christ on the Cross. We already accepted this fact when we believed in Christ for salvation. So we, as Royal Priests, cite, name, or acknowledge our sin(s) privately and directly to God.

The sins of the believer cause him to be out of fellowship with God and no longer filled with the Spirit. Naming our sins to God is totally non-meritorious, how we feel about the sin(s) is inconsequential. We are simply doing exactly what God says to do, which is to privately acknowledge our sins to God in the privacy of our own Priesthood. There's a lot of drive for self-improvement in the old sin nature. We may improve, take vows, try to make it up to God, and if the sin shocks us enough, we will change our behavior pattern. But none of that is the Christian way of life it is legalism. In 1 John 1:9 the Greek word for sins is the *harmatia* and it refers to personal sins, specifically to the sins of believers. It doesn't refer to pre-salvation sins, they were all forgiven and blotted out at the moment of faith in Jesus Christ, Isaiah 43:25, 44:22; Eph 1:7; Col 1:14.

The sins mentioned here are post-salvation sins. Hence, Rebound deals with the problem of post-salvation sinning, as noted in the context with verses 8 and 10. This basic mechanic of rebound is the only means of recovering the filling of the Spirit, tantamount to restoration to fellowship. The sins that we confess or acknowledge were judged on the cross. There is no such thing as a sin in human history that was not imputed to our Lord on the cross. You have the right as a royal priest to name, cite, acknowledge your sins to God and be instantly forgiven. The sin nature's trends toward legalism want to insert some system of penance. The legalist wants you to publicly announce your sins, which is wrong; it only gets other people out of fellowship. The legalist wants you to feel sorry for sin, and make rash promises about never doing it again. He wants you to hurt, because the legalistic Christian is basically full of malice. He wants to injure you; he wants you to hurt. He is disgusted with you and shocked by you. Therefore, he wants you to burn! That is moral degeneracy.

Legalism ignores God's grace policy, which means that God did all the work at salvation. In the execution of the Christian way of life or protocol plan the work is accomplished by

the omnipotence of God the Father related to our portfolio of invisible assets, the omnipotence of God the Son giving us a day at a time, and the omnipotence of God the Holy Spirit who provides the means of understanding the mechanics and execution of His plan. Since God the Father judged our sins on the Cross, they've already gone to court. Therefore, post-salvation sins of the believer must be dealt with through a non-meritorious function. The most basic problem-solving device is Rebound, wherein we simply admit or cite or name or acknowledge our sins to God as believers in the privacy of our Priesthood. The basis for the forgiveness of post-salvation sinning is the work of Christ on the Cross, not the penance of the Christian. No system of penance is a part of Rebound.

Just as there is nothing we can add to faith in Christ for salvation, there is nothing we can add to the acknowledgement of our sins for the recovery of our fellowship with God and the Filling of the Holy Spirit. Both believing in Christ for salvation and simply acknowledging our post-salvation sins for forgiveness are non-meritorious. They are totally and completely compatible with God's grace policy. Legalism wants to help God by adding human works which cancel grace. The moment we believe in Christ, we possess eternal life, and nothing can change that. The moment we acknowledge post-salvation sins, we are forgiven. Then we recover our fellowship with God and once again are filled with the Holy Spirit. God is faithful in every case of Rebound, no matter how monstrous the sin of the believer may be to others. Legalism does not dictate to God; God always forgives. There never has been a sin acknowledged to God that has not been instantly forgiven.

God is "righteous" or "just" to forgive us because that sin was already judged at the Cross. God is righteous and justified in forgiving us because He has already judged that sin. "Cleansing us from all unrighteousness" refers to all the unknown sins that occur, these are sins of ignorance for which we are held responsible. Using the rebound technique after we have sinned is the only way to recover fellowship with God and the only way by which we reenter the divine dyna-sphere, which is why it is called gate number one. This problem-solving device was used in the dispensation of Israel, Psalm 32:5, "I acknowledge my sin to you. Therefore, I will not hide my guilt. I said to myself, I will acknowledge [admit] my transgression to the Lord, and You forgave the iniquity of my sin." The only difference between rebound in the Old Testament and rebound in the New Testament is that, after rebounding in the Old Testament, you were simply restored to fellowship with God, and a very few had a restored relationship with the Holy Spirit. But after we rebound in this dispensation, not only are we restored to fellowship with God, but we are also filled with the Spirit.

The mechanics and momentum of Rebound are fourfold:

- Acknowledge or confess it, 1 John 1:9.
- Isolate it, Heb 12:15, See to it that no one comes short of the grace of God, that no root of bitterness sprouting up cause trouble, and through this [bitterness - perpetuation of the fragmentation of the life] many are contaminated [polarized fragmentation].

- Forget it, Phi 3:13, Brethren, I do not evaluate myself to have attained, but I do concentrate on one thing: forgetting those sins which are behind, and pressing toward those things which are ahead [execution of the protocol plan].
- Keep moving, Phi 3:14. I keep advancing toward the objective for the prize of that upward call from God [escrow blessings] in Christ Jesus.

The point is that if you're still alive after you name your sins, God intends for you to move on! The results of Rebound are as follows:

- You are restored to fellowship with God.
- You have recovered the filling of the Spirit.

Any discipline related to those forgiven sins is processed in one of several ways, it can be removed entirely, it can be continued at the same intensity or be diminished so that you can handle it. The power that executes the Christian way of life is the omnipotence of God the Holy Spirit. None of us are capable of executing the Christian way of life, it's impossible! The whole point of the Christian way of life is that it must be executed by God's power, for it is not by might or by power, but by My Spirit, says the Lord. The Christian way of life is a supernatural way of life that can only be executed by the Holy Spirit.

Problem Solving Device Number Two: The Filling of the Holy Spirit:

The Filling of the Spirit is unique to the Church-age because this is the first time in history when all believers are mandated to be filled with the Spirit. However, in the dispensation of the Hypostatic Union, the Lord Jesus Christ did offer the Filling of the Spirit to the disciples. But none of them took Him up on that offer. He said, "If you then, being good, know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask for Him?" That verse applied only to the last dispensation; we don't ask for the Holy Spirit today. The whole concept of the Filling of the Spirit goes back to the principle that there is no human attribute, no system of human success, no talent, no system of works, no system of any kind whereby we have the ability to execute God's plan for our lives. Just as we had no ability to be saved, so we have no ability to execute God's plan in our own energy.

We have to be filled with the Spirit before anything we do for God is counted as gold, silver, and precious stones! All Christian production is a result of Spirituality on the one hand and Spiritual growth on the other. We do not achieve Spirituality by works, anything we can do, by any sacrifice, or any system of giving. Spirituality is the work of God the Holy Spirit when He controls our life. There are two approaches to the Filling of the Spirit:

- The issue of who controls our soul
- The issue of whether our soul resides in the PPOG or in the cosmic system.

At salvation, God the Holy Spirit indwells the body of every believer in order to create a temple, a place of residence, for the indwelling of Christ as the Shekinah Glory. The indwelling of Christ is a guarantee of great blessings. So the believer's body is indwelt by God the Holy Spirit, but it is also indwelt by the old sin nature. The issue is who controls

the soul, the Holy Spirit or the sin nature? The old sin nature is the source of temptation while the Holy Spirit is the source of the Spiritual life, through the enabling power of the Spirit. When the Holy Spirit controls our soul, we are said to be Filled with the Spirit. But when our volition succumbs to temptation and we sin, then the Holy Spirit is either quenched or grieved, and no longer controls our soul. In carnality, the old sin nature is in control. At salvation God the Holy Spirit enters us into union with Christ forever. This is the doctrine of positional truth and eternal security, and the basis for the new Spiritual species.

When we make a decision to sin, we either grieve the Holy Spirit, or quench the Holy Spirit. Which depends upon the nature of our sin. Once in the cosmic system, we are no longer controlled by the Holy Spirit, we are living under the energy of the flesh. The Filling of the Spirit is an absolute state of being in fellowship with God. You are either filled with the Spirit or you are not. There is no such thing as a graduated concept of Spirituality. You are either in fellowship or out of fellowship, Filled with the Spirit or grieving and/or quenching the Spirit. Spirituality and carnality are an either/or situation. Spiritual growth is a graduated concept, Christians confuse the relative concept of Spiritual growth with the absolute concept of Spirituality.

Under the PPOG, there are two categories of experiential Christianity,

- The absolute concept is Spirituality versus carnality,
- The relative concept is Spiritual growth versus reversionism.

Spiritual growth is relative and graduated, either progressive or retrogressive. As a new believer, we start out as a Spiritual baby. If we make progress through learning doctrine, we advance to adolescence and then to Spiritual adulthood (Spiritual self-esteem, Spiritual autonomy, Spiritual maturity). Or we retrogress through the eight cycles of reversionism. Progression is the believer's advance in the execution of the PPOG. Retrogression is the believer's failure to execute the PPOG, resulting in reversionism and cosmic involvement. The Filling of the Spirit is classified by the one word Spirituality, and it is an absolute. Either we are filled with the Spirit and in fellowship with God, or we are grieving and/or quenching the Spirit and out of fellowship with God. When you are out of fellowship, you may shock yourself by sins you commit, but you can never lose your salvation. You cannot commit a sin that cancels the work of God at salvation. There is no such thing as percentage or relative Spirituality. There is percentage or relative growth or failure. The believer is either 100% spiritual or not spiritual at all. So in experiential Christianity, in the PPOG, there is both an absolute status and a relative status. In the absolute status of experiential Christianity, the believer is either Filled with the Spirit or grieving or quenching the Spirit. In the relative status of Christianity, the believer is either progressing or retrogressing in his execution of God's will, plan, and purpose for his life.

Progress in the PPOG includes Spiritual childhood, adolescence, and adulthood in its three categories. In any stage of growth at any moment, a believer can and does sin, we will never be free from sin in this life. Retrogression in the Christian way of life leads to reversionism in which the believer has reaction to Bible doctrine or distraction from

Bible doctrine. Here there is failure to function under post-salvation perception, metabolization and application of Bible doctrine. As a result, the believer goes for a frantic search for happiness. Where the search goes depends upon the trend of the old sin nature, either toward legalism or toward lasciviousness. When the frantic search for happiness dead-ends, the believer is in worse shape than when they started. This can lead to the emotional revolt of the soul and then permanent negative volition toward doctrine, and hence the total and complete neglect of perception of Bible doctrine. Once this occurs, there is blackout of the soul and scar tissue of the soul.

The Holy Spirit is the real secret in understanding doctrine. This grace process for perception and metabolization totally eliminates human I.Q. as an issue. One can be a genius in human I.Q. and understand no doctrine and have no Spiritual growth. We can be a few points above a moron and grow spiritually to maturity. divine I.Q. has no limitations, thanks to the Ministry of God the Holy Spirit. The filling of the Spirit is the basis for the function of all the problem-solving devices. It is not only the basis for learning doctrine, but it is the only way the problem-solving devices can function. This gives a new connotation to our use of the faith-rest drill, the third problem-solving device. For while the Old Testament believers had the faith-rest drill available for their use, they did not have the Filling of the Spirit. Yet we have the faith-rest drill with the Filling of the Spirit, which gives it a fantastic dynamic and power.

Problem Solving Device Number Three: The Faith-Rest Drill

The Faith-rest drill is the means of claiming the promises of God and applying them to our experience. We can utilize promises in both the Old and New Testament. The Faith-rest drill is also the means of application of Bible doctrine to experience. But a new aspect to the Faith-rest drill that is unique to the Church-age is that, for the first time in human history, God the Holy Spirit can fill every believer. This gives tremendous dynamics (power) to the Faith-rest drill. God the Holy Spirit had a limited Ministry to those in the Old Testament dispensations, this was called endowment. For example, Elijah had the endowment of the Spirit, and in fact he prayed for a double portion of it. David as a ruler had the power of the Spirit. When he committed adultery with Bathsheba and murdered her husband, Uriah the Hittite, he prayed "take not Your Holy Spirit from me."

So one could lose the Holy Spirit by stepping out of line in certain ways in the Old Testament. But we cannot pray that prayer today, for we are always indwelt by the Spirit. And we need only Rebound to recover the Filling of the Spirit when we sin. Remember that the Christian way of life in the Church-age emphasizes the ordinary believer. He can become extraordinary by the use of the greatest assets that have ever been made available. The ordinary Church-age believer has greater assets than the greatest Old Testament believers ever had. The Faith-rest drill is the means of claiming the promises of God and applying them to our life. It is the means of the application of Bible doctrine to experience. Most of our use of the Faith-rest drill occurs when we are Filled with the Spirit. But the Faith-rest drill can also be used in Rebound when we are out of fellowship. Having the faith that God will forgive us our sins and cleanse us from all unrighteousness while out of fellowship is the use of the Faith-rest drill.

There are three stages to the faith-rest drill.

Stage one is mixing the promises of God with faith. This is for new believers in Spiritual childhood. Heb 4:2b, But the doctrine they heard did not profit them, because they did not mix it with faith. The believers of the Exodus generation were the recipients of marvelous doctrine. For the first time, they heard all the great doctrines related to their dispensation. But they did not mix those doctrines with faith. So stage one is claiming promises pertinent to specific situations. God's promises are marvelous and it is the most relaxing thing in the world to enter into God's rest.

Stage two is claiming actual doctrines, like the essence of God rationale, the logistical grace rationale, and the Plan of God rationale. This requires some Spiritual advance in doctrine.

Stage three is where faith makes doctrinal conclusions, so that faith is in control of the situation. At first, you use the Faith-rest drill to handle the charge of the mosquito, something which prayer cannot handle. Prayer does not stop the charge of the mosquito (the little pressures of everyday life), but the Faith rest drill does. This prepares you for suffering for blessing when you face the charge of the elephant. Only in this dispensation do we have the combination of the Filling of the Spirit and the Faith-rest drill.

Scriptural Promises: Heb 4:1-3 admonishes us to look at the Exodus generation, Therefore, let us fear, while a promise remains, of entering into His rest that any of you should come short of it. For indeed, we have the good news proclaimed to us (as they did also); but the word they heard did not profit them, because those who heard it did not mix it with their faith. For we who have believed enter the rest. The "rest" for the Jews was to get into the land, the rest for us is to be free from worry, anxiety, and the emotional sins. Verse two addresses the question of after salvation - what? The Jews were believers as we are, but they malfunctioned in post-salvation perception, metabolization and application of Bible doctrine. To "enter the rest" in verse three means to claim the promises of God, then believing the doctrines of God so that they can be metabolized from gnosis into epignosis.

Psalms 37:4-5, Delight thyself also in the Lord, and He will give you the desires of your heart. Therefore, commit your way unto the Lord; trust also in Him, and He shall bring it to pass. Occupation with the person of Christ results in getting the desires of our right lobe. Why the right lobe? Because if we delight in the Lord, our right lobe is filled with lots of doctrine, and all our norms and standards and desires have changed to match God's Word. Pro 28:25, An arrogant person stirs up strife, but he who trusts in the Lord will prosper. This means there is prosperity from the use of the Faith-rest drill. Pro 29:25, The fear of the man builds a trap, but he who puts his trust in the Lord will be promoted. Here the Faith-rest drill is related to Spiritual promotion in our life.

Pro 3:5-6, Trust in the Lord with all of your right lobe; do not lean on your own understanding. In all of your ways acknowledge Him, and He will direct your paths and make straight paths for you.

The right lobe is where you have all the doctrine, this means you have advanced to where you have some doctrine you can claim as well as promises. "Do not lean on your understanding" means don't try to work it out yourself. 2 Co 5:7, For we walk by faith and not by sight. Here is the Faith-rest drill plus the Filling of the Spirit. However, unless you love God you cannot claim Rom 8:28, all things work together for good, because they don't unless you love God. The verse says, to those who love God, He works all things together for good. Love for God the Father and occupation with Christ are the highest problem-solving devices. So this verse includes the Filling of the Spirit plus the Faith-rest drill plus the advance to Spiritual adulthood.

Rom 8:31-32, If God be for us, who should be against us? He who spared not His own Son but delivered Him up for us all, how shall He not with Him freely give us all things? The all things is the provision of the PPOG, our portfolio of invisible assets. 1Co 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 testing will also provide a solution [a way of escape, i.e., the ten problem-solving devices], so that you can carry the pressure.

Problem Solving Device Number Four: Grace Orientation.

There are two categories of grace in God's policy for mankind. In category one, grace is extended to the unbeliever through the salvation work of Jesus Christ on the Cross, this is saving grace. In category two, God's grace is extended to the believer through the PPOG for the dispensation of the Church. Under category two grace, there is Grace orientation as a problem-solving device related to both understanding God's policy and relating it to the Christian life and to others. The prevalence today of Christians sticking their noses into other peoples business shows no Grace orientation at all. There's no grace in the common trend to slander everyone else. No one wants to give anyone the benefit of the doubt.

Category one, saving grace, is defined as all that God is free to do for mankind on the basis of the salvation work of Christ on the Cross. When Jesus said, "It is finished," that means nothing can be added to faith in Jesus Christ for salvation. Saving grace is called the total work of God, because each member of the Trinity contributed to salvation. God the Father is the author of the salvation plan, God loved the world so much that He gave His uniquely-born Son, John 3:16. God the Father is also the judge, for He judged our sins after He imputed them to Jesus Christ on the Cross.

God the Son is the Savior, and so is the object of faith for salvation. He provided Eternal salvation through being judged for our sins, called His substitutionary spiritual death. God the Holy Spirit reveals the work of salvation. This is called the convicting work of the Spirit in John 16. The only sin God the Holy Spirit uses in his conviction ministry at salvation is the sin of unbelief, "concerning sin, because they do not believe in Me." The way of Eternal salvation is faith in Jesus Christ totally apart from human works, human talent, human ability, human self-righteousness, human commitment, or making Christ Lord of all.

Category two, post-salvation grace, is all that God is free to do for the Church-age believer. Post-salvation grace is totally divorced from any system of human works, human merit, human ability, human behavior, human talent, human emotion, or any form of human power. God's plan is totally grace, which means we cannot do anything to enhance it! Yet today and throughout the Church-age, no organized Church has correctly taught: after salvation, what? The Reformation did not clarify the issue. Right down to this very moment in Theological Seminaries, few people know what it means to live the Christian life. Most of them think it means morality. Morality is for the entire human race, unbelievers can be moral, and anything the unbeliever can do is not a part of the Christian way of life. What the Holy Spirit can do for us is far greater than morality. Moral people live under the laws of divine establishment, which are for believer and unbeliever alike.

Grace is the function of the attributes of God on behalf of each Church-age believer as Royal family. Grace is always the work of God, not the work of man. The work of God is so perfect and so great that God does not need our help; we need His. Under the divine policy of grace, everything depends on who and what God is, never on who and what the believer is. Under the divine policy of grace, everything depends on the ability of God; nothing depends on the ability of the believer. God has found a way to bless the worst of believers as well as the best without any compromise of His attributes, this is the study of Logistical grace. No attribute of God can be compromised or jeopardized in providing blessing for the believer. Therefore, divine blessing comes from grace which excludes any form of human merit, human works, self-righteousness, feelings, emotions, or any other activity of man.

Under the divine policy of grace, only the ability and power of God can meet the needs of the helpless believer, and therefore provide answers and solutions to the problems of life. Grace is further defined as the genius of God directed toward mankind. Doctrine is the manifestation of that genius. Our positive, non-meritorious response to that grace is the glorification of that genius. In salvation or category one grace, the non-meritorious response is personal faith in Jesus Christ. In the PPOG for the Church-age, category two grace, cognition by grace, Spirituality by grace, execution of the PPOG by grace, and glorification of God by grace are the non-meritorious responses to God's grace. God can only be glorified by grace. If the glory goes to God that means God has done the work, and that's grace. Invisible God plus invisible assets plus invisible power equals invisible heroes. Before an invisible hero is formed, it all adds up to the work of God. Grace is all that God is free to do for each believer and be consistent with His own divine attributes. Logistical grace support is given to all believers. This Logistical grace support and blessing is imputed to both winner and loser believers alike, as part of the equal opportunity of election. Logistical grace support and blessing is sent from the justice of God to the indwelling righteousness of God. And it is not sent on the basis of any human merit of any kind on our part. The principle is that divine justice can only bless divine righteousness. The holiness or integrity of God is composed of two merging attributes that form into one: the perfect and eternal justice of God, and the perfect and eternal righteousness of God. In blessing mankind through the policy of grace, divine justice is the guardian of the attributes of God. divine justice is the believer's point of contact with

God. In the function of God's holiness or integrity, righteousness demands righteousness, and justice demands justice.

God cannot accept anything less than perfect righteousness, and God cannot bless anything less than perfect righteousness. Consequently, the justice of God is the source of all direct blessing from God. Grace demands that God must be consistent with His own attributes. Therefore, God is only free to bless where someone has been the recipient of His perfect righteousness; that someone is anyone who believes in Jesus Christ. The imputation of divine righteousness is absolutely necessary for any blessing from the justice of God. Therefore, the justice of God administers what the righteousness of God demands. The expression of Logistical grace is found in many passages, Mat 6:33, "But seek first the kingdom of God and His righteousness [imputed through faith in Christ], and all these things [blessings listed in the Sermon on the Mount] will be provided for you."

The Sermon on the Mount will not be operational until the Millennium. In this message, Christ presented Himself as the Messiah, and He presented the lifestyle that will exist in client nation Israel in the Millennium. At the moment of personal faith in Jesus Christ, the righteousness of God is imputed to each believer. We are blessed undeservedly, because we have the righteousness of God. The imputation of divine righteousness provides three things. Justification. Grace mechanics for blessing all believers, winners and losers, through logistical grace. The personal love of God, as unbelievers, God had Impersonal love toward us. Now that we have His own righteousness, God can love us Personally. The pattern for grace is established at salvation, and remains consistent with all post-salvation function in the PPOG.

Category one grace is taught in Eph 2:8-9, For by grace you have been saved [in the past with the result that you keep on being saved forever] through faith, and this not from yourselves; it is a gift from God, not of works, lest any man should boast. The two important words are grace (charis) and faith (pistis). The saving work of Christ on the Cross excludes any form of human works, human penance, human repentance, and anything meritorious. Faith is the total absence of human merit. Salvation is the work of God, and therefore it excludes anything that man can contribute or add to faith. The only means of salvation is by faith in Jesus Christ, and faith alone with nothing added. Salvation by works is blasphemy. Most of the works added are added through legalism. Christians have added prohibitions that include sins they think are incompatible with the plan of God, sins that shock them. But the point is that no sin is compatible with the PPOG.

In order to determine whether or not you are saved, you must determine whether the first time you believed in Christ, you simply believed in Christ and added nothing else. For if you later believed in Christ and added something, like making a commitment, you're still saved though very mixed-up. But if the first time you believed in Christ you added making a commitment, then you are not saved because you added to the work of Christ on the Cross. Salvation through "making Christ Lord of all," is salvation by works. Christ is Lord of all the moment you believe in Christ, because the Baptism of the Spirit enters

you into union with Christ. The erroneous belief in salvation through morality or through keeping the Mosaic Law is taught in Eph 4 and Gal 2:16, Knowing that a man is not justified by the works of the Law, but by faith in Jesus Christ, even we have believed in Christ that we may be justified by faith in Christ and not by observing the Law, because by observing the Law, no one will be justified. Rom 3:28, Therefore, we conclude that a man is justified by faith apart from the works of the Law.

Those who advocate salvation through "repent and believe" mean they want you to feel sorry for your sins and believe in order to be saved, this is wrong. The Greek word *metanoeo*, sometimes used in connection with salvation and repentance, means to change ones mind. And it is the convicting work of the Holy Spirit that changes our mind toward Christ before we believe. So it's a part of the doctrine of common grace, and it prepares us for salvation by giving right information so we can change our mind about Christ. No one has ever believed in Christ without repenting, in the sense of changing his mind about Christ. But it does not mean to feel sorry for sins. One of the most inconsequential things in life is how you feel about your sins; it is only what God thinks about them counts. God the Father showed how He felt about our sins when He judged them on the Cross.

Salvation through emotional experience is wrong. Although you may have a great experience at the point of your salvation, it has nothing to do with your actual salvation. You are saved only by faith in Jesus Christ. You may feel terrible with a hangover and believe in Christ, and you are saved. You may feel elated and believe in Christ, and you are saved. How you feel has nothing to do with salvation. Salvation by water baptism is wrong. Being dunked in a tub of water doesn't effect salvation or change your life. The purpose of water baptism, when it was legitimately practiced before the completion of the Canon, was to teach retroactive positional truth, Rom 6. Salvation has never been by performing a ritual. Ritual is designed to teach doctrine, but no one has ever been saved by a ritual. Salvation isn't administered by man, by a ritual which man performs; salvation is the work of God and it occurs at the very second you simply believe in Christ.

Salvation by psychological activity includes jumping through a psychological hoop, raising your hand, or walking an aisle. You can't be saved by some posture. And to have people come forward so you can "follow up on them" implies God cannot follow up on them. Salvation by invitation whereby you invite Christ into your heart is colossal gall! Jer 17:9 says, the heart is deceitful above all things and desperately wicked. Nor do you invite Christ into your life. There's no such thing as "inviting Christ" anywhere. You go to Christ for salvation; He doesn't come to you. This is a blasphemy that is misleading. The passage in Revelation from which some derive this idea is a reference to rebound and fellowship with God. "Behold, I stand at the door and knock. If any man will open, I will come in and dine with him." Christ knocks through Rebound and when we rebound we have restored fellowship with God.

No one has ever been saved by good conduct or good behavior. So there's no such thing as Lordship salvation, or commitment salvation, or discipleship salvation, or even

inviting Christ into your heart or into your life. In fact, Roman Catholics believe in Jesus Christ as their Savior, and that He died on the cross for their sins. But, they add to that faith a whole category of works as also being a prerequisite for their salvation. Therefore, they are not saved unless at one point they only believed in Christ. The only condition for eternal salvation is a non-meritorious condition compatible with God's policy of grace. So it's important to understand that we cannot add anything to faith in Christ and have salvation, because when we add anything we are giving merit to ourselves. For example, people boast, "I invited Christ into my heart, I made a commitment, I made Christ Lord of all, I repented, I was baptized, I had a rosy glow." All these add something and attempt to help God. All this is legalism and not grace at all. So the only condition for eternal salvation which is non-meritorious is personal faith in Jesus Christ, whose substitutionary Spiritual death on the cross provided all the work for salvation.

Eternal salvation is a free gift compatible with grace. It is attained by faith alone. Legalism is the enemy of grace, man intrudes into the grace policy of God with self-righteousness, works, good behavior, self-improvement, emotionalism, ritual, and talent. Ritual is a non-thinking person's way of worshipping, but it is not worship at all. Anything added to faith in Christ becomes a contradiction to the divine policy of grace. Legalism is salvation by works. Legalism is spirituality by works. Legalism is crusader arrogance, trying to improve the devil's world, as per post-millennial theology. Legalism is human plans substituted for the PPOG. Legalism always wants to invite Christ somewhere for salvation. Such a person therefore assumes Christ is in his life and he becomes very self-righteous. We are saved by believing in Christ, not by inviting Christ anywhere. Grace and legalism are mutually exclusive at salvation. Grace and legalism are mutually exclusive in the Christian way of life. They cannot coexist in any category, whether at salvation or in the PPOG. Legalism in salvation is man seeking to gain the approbation of God through his own works or production; this can be called the Cain syndrome. Legalism is the believer seeking to gain the approbation of God through his own works.

Grace in salvation is the work of God. The ten problem-solving devices all function on a grace basis. The problem-solving devices of the PPOG cannot function where legalism is practiced by Christians. So grace is the policy of God in blessing mankind totally apart from any creature merit. Grace is not an excuse to take what we want in life. Therefore, grace must not be rationalized. Grace must not be distorted so as to bring reproach on the name of Christ which is tantamount to blasphemy. Grace is the policy of God to sustain and regulate our lives under the protocol plan. As Church-age believers and Royal Family of God, we must avoid superimposing our personal desires on God, and making stupid demands in the name of grace. This is an insult to the wisdom of God. What He has already provided in grace is far, far greater than anything for which we could ask. He has given us "exceedingly abundantly above all we could ever ask or be imagining."

Under the grace policy of God, every believer has equal privilege and equal opportunity for the execution of the protocol plan, resulting in the manufacture of invisible heroes and the glorification of God. Grace is the divine policy for using the baptism of the Spirit to create a new spiritual species. God has provided for us in grace the most fantastic divine power. Grace is the divine policy for keeping both winners and losers alive under

Logistical grace. Grace is the divine policy for providing equal privilege and equal opportunity, for making each one of us a Royal priest and a Royal ambassador. Grace is the divine policy for the manufacture of invisible heroes and the glorification of God. Therefore, we cannot squeeze grace into the narrow confines of human viewpoint, but we utilize grace through the wide expanse of God's thinking through the perception, metabolization, and application of Bible doctrine. We do not distort grace to comply with our lusts or our concupiscence, but we expand our horizons through the perception of doctrine and the function of the ten problem-solving devices. Grace does not give us what we want; grace gives us something far greater: what God wants, something far better than anything we could think of or imagine. Grace is dependence on God's wisdom rather than on our own desires and lack of wisdom.

Problem Solving Device Number Five: Doctrinal Orientation

Essentially, Doctrinal Orientation to the PPOG is the function of post-salvation perception, metabolization and application of Bible doctrine. Perception (gnosis) and metabolization (epignosis) always result in confidence. This confidence can be classified in the Bible in several ways. Confidence can be classified as spiritual adulthood in its three stages, Spiritual self-esteem, Spiritual autonomy, and Spiritual maturity. Confidence can also be referred to by the Greek word *elpis* it is always translated hope, but in the English language hope implies doubt and uncertainty. However, *elpisi* means confident expectation.

Hope is an expression for Doctrinal orientation, an extension of faith or confidence into future things. So *elpis* in the New Testament means to have confidence in something in either the near future or the distant future. When hope is directed toward Bible doctrine and the PPOG, it becomes confidence in the sphere of anticipation or expectation. Hope is confidence in what is attainable in the PPOG. Therefore, hope cannot be divorced from the function of post-salvation perception, metabolization and application of Bible doctrine. Hope becomes motivation for momentum and advance in God's plan, purpose, and will for our life. The unbeliever is described in Eph 2:12 as "having no hope and without God in the world."

When the believer faces the death of a loved one, 1Th 4:13 describes his attitude, "We do not grieve as others who have no hope." When our loved ones die, if they are believers we know we will see them again. That is confidence in something in the future.

Hope is defined in relationship to doctrine in Heb 11:1. Throughout Heb 11, the Greek word *pistis* means what is believed, or doctrine. In fact, doctrine is the reality from which we receive hope, the proof of matters not yet being seen. Doctrine is the reality, the legitimate expectation as we progress in the PPOG. Hope is a problem-solving device as a part of Doctrinal orientation. Rom 12:2, With reference to hope, be rejoicing; with reference to pressure, stand fast. Persist in prayer.

Rom 15:4, For many doctrines as have been written before [in the Old Testament canon] were written for our instruction in order that, through perseverance and encouragement from the Scriptures, we [Church-age believers] might have hope. In other words, hope has always been a problem-solving device for believers in every dispensation. Lam 3:21-25, This I recall to mind; therefore, I have hope. The Lord's gracious functions never

cease [grace orientation]; His compassions never fail. They are new every morning. Great is Thy faithfulness. The Lord is my portion, says my soul, therefore I have hope in Him [occupation with Christ]. The Lord is good to those who trust in Him [faith-rest drill], to the soul who seeks Him [doctrinal orientation].

Notice that as a result of recall or the application of metabolized doctrine, the believer has confidence. Being "new every morning" means we are to live a day at a time as a part of God's plan for all dispensations. The only way you can seek God after salvation is through the perception and metabolization of Bible doctrine. Jeremiah 17:7, Happiness belongs to the person who trusts in the Lord, and whose hope [confidence] is in the Lord [occupation with Christ. Psalm 71:5, For You are my hope, O Lord God, my confidence from my youth. Rom 15:13, Now may the God of hope [confidence] fill you with all happiness and prosperity [escrow blessings for time] in believing, that you may abound in hope [fulfillment of hope 2] by the power of the Holy Spirit. Job 4:6, Is not your fear [reverence, awe, love] of God your confidence, and the integrity of your ways your hope? When you are executing the plan of God, you have hope, which is absolute confidence in the fulfillment of His plan in your life. Rom 5:5, And hope does not disappoint, because the love of God [virtue-love] has been poured out within our right lobes through the Holy Spirit who was given to us. 1Pe 1:21, who through Him [Jesus Christ], we are believers in God who raised Him from the dead, and gave Him [Jesus Christ] glory [of the Hypostatic Union], so that your faith and confidence [hope] are in God.

Problem Solving Device Number Six: A Personal Sense of Destiny

Since you already have a destiny as a believer, you might as well have the experience of knowing that you have a destiny. The experience of knowing that you have a destiny is a personal sense of destiny. Every Church-age believer, as a member of the body of Christ and as a member of the Royal family of God, has a destiny. The very fact that you have personally believed in Christ is the beginning of a fantastic destiny for you in time as well as in eternity. Mechanically, this destiny is accomplished at the moment you believe in Christ through the baptism of the Holy Spirit. The baptism of the Spirit means equal privilege for all members of the Royal family of God under predestination. The very fact that you have unique equal privileges with all believers indicates that you have a destiny. The Baptism of the Spirit is the basis for Eternal security as well, which also means you have a destiny. Eternal life is for both winners and losers in the PPOG. There is no sin you can ever commit, no renunciation you can make, no way you can ever cancel the forty things God did for you at salvation.

Human arrogance thinks that something can be done to cancel the work of Christ on the Cross. Therefore, there is no way you can lose eternal life, "For whosoever believeth in Him shall never perish, but have everlasting life." The moment you believe in Christ, God does forty things for you which cannot be canceled. The logical approach is taught in Rom 8:32, He that spared not His own Son but delivered Him up for us all, how shall He not with Him freely give us all things? The approach of God's hand is stated in John 10:23, "I give unto them eternal life. They shall never perish, neither shall anyone snatch them out of My hand." Once you're in the hand of God, you're in the hand of God forever. The positional approach is found in Eph 1:6. At the moment of salvation, the

baptism of the Spirit enters the believer into union with Christ, a permanent status forever. The experiential approach is taught in 2Ti 2:12, Even though we deny Him, He cannot deny Himself. The family of God approach is found in Gal 3:26, We are the children of God through faith in Christ Jesus. Once you're in a family, you're in that family forever. The inheritance approach is found in 1Pe 1:5, We have an inheritance which is incorruptible and undefiled, which fades not away, reserved in heaven for you who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. There is no way our inheritance can be canceled, we can't do anything to cancel it; God can't do anything to cancel it.

The body of Christ approach compares 1Co 12:21 with Col 1:18. 1Co 12:21 says, The head cannot say to the foot, I have no need of you. The foot is one of the invisible Spiritual gifts. The head is the Lord Jesus Christ, as per Col 1:18. Jesus Christ cannot say to any member of the body of Christ, "I don't need you." The Greek tense approach is found in Eph 2:8, For by grace have you been saved through faith, and that not from yourselves. The intensive perfect tense of the Greek verb sozo means we have been saved in the past with the result that we keep on being saved forever. There's no way we can cancel it. The point is that once we understand we have Eternal security and that there's no way we can cancel it, and once we understand that God can never renounce us once we have been born into His family, then we should begin to realize that we have a destiny. When we realize it to the point where we can apply it to the situations of life, then it becomes a Personal Sense of Destiny.

The moment we believed in Jesus Christ, the Holy Spirit entered us into union with Jesus Christ and that created a new spiritual species designed to utilize the unprecedented power of God available to us, the omnipotence of all three members of the Trinity. To understand this means you understand that you have a destiny. It is a personal destiny, for there are only two new species in history: Israel and the Church. The creation of the Royal family of God also provides the Church-age believer with a sense of destiny. The dispensation of the Church is designed for the calling out of a Royal family to complement our Lord's third Royal Patent. Jesus Christ has a destiny and being in union with Him means we also have a destiny; this is the real meaning of Predestination.

Once you know you have a destiny, it completely changes your attitude toward everything in life. It destroys all the boredom, self-pity, and all the problems we manufacture for ourselves. You have an inescapable destiny which neither you nor God can cancel. You have a double destiny. You have a destiny in time under the predesigned plan of God. You have a destiny in Eternity by having a Resurrection body. The more you learn and understand the PPOG, the more you will develop a sense of destiny. Even the losers are in that plan forever. However, the fact remains that, as a believer growing in the knowledge of our Lord and Savior, Jesus Christ, you have a destiny. The realization of that fact and its application means you have a personal sense of destiny. A personal sense of destiny is related to the Politeuma privileges of the Royal family (the privileges of citizenship). Learning about these privileges gives you a personal sense of destiny. You do have a destiny, regardless of whether you have succeeded or failed from the human standpoint, or are known or unknown. Because of the baptism of the Spirit at

salvation, we have a personal sense of destiny. Because of the unique PPOG we have a personal sense of destiny. Because of the equality factor in the PPOG we have a personal sense of destiny.

Because we have a portfolio of invisible assets prepared for us by God the Father in eternity past, we have a personal sense of destiny. Because we have two Royal commissions, as a Royal Priest and as a Royal Ambassador, we have a personal sense of destiny. As a Royal Priest, we represent ourselves before God; we have a personal sense of destiny. As a Royal Ambassador, we represent God to a lost and dying world, therefore we have a personal sense of destiny. Because of cognition of the mystery doctrine of the Church-age, we have a personal sense of destiny. However, this personal sense of destiny only becomes a reality through consistent and persistent post-salvation perception, metabolization and application of Bible doctrine.

In other words, awareness of our destiny provides the personal sense of destiny. This begins at Spiritual self-esteem, which is cognitive self-confidence. It continues in Spiritual autonomy, which is cognitive independence. It reaches its peak in Spiritual maturity, which is cognitive invincibility. The Church-age believer learns about his double destiny through motivation from positive volition. The more you learn about doctrine, and the stronger your motivation to learn doctrine, the greater your positive volition. The greater your positive volition, the more you learn about God's plan, purpose, and will for your life. Therefore, you come to have a personal sense of destiny. Eventually, in the three stages of Spiritual adulthood, this personal sense of destiny becomes so great that it outweighs any problem, any disaster, any heartache, and any tragedy that comes your way. No matter what happens to you, you must always remember that you have a destiny. Your awareness of your destiny is a fantastic problem solving device as you face problems. Now your problems may be personal; soon they will be historical. The combination of the two demands you have a personal sense of destiny.

There are three occasions in which everyone must grow up.

- When we are born, we must grow up as human beings. We learn from our parents, school, military training, coaches, and all the authority systems in life. We grow up by understanding the laws of divine establishment. This means we recognize the many categories of authority in life. We eventually grow up when we can take the responsibility for all our decisions, both the bad ones and the good ones.
- When we are born again as a believer, we grow up through perception of Bible doctrine, understanding the PPOG, the unique characteristics of the Church-age, and the problem-solving devices.
- When we get married, we must grow up in the marriage. It is imperative that we be mature as an individual, and at least positive in the Spiritual life. In marriage, we must grow up experientially as a spouse through the use of the problem-solving devices.

So the believer living under the enabling power of the Holy Spirit and momentum from metabolized doctrine, not only grows spiritually but acquires a personal sense of destiny.

When you grow up as a believer, as a human being, and as a spouse in marriage, you have a personal sense of destiny. A personal sense of destiny is related to Spiritual adulthood. The sooner we grow up spiritually, the better off we are. A personal sense of destiny begins with Spiritual self-esteem. A personal sense of destiny continues with Spiritual autonomy. A personal sense of destiny reaches its peak in Spiritual maturity.

While every believer in Jesus Christ has a destiny under the protocol plan, not every believer is aware of his destiny. When believers are arrogant, whining, complaining, and falling apart for all kinds of reasons, that is a sign that they have no personal sense of destiny. Only consistent intake of Bible doctrine provides the experience of having a personal sense of destiny. Having a destiny alone is not a problem-solving device. It is the experience of knowing that you have a destiny that is the problem-solving device. Once the believer attains Spiritual self-esteem, the state of self-confidence, he begins to have a personal sense of destiny whether he's in adversity or prosperity, poor or rich, married or single, in whatever is his circumstance in life.

He has a personal sense of destiny in living and in dying. God doesn't desert us when we're dying, He handles our dying as well as He handles our living. The only difference between the two is that while living, we had the full exercise of our free will. But your dying is strictly a matter of the sovereignty of God. The only way we can use our volition while dying is to apply what doctrine we know. God chooses the time, place, and manner of our dying; we have nothing to say about it. God's choice for our dying comes from His wisdom, love, and grace; He makes the best choice for us. Therefore, we should die magnificently using all ten of the problem-solving devices. Take whatever God gives from His grace while dying, just as He provided so many wonderful things in grace while living. Then you can say with Paul said in Phi 1:21, For me living is Christ and dying is profit. We have a personal sense of destiny in Resurrection and the Eternal state. The eternal state is divided into two parts for both believer and unbeliever.

Consider the following truths:

- When you die, the soul and spirit leave the body and are face to face with the Lord. Now you're in the interim state, a time when no distinction is made between winners and losers. In this interim state, there is no unhappiness, no regrets, no shame, even if you are a loser.
- Then comes the Rapture and Judgment Seat of Christ. Winners receive great rewards and decorations that losers do not.
- The unbeliever's soul leaves his body at his death and enters Torments, a compartment of Hades.
- After the 1000 years of the Millennium, and the Gog and Magog revolt, there is the last judgment when unbelievers are condemned to the lake of fire for eternity.

Momentum in the PPOG results in the experience of having a personal sense of destiny. Through physical birth, God has a purpose for your life. But through regeneration, God has a destiny for your life. You have a destiny in time, the execution of the Protocol by which as a believer you become an invisible hero. For the believer in Jesus Christ living

on earth, this destiny is related to the protocol plan, the unbeliever has no destiny. There is no destiny for anyone apart from the PPOG.

The Church-age believer must learn the content of his portfolio. He must learn the problem solving devices, and then he can apply these principles.

- If God doesn't promote you, you're not promoted.
- God only promotes prepared believers.
- Part of being a prepared believer is to have a personal sense of destiny from cognition of the mystery doctrine of the Church-age.
- The mystery doctrine of the Church-age orients the believer to God's plan, God's purpose, and God's will for his life.
- The mystery doctrine of the Church-age includes the content of your portfolio of invisible assets, the politeuma privileges, and the problem-solving devices.

A personal sense of destiny becomes your motivation to be consistent in the reception, retention, and recall of Bible doctrine. Remember that the only destiny you have is in the protocol plan. If you depend on money, wealth, success, authority, power, or influence for your destiny, you are a straw in the wind and you will be gone with the wind. If you're building your own destiny from your talent, ability, or even your dreams, you will end up with a wasted life. You have no destiny apart from God and apart from His plan for your life. A great tragedy in life is when the believer fails to have a personal sense of destiny. Consequently, he fails to attain his destiny for time, which is, to execute God's plan and become an invisible hero. A personal sense of destiny is something you cannot live without!

Problem Solving Device Number Six: Personal Love for God the Father

Personal love for God the Father must be distinguished from Occupation with the person of Jesus Christ. In the transitional verse of 1 John 4:19, the corrected translation is, We love because He first loved us. This establishes the precedence that God loved us first. Personal love is only a virtue when it is directed toward God. Personal love for God the Father is motivational virtue of the Predesigned plan of God (PPOG). The virtue of personal love is always found in the object of love; i.e., the object of love actually possesses a virtue that makes the object worthy of love. Here, the object of personal love is God the Father as the author of the PPOG and of our portfolio of invisible assets, He is infinitely worthy. Problem solving device number ten is Occupation with Christ as the priority solution to life and is not the same as personal love for God. Fellowship with the Holy Spirit is the means of loving God the Father and executing the protocol plan, and glorifying God.

- Having fellowship with the Spirit is also a means of loving God the Father, because the Holy Spirit is the teacher of doctrine, and no one ever comes to a true love of God the Father or God the Son apart from the ministry of the Holy Spirit in teaching the Word of God under post-salvation perception, metabolization and application of Bible doctrine.
- Fellowship with the Spirit is the only means of loving God the Father according to Rom 5:5, Hope does not disappoint us, because the love for God has been poured

out in our right lobe by means of the Holy Spirit who was given to us. So the teaching ministry of God the Holy Spirit in our perception, metabolization, and application of Bible doctrine is the means by which we come to love invisible God. The Holy Spirit is the teacher of doctrine according to John 14:26, 16:12-14; 1Co 2:9-16. Therefore, personal love for God can only exist through perception, metabolization, and application of Bible doctrine. Since God is invisible, He cannot be loved through visual or emotional attraction. He cannot be loved by human affection. Only through learning Bible doctrine and subsequent spiritual growth can there be any personal love for God the Father.

Personal love for God the Father becomes a reality in spiritual adulthood. It begins with cognitive self-confidence in spiritual self-esteem, continues in cognitive independence in spiritual autonomy, and reaches its peak in cognitive invincibility, spiritual maturity. Rom 8:28, We know, therefore, that to those who love God, He works all things together for good to those who are elected according to a predetermined plan. 1Co 2:9, But just as it stands written, Things which the eye has not seen, and it has not entered into the right lobe of mankind all that God has prepared for those who love Him.

The fantastic things provided for those who attain personal love for God are absolutely beyond description. Personal love always emphasizes the object of love, for this reason; there is no virtue in personal love directed toward human beings, whether in friendship, romance, or marriage. The only way for virtue to exist in such human relationships is for the believer himself to acquire virtue through consistent post-salvation perception, metabolization and application of Bible doctrine. In all three of these categories, personal love is virtue-dependent for its validity and perpetuation.

There are two ways of inserting virtue into personal love for mankind.

- The limited way for the unbeliever is by adherence to the laws of divine establishment, resulting in enforced and genuine humility. This provides some capacity for personal love in friendship, romance, and marriage. From the base of humility and authority orientation, great capacity for love can be developed among unbelievers.
- For the believer, the only way is to advance to spiritual adulthood, where virtue-love provides greater capacity for personal love in friendship, romance, and marriage.

Therefore, virtue-love is a problem-solving device in three separate categories.

- Personal love for God the Father is problem solving device number six. Personal love for God the Father as a motivational virtue emphasizes the integrity of the object, God the Father.
- Impersonal love for all mankind is problem solving device number seven. Impersonal love for all mankind as a functional virtue emphasizes the integrity of the subject.
- Occupation with Christ is problem solving device number ten.

Occupation with Christ as the priority virtue emphasizes the integrity of our scale of values. In occupation with Christ, Bible doctrine must always have number one priority in our life. The PPOG can only be executed through the perception of the mystery doctrine for the Church-age. Therefore, the insertion of virtue-love into our life demands consistent function of post-salvation perception, metabolization and application of Bible doctrine. Virtue-love as a problem-solving device begins with the attainment of spiritual adulthood. In spiritual self-esteem, it begins with cognitive self-confidence. No one can be a lover of God or a lover of people without cognitive self-confidence. Cognitive self-confidence comes from Bible doctrine perceived, resulting in Grace Orientation. In spiritual autonomy, you have virtue-love in cognitive independence. At this point, you handle life magnificently. In spiritual maturity, the invisible hero has the virtue-love in cognitive invincibility.

In the sixth problem-solving device, personal love for God the Father is the motivation for the PPOG. Without that motivation, you cannot advance through the three categories of suffering for blessing which God has designed for you. Virtue-love emphasizes God the Father as the object of personal love, for He has the virtue. This means that when you begin to face the four parts of providential preventative suffering, i.e., people testing, system testing, thought testing, and disaster testing, you cannot advance in these tests without personal love for God the Father as a problem solving device. The simultaneous development of occupation with Christ will also carry you through providential preventative suffering and momentum testing.

There is a distinction between Personal and Impersonal Love. Personal love always emphasizes the object of love. Impersonal love always emphasizes the greatness and virtue of the subject. Personal love in the human race is always conditional; there are always strings attached. But impersonal love is unconditional. You will never be relaxed in human relationships until you acquire impersonal love which is unconditional. This means you will accept and tolerate people as you find them. You will stop being critical, looking down your nose, and being legalistic. The only love that solves the problems of human interaction is unconditional love whereby the object can be acceptable or unacceptable, attractive or unattractive, obnoxious or pleasant. That is the only way you will properly interact with people. Personal love is directed toward a few people in friendship, romance, and marriage and this personal love is not commanded by the Word of God. Impersonal love is directed toward all mankind and therefore, impersonal love calls for the highest professional standards.

Personal love toward human beings has no built-in virtue, and it has no virtue guarantee. Impersonal love contains built-in virtue and therefore has capacity for true love in friendship, romance, marriage, and all other human interaction. Personal love is based on attractiveness and rapport with the object. However, impersonal love is based on the virtue of the subject. Personal love is a possessive and subjective attitude toward a few. Impersonal love is an objective and relaxed attitude toward the human race. Personal love is the expression of man's ego. Impersonal love is the expression of man's virtue. Personal love is vulnerable to arrogance and hypersensitivity. Impersonal love is free

from arrogance, including jealousy, hatred, bitterness, vindictiveness, guilt, self-pity, implacability, revenge motivation and revenge.

So personal love only has virtue as it relates to God the Father, God the Son, and God the Holy Spirit. Impersonal love is the great problem-solving device toward people. Personal love in the human race has no built-in virtue. Personal love in friendship, romance, or marriage must depend on something outside of that love for its virtue and there is no capacity for love apart from virtue. The instability of personal love is a source of many problems, often self-induced. There are problems of (personality) conflict and antagonism. There are problems of arrogance, jealousy, guilt, self-pity, hypersensitivity, and disorientation. There are social problems, marital problems, and all kinds of interaction problems.

For example, falling in love with a member of the opposite sex is often simply a matter of libido and nothing else. Being attracted to someone or being motivated by libido is devoid of virtue. Libido has no conscience, but also minus virtue and stability, without a sense of responsibility, selfish, and self-serving. This is no basis for a permanent relationship between a man and a woman. For this reason, personal love in romance or in marriage has no stability and no perpetuity. Personal love minus the virtue of impersonal love to provide capacity often reaches its peak at the altar or shortly thereafter, and it makes a mockery of marriage. Wrong priorities and wrong emphasis in life results in the believer becoming a loser. The loser manufactures his own problems, but has no problem-solving devices with which to cope in life.

Problem Solving Device Number Eight: Impersonal love for man: Impersonal love is that problem solving device of Christianity which is defined as unconditional love toward all mankind. Being impersonal, this category of love emphasizes the virtue of the subject rather than attraction to an object or rapport with an object. Impersonal love toward all mankind is the ultimate expression of virtue and of humility. Without enforced and genuine humility, people are disoriented to life. Lack of humility creates numerous and often tragic flaws in the life. Impersonal love for all mankind is therefore the ultimate expression of virtue, humility, objectivity, and is the basis for being receptive to Bible doctrine, which is the basis for growing in grace through post-salvation perception, metabolization and application of Bible doctrine.

Personal love for people is optional, the Bible never commands personal love for people. But in the PP)G for the Church-age, impersonal love is mandated by God as a part of His plan, His will, and His purpose for our life. Impersonal love as a problem solving device is mandated in all dispensations under the one phrase, "love thy neighbor as you love yourself," Lev 19:18; Mt 19:19, 22:39; Mk 12:31; Rom 13:9; Gal 5:14. Impersonal love is a must in our life if we are to have a life full of purpose, meaning, and definition. Our Lord said in John 15:17, "I command you these things, that you might love each other." Jesus said this to the disciples, most of whom were believers, after they had been together for almost three years. They had developed personality conflicts, took sides, and were critical of each other. So this command from our Lord is brought into the Christian life. You cannot have impersonal love for people until you are properly motivated, and

you cannot be properly motivated until you love Jesus Christ. People who love Jesus Christ concentrate on the teaching of the word of God, the mind of Christ. Impersonal love is unconditional. It emphasizes the virtue of the subject rather than the attractiveness or repulsiveness of the object. Impersonal love is a problem solving device in human relationships.

Impersonal love is the basis for having the capacity for love for a few people. Impersonal love emphasizes the virtue, honor, integrity of the subject. Impersonal love is a virtue which cannot be duplicated in any phase of personal love among human beings. "Impersonal" is an adjective which means without personal reference or connection, not primarily affecting or involving the emotions of a person; a professional attitude, like the attitude of a doctor. So impersonal is a very important word which you should highly value. For without impersonal love, you will never have any good human relationships. You will change friends, partners in romance, and spouses in marriage simply because you have no basis for perpetuating any of those relationships apart from virtue. In fact, morality will not hold together human relationships; morality is the cause for their breakup. Morality doesn't solve the problems of human relationship. Only virtue can solve the problems of human relationship.

Virtue can only be produced by perception, metabolization, and application of Bible doctrine. The noun "impersonally" is the quality or state of not involving personal feelings or emotions in relationship to an object. Emotion is designed to appreciate the relationship but it is never designed to establish a relationship. Impersonal is the ministry of God the Holy Spirit in the person who has learned the doctrine and has come to cognitive self-confidence and/or spiritual self-esteem. It therefore becomes obvious that virtue in the Christian life is totally devoid of emotion. You can respond to virtue emotionally, but there is no place for emotion in the predesigned plan of God.

Emotion has no ability to rationalize, to think, to apply doctrine, or to solve problems. Emotion is designed for our pleasure and enjoyment, but it was never designed for emotional sins such as fear, worry, anxiety, anger, violence, and murder. Emotion is not a part of the Christian way of life. Emotion is a normal function of the human soul when you respond to something you enjoy. Emotion is abnormal when sinning. The only base for true love is impersonal love, and it brings with it a wonderful emotion that is always subordinate to principle. Impersonal love is defined as that problem solving device of the predesigned plan of God for the church which produces unconditional love toward all mankind. Being impersonal, this category of love places emphasis on your honor, your integrity, and your virtue (not morality) of the subject, rather than the attractiveness of the object.

Impersonal love for all mankind is the ultimate expression of maximum metabolized Bible doctrine circulating by means of the Holy Spirit in the seven compartments of the stream of s of the heart. You must have objectivity and grace orientation of the spiritually adult believer. It is the expression of virtue in human interaction. It is the ultimate expression of humility in spiritual self-esteem.

Spiritual adulthood exists in three categories:

- Spiritual self-esteem, which is cognitive self-confidence, is the beginning of the most effective part of impersonal love.
- Spiritual autonomy, which is cognitive independence, is the perpetuation of the effective function of impersonal love. Impersonal love has no strings attached to it; it makes no demands.
- Spiritual maturity, which is cognitive invincibility, is the ultimate expression of impersonal love. Spiritual maturity guarantees that your relationships with people will be absolutely fantastic, and they will never irritate you. Therefore, if people can irritate you under any set of circumstances, you have not yet reached spiritual maturity.

So while personal love in human interaction has no virtue, impersonal love is the maximum expression of spirit filled virtue toward other people. Personal love relationships exist in the three categories of friendship, romance, and marriage. Personal love in human relationship is not a virtue in itself; it is virtue dependent for success in all three categories. Therefore, all problems related to human love demand the function of impersonal love for solutions as well as capacity. Your capacity for love increases as your impersonal love increases. Your personal love has no staying power with anyone until you reach cognitive self-confidence when you no longer feel threatened by anyone.

Impersonal love is related to humility. The status of impersonal love for all human beings is also the status of true humility. Arrogant people are constantly seeking unconditional love from others, but all they offer in return is conditional love. The greater your arrogance the more conditions you put on someone's love. Most men do this to the woman they love. The lust pattern of arrogance covets the following: success without integrity, promotion without ability, approbation without achievement, love without virtue, sex without happiness, and ministers who covet someone else's pulpit and congregation. If you want any of these things, you are not a candidate for impersonal love. Impersonal love is a problem solving device in human relationships because virtue resides in the subject. It is as great in our relationship to other people as occupation with Christ is in our relationship to God. We will love those who are known or unknown, friends or enemies, attractive or repulsive, honorable or dishonorable, loving or hateful, appreciative or antagonistic, rich or poor.

Impersonal love is absolutely necessary to get a hearing in the supreme court of heaven. Impersonal love is unconditional because of the grace orientation from Bible doctrine resident in the soul. Therefore, impersonal love perpetuates its own honor, its own integrity, its own virtue in every stage of your spiritual life, and it does so without retaliation, revenge, prejudice, discrimination, arrogance, hatred, self-righteousness, self-pity, jealousy, implacability, vindictiveness, slander, gossip, maligning, controlling, and without judging. Personal love minus the virtue of impersonal love is the weakest and most unstable status quo in life. It is vulnerable to the entire realm of both the arrogant complex of sins and the emotional complex of sins.

Problem Solving Device Number Nine: Sharing the Happiness of God

The concept of God's perfect happiness (+H), John 15:11, "I have taught you these things that My happiness might be in you, and that your happiness might be fulfilled." Part of the legacy of the Lord for the Royal family is that we might have the same happiness that He had in His Deity and humanity. His +H comes through the perception of doctrine: "I have taught you these things." The source of +H is taught in Pro 3:13, Happiness belongs to the person who finds wisdom, even to the person who gains understanding.

Wisdom is the application of metabolized doctrine. Understanding refers to perception and metabolization of doctrine. 1 John 1:4, And these things we write so that our state of happiness might be completed. The mandate for +H, Phi 4:1, Keep on having happiness in the Lord at all times. Once more I repeat the command: Keep on having happiness. Happiness is related to Grace orientation, Psalm 31:7, I will rejoice and be happy in Your grace. Jesus Christ has always had +H, 1Ti 6:15, He who is the happy and only sovereign, the King of kings, and Lord of lords. Jesus Christ used +H at the Cross, Heb 12:2, Be concentrating on Jesus, the author and perfecter of our doctrine, who because of His exhibited happiness, He endured the cross, having disregarded the shame, and He sat down at the right hand of the throne of God. This happiness reaches its peak in Occupation with Christ, Psalm 128:1, How happy is the believer who is occupied with the Lord. Like Occupation with Christ, +H equates adversity with prosperity, and living with dying, Phi 1:21, For me living is Christ, and dying is profit.

Problem Solving Device Number Ten: Occupation with Christ:

Occupation with Christ is one of the problem-solving devices in the Christian life. These problem-solving devices are used in undeserved suffering for the attainment of Spiritual maturity.

- Spiritual maturity is arrived at through combining the three stages of Spiritual adulthood with suffering for blessing.
- Spiritual self-esteem plus providential preventative suffering equals Spiritual autonomy. Spiritual autonomy plus momentum testing equals Spiritual maturity.
- Spiritual maturity plus evidence testing equals glorification of God to the maximum during life on this earth under the PPOG.

Occupation with Christ is the ultimate problem-solving device. It prevents the outside pressure of adversity from being converted into the inside pressure of stress in the soul.

There are three stages of spiritual adulthood.

- Spiritual self-esteem is cognitive self-confidence.
- Spiritual autonomy is cognitive independence.
- Spiritual maturity is the status of invisible hero-ship and the maximum function of occupation with Christ.

Eph 3:17, So that Christ may be at home in your right lobes through doctrine when you have been rooted and established in virtue-love [personal love for Christ]. Christ is at home in your hearts [thinking] through doctrine.