

**THE DOCTRINE OF PROBLEM-SOLVING DEVICES**  
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**Forward**

I wrote this book for my congregation as a guideline to problem solving from a Biblical viewpoint. This is a vital subject for every believer to understand.

The late Col. R.B. Thieme Jr. did a magnificent job presenting the outline for us to follow. I wish to acknowledge and give proper credit to his work.

It is my sincere hope and prayer that this book will bless you. I truly believe that these Ten Problem Solving Devices (PSD's) will

benefit you if followed, and we will devote an entire Chapter to each one.

Here are the PSD's that we will discuss:

- 1) Rebound and Recovery.
- 2) The filling of the Holy Spirit.
- 3) The Faith Rest Life.
- 4) Grace Orientation.
- 5) Doctrinal Orientation.
- 6) A Personal Sense of Destiny.
- 7) Personal Love for God the Father.
- 8) Impersonal, Unconditional Love for all Mankind.
- 9) Contentment and Perfect Happiness.
- 10) Occupation with Christ.

In HIS Name,

Pastor Robert R. McLaughlin

**CHAPTER 1**  
**Introduction**  
**Solutions to Problems**

Every problem in life has a solution stated in the Word of God. All scripture is said to be God-breathed or given by inspiration from God (2TI 3:16-17). This tells us that through God's word all problems that we as human's face can be solved. Today, God reveals Himself and His policies through the pages of the Bible; the Word of God, the mind of Christ, the voice of the Holy Spirit.

This divine inspiration of the scriptures states that God supernaturally directed the human writers of scripture. This was done without changing any of their human feelings, intelligence or literary style. The result is that God's complete and coherent message for mankind was recorded with perfect accuracy in the original languages of scripture. We can then conclude that there is no such thing as a problem in life that does not have a solution in the Word of God.

For the unbeliever, solutions are always related to establishment principles. Only by following those establishment principles can the unbeliever use virtue and make it part of his or her life. This means that solutions for unbelievers are limited because they do not have any kind of a relationship with God. Ultimately then, the Problem Solving Devices (PSD's) are for believers in the Lord Jesus Christ. Again, this does not mean that unbelievers cannot solve problems, but it does mean that they will not have answers to all of their problems.

Our subject of the PSD's is for the believer in Jesus Christ. Specifically to the Church-age believer who possesses knowledge of the mystery doctrines of the Church-age. Believers in the Church-age have their very own portfolio of invisible assets. That is the unique

availability of God's Divine power, and the fantastic privileges related to being a member of the Royal Family of God.

Those assets provide clearly defined PSD's. In other words, beyond *gnosis* (a Greek word meaning academic knowledge) there exists epi-gnosis (beyond academic knowledge) which is the most fantastic system for solving your own problems. The Roman Emperor Marcus Aurelius wrote: "*Our life is what our thoughts make it.*" So, unless you make Bible doctrine your first priority, you will have problems in your life that you cannot solve. I will tell you that as a believer, you will still have problems because you are in the world, but you will have these PSD's to solve those problems.

After salvation, the failure of the believer to operate in the PMA of Bible doctrine results in that believer becoming a loser in the Christian way of life. This failure of PMA of Bible doctrine can even result in reversionism (backsliding), although no believer can ever lose their salvation. They can fail to execute God's plan, will, and purpose for their life in this great power experiment of the Church-age. The failure of PMA of Bible doctrine after salvation comes from not learning doctrines related to the mystery doctrine of the Church-age, found mainly in Paul's letter to the Church. That will then lead to failure to advance to spiritual maturity. Above all, failure to learn these fantastic ways of thinking will result in not being able to solve problems in life.

There are two general causes for failing in the PMA of Bible doctrine: First, there is the rejection of the mystery doctrine of the Church-age

when heard. Secondly, apathy or indifference to that same doctrine so that it is not applied.

### **Four Basic Problems in the Life of the Believer.**

- 1) The believer incorrectly emphasizes his relationships with people as a priority over his relationship with God. This is a serious problem.
- 2) The believer incorrectly attempts to execute the pre-designed plan of God for the Church-age through human power rather than through the divine power.
- 3) Due to ignorance of Bible doctrine, especially the subject of virtue-love, believers create problems. They incorrectly associate love in the Bible with their own concepts of love. Therefore, they fail to understand the Biblical mandates to personally love God and to impersonally love all people.
- 4) Malfunction of PMA of Bible doctrine means ignorance of the pre-designed plan of God for the believers life. This plan is found in the dispensation of the Hypostatic-union (Jesus Christ on Earth), not in the Mosaic Law of the Old Testament.

This all leads to a failure to understand spirituality as an absolute and having ignorance of the portfolio of invisible assets prepared for us in eternity past by God the Father. It means total blackout of the mystery doctrine of the Church-age and, therefore, failure to comprehend the unique assets we have in this dispensation. Above all,

it means failure to understand the PSD's, how they work, and what they can achieve.

### **The Problem of People-Emphasis over God-Emphasis.**

There is a trend in Christianity to emphasize personal relationships over a relationship with God. Here the believer assumes that a good relationship with people means that they automatically have a good relationship with God. Actually, good relationships with people result from first having a good relationship with God.

This was the first sign of spiritual death in our original parents in the Garden. Immediately after the original sin, both Adam and the woman assigned ultimate priority to their relationship with each other. This is what we call "Operation Fig Leaves." They did not give one thought about God until our Lord came into the Garden, and then they decided to try to hide from Him.

Both Adam (Ish) and the woman (Ishah) realized they were naked after their original sin of disobedience and tried to solve their problem by putting on coverings. Their first function in spiritual death was one of self-righteousness. They assumed that by covering their naked bodies with fig leaves and adjusting to each other, they would then be adjusted to God.

Well, when the Lord came into the Garden, they discovered the true meaning of spiritual death, which is total helplessness to have fellowship with God on the basis of one's own merits. As a result, they hid from the Lord. This same trend has continued throughout history. Even today, many believers in ignorance and/or rejection of doctrine allow people-emphasis to take precedence over God-emphasis. This is one reason why people never come to understand the fantastic PSD's

found in the scriptures. This problem can only be resolved by consistent intake of Bible doctrine.

The number one priority in the Christian way of life must always be our relationship with God. Therefore, all the PSD's take this into consideration. It is no accident that in the Church-age each believer is a priest and therefore represents himself before God. This believer priesthood is the basis for the function of all ten PSD's. There can be no solution to human relationships until we, as believers, have sorted out our relationship with God. Spiritual adulthood is the place where this is accomplished.

**The problem of using human power rather than Divine power.**

This problem arises from the believer's attempt to execute the pre-designed plan of God through human power or the energy of the flesh. God is perfect, which means the plan He has for us is also perfect. A perfect God could only design a perfect plan. However, we who are in that perfect plan are, obviously not perfect. So perfect God has designed a plan for the Church-age believer so that we can have a relationship with Him as our first priority.

The recipient of this perfect plan, each believer in Jesus Christ, still possesses an old sin nature, still sins, and still fails (1JO 1:8, 10). Great portions of the New Testament epistles record the problems of believers related to sin and their failure to use the PSD's. The most important of them is rebound (1JO 1:9).

Under the law of equivalent power, the perfect plan of God can only be executed by perfect power. Perfect power is God's power or His omnipotence. The only way God's plan can be executed is by the

omnipotence of God. But we keep interfering in God's plan with our own human ability.

God has provided His power for the execution of His plan through His Word (HEB 4:12) and the Holy Spirit (ACT 1:8). Each eternal, immutable, infinite, omnipotent, sovereign person of the Trinity indwells every believer as well. Divine power is guaranteed to every Church-age believer through the indwelling of the Father, Son, and Spirit. Never before in history has so much power been made available to the individual believer. This is a key point in the study of the problem-solving devices, for they all function on the thinking of Christ. The Bible is the thinking of our Lord (1CO 2:16), and "our life is what our thoughts make it." So, the key to the pre-designed plan of God is the fact that Divine power is guaranteed to each one of us, available to each one of us, and delegated to each one of us through the PSD's.

### **The Problem of Ignorance and Rejection of Bible Doctrine**

The fact that so many believers reject Bible doctrine means they are ignorant of every topic related to solving problems from their own base of thinking. This ignorance guarantees failure to execute God's plan properly. When you do not use God's plan, you will use your own substitute, and there is no substitute for possessing doctrine that is adequate to address life's problems. An illustration of this would be the problems found in marriage.

### **The Problem of Not Making Bible Doctrine the Number One Priority in Life**

No believer can fulfill the will of God, the plan of God, or the purpose of God for their life apart from knowing and applying the mystery doctrine of the Church-age. The basic problem in Christianity is ignorance, which promotes sloppy erroneous thinking. "Our life is



what our thoughts make it.” Solomon also MADE THE SAME POINT in **PRO 23:7**: “**As a man thinks in his heart** [right lobe of the mind], **so he is.**”

Ignorance is no excuse; God provides prepared pastor-teachers for every generation of the Church-age for the communication of the necessary doctrine to each believer. The objective of the mystery doctrine of the Church-age is provided for believers to become invisible heroes in spiritual adulthood.

Ignorance of this mystery doctrine causes many

Problems:

- Problems related to the arrogance complex of sins.
- Problems related to the emotional sins such as fear, worry, and anxiety.
- Problems of substituting emotion for spirituality or making emotion the criterion for life.
- Problems related to security such as ignorance of our eternal security

as of the moment of our salvation or confusion about temporal security because

of ignorance of logistical grace.

- The problem of the panacea personality.
- People-emphasis over God-emphasis.
- Human wealth emphasized over divine wealth.
- Human success emphasized over the execution of God's plan.
- Money, marriage, social life, sex or health as a panacea.
- Material things and possessions as a panacea or status symbol for happiness.
- The achievement syndrome or happiness through becoming a workaholic.

### **Seven General Categorical Problems in Life**

1) There are problems of distraction, both related to self and related to others.

2) There are problems of fear plus other emotional sins such as worry, anxiety, anger, violence, and murder.

3) There are problems of rejection in three categories:

a) The rejection of our Lord.

b) The rejection of doctrine.

c) The rejection of the believer.

4) There is the problem of dying.

5) There is the problem of timing.

6) There is the problem of promises versus integrity.

7) The biggest problem is the fragmentation of the sin nature's trends.

This study does not deal with these problems as such, but addresses the actual problem-solving devices for them.

### **An Overview of the Ten Problem-Solving Devices**

We will study the ten PSD's in order to understand life beyond *gnosis* (academic knowledge). The first three; rebound, the filling of the Spirit,

and Faith-rest drill are for spiritual childhood. The fourth and fifth; Grace orientation and Doctrinal orientation are for spiritual adolescence. The last five; Personal love for God the Father, Impersonal love for all mankind, +H or sharing the happiness of God, a personal sense of destiny, and Occupation with Christ are for spiritual adulthood.

These problem-solving devices are based on your PMA of Bible doctrine. These are PSD's that go *gnosis* so that you will be filled with all the fullness of God (EPH 3:19) when you master them and use them. These PSD's are **infinitely more than all we could ever ask or think** (EPH 3:20). They glorify God in this dispensation of the Church-age (EPH 3:21).

These PSD's are predicated on the PMA of Bible doctrine. So, they are not simply isolated mechanisms of spirituality. Rather, they depend upon knowledge of certain categories of doctrine (especially the mystery doctrine of the Church-age). You were never designed to walk on spiritual crutches. You were designed to learn, understand, and apply Bible doctrine (PMA) and to learn the PSD's in the privacy of your own priesthood. You were never designed to complain and become emotional about your sins and failures.

There is true benefit in sharing your problems with others. Your true benefit comes from learning and using the PSD's with the result that you can have great happiness and blessing in prosperity or adversity.

So, the secret to spiritual growth is to face every situation in life from the standpoint of God's PSD's to utilize them, and to grow in His grace. They are not designed to address problems of physical or mental health that require a doctor's care. They can help with the mental anguish, however. If your first priority is not Bible doctrine, there is no way you can effectively use the PSD's because they are contained within Bible doctrine. Believers who do not attain the doctrine that

goes with these PSD's will never use them effectively. They will eventually fall back on things that destroy their spiritual life, and function as any unbeliever would in a crisis.

### **The Formation of The Problem-solving Devices**

The filling of the Holy Spirit plus human I.Q. equals spiritual I.Q.. Then add PMA of Bible doctrine located in the soul and that equals the PSD's. There are two systems of I.Q. or intelligence. There is human I.Q., which has great inequality. Some people being more educated than others (in various areas of knowledge). And then there is Spiritual I.Q. which is the function of God the Holy Spirit. It is God the Holy Spirit that actually converts human I.Q. into spiritual I.Q., where equality among all believers exists for the execution of the pre-designed plan of God. The inequalities of human I.Q. are reflected in I.Q. testing and in the variation of thinking skills. There are six thinking skills: Comprehension, memory, problem-solving, decision making, creativity, and awareness. God the Holy Spirit takes the thinking skills and converts them into skills for perception of God's revelation. This is accomplished through the spiritual gift of Pastor-Teacher. Let's take a look at each:

**Comprehension** – The capacity of the mind to perceive and understand; the ability to grasp ideas. The filling of the Holy Spirit is the divine power to understand doctrine. The Holy Spirit teaches the human spirit. When doctrine is taught, God the Holy Spirit converts this thinking skill into PMA of Bible doctrine.

**Memory** – The mental capacity for retaining or reviving impressions, therefore, the recall of what has been previously comprehended.

**Problem-solving** – A human thinking skill. Lack of common sense and sin nature participation in the human problems of life destroy

permanent solutions and, sometimes, even temporary solutions to problems. The filling of the Spirit combined with metabolized doctrine in the seven compartments located in the soul, results in the PSD's to be deployed on the FLOT line (forward line of troops where spiritual battle is joined) of the soul which is part of the perfect environment of the soul.

**Decision Making** – No better than the facts available on which to base the decision. Good decisions are based on correct information. For the believer, good decisions are based on Bible doctrine. For the unbeliever, good decisions are based on establishment thinking. Human viewpoint and sin nature function respond to lust, created by decisions to sin that are motivated by the lust pattern of the old sin nature in each believer. Believers make Three Categories of Decisions:

- 1) A good decision from a position of weakness (to use rebound when out of fellowship).
- 2) A bad decision from a position of weakness (to sin)
- 3) A good decision from a position of strength (to learn doctrine)

**Creativity** – The state or quality of being creative; hence, having the ability or power for originality of thought, expression, impression, or design. The filling of the Spirit combines with the spiritual gift of Pastor– Teacher and maximum metabolized doctrine located in the soul for originality in communication or expression of Bible doctrine. Creativity includes accurate recovery of Bible doctrine through exegesis, categories, and illustrative expression.

**Awareness** – Having knowledge or cognizance of things which make one alert and knowledgeable such as awareness of danger, trends, repercussion, or the feelings of others. Awareness is thoughtfulness, the application of Bible doctrine to experience. The wisdom department located in the soul, cannot accurately apply Bible doctrine to

experience apart from the God-given means of application of the PSD's. Since all believers are in union with Christ, no believer has any more of a chance to reach maturity than any other believer. We have equal privilege and equal opportunity to execute the pre-designed plan of God for the Church-age. We have no handicaps except those we create through our own negative volition.

The only person who can solve your problems is the Lord Jesus Christ and He has provided the PSD's for you to use. The only God given means of application of doctrine to experience is through the PSD's. There is no accurate application of doctrine to experience unless you have them in place in your soul. Any other application constitutes false doctrine.

The filling of the Holy Spirit converts awareness into spirituality. The filling of the Spirit converts human I.Q. into spiritual I.Q. The filling of the Spirit takes the thinking skills and enhances them in application. Once the filling of the Spirit converts human I.Q. into spiritual I.Q., it then combines with Operation Z ( as we noted earlier, perception, cognition, and metabolization of Bible doctrine located in the soul) to prepare the way for the formation of these problem-solving devices.

Technically, problem-solving devices are formed by the extrapolation of pertinent metabolized doctrine located in the soul. Spiritual skills must precede production skills for the production of divine good in Christian service. Christian service is meaningless unless you have spiritual skills (the filling of the Spirit, metabolized doctrine located in the soul, and the PSD's deployed on the FLOT line of your soul). Without these things, you will never be effective in your spiritual life.

Christian activism contradicts the objectives of the predesigned plan of

God for the Church. It denies the use of spiritual power and destroys the function of your spiritual life. In eternity past, God the Father provided for you your very own spiritual life and you are the only one who can utilize it. No one else can live your spiritual life for you. No one can rebound for you. No one can learn doctrine for you. Christian service must be an extension of your spiritual skills. Christian service is related to your spiritual gift, it is the function of your spiritual gift. Christian service is also related to your royal priesthood and ambassadorship. It is related to your invisible impact (personal, national, international, angelic, and heritage). Christian service is related to the laws of divine establishment (respect for law enforcement, military service, judges, etc).

Spiritual skills plus production skills equal the performance of divine good. Production skills minus spiritual skills equal human good, dead works, and evil. The effectiveness of Christian service is dependent on the function of the three spiritual skills. It must be accomplished in the filling of the Holy Spirit, with metabolized doctrine located in the soul, and in the function of the PSD's on the FLOT line of your soul.

The weak link of your spiritual life will either be ignorance of, or failure to deploy these PSD's on the FLOT line of the soul. Without them being operational in your soul, you create grid lock in your spiritual life. Doctrine in your soul, with no application of that doctrine actually becomes detrimental to your spiritual life. Failure to apply doctrine constitutes failure to follow through in your spiritual life. The

PSD's come from learning doctrine and they must be utilized in your life.

Let's look at each of these PSD's.



## CHAPTER 2

### **Problem-Solving Device Number One: The Rebound Technique.**

The rebound technique is the only PSD that functions when the believer is in a state of carnality, which means the believer is out of fellowship with God. The reason rebound can function in these state of carnality is because we become part of a royal priesthood at the moment of salvation. This is one of the unique factors of being alive in the Church-age. So, when we are out of fellowship with God, our function as a priest is to use the rebound technique. Rebound results in recovery of the filling of the Holy Spirit. Without the filling of the Holy Spirit, there is no spiritual life.

Without rebound as a PSD it would be impossible to utilize your portfolio of invisible assets. We cannot learn about these assets or any doctrine apart from the filling of the Holy Spirit. The Holy Spirit cannot teach the human spirit when a believer is out of fellowship. So, without rebound as the first PSD it would be impossible to truly learn and use the others. This first PSD of rebound is the most neglected and one of the most attacked in the Church today. However, it is the key to using all of the others.

So, without rebound as the first PSD it would be impossible to execute the pre-designed plan of God for our life. No one has ever fulfilled God's plan without the consistent use of rebound. We still sin after salvation, and this is a contradiction to the pre-designed plan of God, but God in His grace has provided the solution. Without rebound it would be impossible to become an invisible hero and, therefore, a member of the pivot (a remnant of mature believers in a nation), which glorifies God. No one glorifies God without the consistent use of rebound.

Without rebound as a PSD, it would be impossible to be filled with the Spirit. Yet the Christian way of a life is a supernatural way of life and it

demands a supernatural means of execution. The Christian way of life can only be fulfilled in the power of the Spirit. So, when we sin we fall out of fellowship with God and we fall out of that pre-designed plan. With rebound as our first PSD we get back under the enabling power of the Holy Spirit, back into that plan and can continue to grow from the PMA of Bible doctrine.

Without rebound the believer will end up being some or all of at least nine things:

- 1) An enemy of the Cross (PHI 3:18).
- 2) An enemy of God (JAM 4:4).
- 3) Haters of God (JOH 15:23).
- 4) Double-minded (JAM 4:8).
- 5) Anti—Christ (1JO 2:22,28; 1JO 4:3).
- 6) Carnal (1CO 3:3).
- 7) A disciple of the devil (1JO 3:8,10).
- 8) One who grieves the Holy Spirit (EPH 4:30).
- 9) One who quenches the Holy Spirit (1TH 5:19).

As a believer, the only way you can fulfill God's plan and purpose for your life is through the ministry of the Holy Spirit. EPH 4:22 says, **“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 (the old sin nature) are found in two passages:

**PSA 32:5 ...“I said, ‘I will acknowledge my transgression to the Lord,’ and You forgave the iniquity of my sin”.**

**1JO 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”.**

Believers living outside the plan of God are said to be degenerate. This comes from consistently living in the old sin nature. This can be seen in self-righteous, arrogance or legalism, which is moral degeneration. Or it can be seen in lasciviousness, lawlessness or antinomianism which is immoral degeneration.

The old sin nature has a lust pattern that includes approbation lust, power lust, money lust, sexual lust, chemical lust, and emotional lust (fear, worry, anxiety, hatred, anger, violence, and murder).

### **What is Rebound?**

Rebound is the first PSD for the for the believer. You cannot live the Christian way of life without rebound because all of us as believers have an old sin nature, and therefore all believers sin (1JO 1:8, 10).

Each believer has an old sin nature with an area of weakness, Cosmic 1 = love for the world or legalism Cosmic 2 = religion. Each believer has a different old sin nature with different areas weakness. On the Cross, all our sins, past, present, and future, were imputed to Christ and He received the judgment for every one of them.

In 1JO 1:9, rebound is described as one of our priestly functions toward God. **“If we [homologeo] acknowledge [admit, cite, name, confess] our sins [hamartia which means 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 *Homologeo* means to acknowledge and originally it meant to cite a courtroom case. In this sense, a believer acknowledges, names or cites a case that went to court already. The sins have already been dealt with by Christ on the Cross. Believers have

already accepted this fact when they believed in Christ for eternal salvation. So you, as a royal believer-priest, cite, name, or acknowledge your sins privately and directly to God.

The sins of the believer fragment his life, which results in being out of fellowship with God, and outside of the pre-designed plan of God, and also no longer filled with the Holy Spirit. In rebound, naming and citing your known sins to God is a non-meritorious action. How you feel about the sin or sins is not the issue. You are simply doing exactly what God desires, which is to personally acknowledge your sins to God in the privacy of your own priesthood.

When it comes to sin, most believers want to go by how they feel. But the only issue is the work of Christ on the Cross. There is a big push for self-improvement from the old sin nature. When controlled by the old sin nature, we may try to improve ourselves, make vows, or try to make it up to God. But none of these actions are the Christian way of life; they are simply forms of legalism and actually arrogance.

The Greek noun *hamartia* means sins. It refers to personal sins, specifically to the sins of believers only. It does not refer to sins committed before salvation, which are all forgiven, blotted out, at the moment of faith in Jesus Christ, (ISA 43:25, 44:22; EPH 1:7; COL 1:14). So the sins mentioned in 1JO 1:9 are the post-salvation sins of the believer. Hence, rebound deals with the problem of post-salvation sinning as noted in context (1JO 1:8, 10). Rebound is the only means of recovering the filling of the Holy Spirit. This then is the restoration of the believer to fellowship with God.

The sins that we confess or acknowledge were judged on the Cross. In fact, there is no such thing as a sin in human history that was not imputed to our Lord on the Cross. You have the ability as a royal priest to name, cite, or acknowledge your sins to God resulting in a restoration to personal fellowship with God.

In contrast, the sin nature is always pushing toward legalism and desires to insert some system of penance for sins committed. For instance, the legalist wants you to publicly announce your sins (which is most definitely wrong). Such an action only incites other believers to fall out of fellowship. The legalist wants you to feel sorry for your sin and to make rash promises to never do it again (more often than not a promise that you will break). The legalist wants you to hurt because the legalistic Christian is basically full of malice. The legalist wants you to suffer. This is the attitude of the moral degeneracy of Cosmic 2 self-righteous judgmental legalistic believers!

Legalism rejects God's grace policy, a policy whereby God did all the work at salvation. In the execution of the Christian way of life or the pre-designed plan of God, the work is accomplished by the omnipotence (power) of God the Father related to our portfolio of invisible assets, by the omnipotence of God the Son giving us one day at a time, and by the omnipotence of God the Holy Spirit who provides the means of understanding the mechanics and execution of God's plan.

Since God the Father judged all our sins on the Cross, they have already gone to court. Therefore, the sins we commit today were judged over 1,900 years ago. So, the post-salvation sins of the believer must be dealt with in grace through a non-meritorious act.

The most basic PSD device for believers is rebound whereby we admit or cite or name or acknowledge our sins to God 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 the rebound technique. Just as there is nothing we can add to faith in Christ for salvation, so there is nothing we can add to the acknowledgement of our sins for the recovery of our

fellowship with God and the restoration of the filling of the Holy Spirit.

Both believing in Christ for salvation and acknowledging our post-salvation sins for forgiveness are non-meritorious acts. They are totally and completely compatible with God's grace policy towards man. Legalism wants to "help God" by adding human works which cancel out grace. The moment we believe in Christ, we possess eternal life and nothing that we do or that we omit can change that salvation by grace. But legalism wants to add some form of "commitment" or "lordship" to faith in Christ.

So the mechanics of rebound are simple. The moment we acknowledge our post-salvation sins, we are forgiven for those sins. In addition, we recover our fellowship with God and once again live inside the pre-designed plan of God, the place of the filling of the Holy Spirit.

The rebound technique of 1JO 1:9 is the only solution to the problem living in carnality. Of course, living in such a lifestyle does not mean a loss of salvation, for no sin or renunciation of faith can cancel the forty things that God did for each believer at the moment of salvation. God is faithful in every case of rebound, no matter how monstrous the sin of the believer may seem to others. Legalism does not dictate policy to God; God always forgives.

There never has been a sin acknowledged to God that has not been instantly forgiven by Him. Those who fail to rebound perpetuate their own fragmented spiritual life. This fragmented spiritual life will lead to a fragmented life when it comes to human relationships as well. God is "righteous" or "just" to forgive us of confessed sin because that sin was already judged at the Cross. "Cleansing us from all unrighteousness" refers to all the unknown sins which occur in our life as well. These are sins of ignorance for which we are, nonetheless, held responsible. Using the rebound technique after a believer has sinned is the only way

to recover fellowship with God and the only path to reenter the pre-designed plan of God.

Rebound was used in the dispensation of Israel and is found in such passages as David wrote in **PSA 32:5**, **“I acknowledge my sin to you [God]. 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.”** There is only one difference between rebound in the Old Testament and rebound in the New Testament. After rebounding in the Old Testament, the believer was simply restored to fellowship with God, while a select group of believers who were endued with the Holy Spirit realized a restored relationship with the Holy Spirit. But after we rebound in the dispensation of the Church-age, not only are we restored to fellowship with God, but we are also filled with the Holy Spirit.

The rebound technique follows the pattern of the faith rest drill which we will see in PSD 3. In rebound, the believer who has sinned claims promises related to rebound in such passages as 1JN 1:9, 1CO 11:31, PSA 32:5, PSA 38:18, and JER 3:13.

Through faith, the believer applies the pertinent doctrinal rationale. For instance, he realizes that Jesus Christ was judged for all of our sins on the Cross. 1PE 2:24 says, **“He carried our sins in His own body on the Cross.”** The doctrinal conclusion from this fact is that the sins we confess to God the Father were judged by Him when He imputed those sins to Christ on the Cross and judged them.” In using the methodology of the faith rest drill, you have to believe what the Bible says. When you use rebound, your sins are forgiven (1JO 1:9). But knowing that you are forgiven, cleansed, and now filled with the Holy Spirit becomes a matter of believing the Word of God, of

going beyond *gnosis* (EPH 3:19). Therefore, the mechanics and momentum of rebound are fourfold:

- 1) Acknowledge or confess known sin (1JO 1:9).
  
- 2) Isolate the sin. **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 by this many be defiled.”**
  
- 3) Forget the sin. **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 predesigned plan of God].”**
  
- 4) Keep moving forward spiritually **PHI 3:14, “I keep advancing toward the objective for the prize of that upward call from God [escrow blessings] in Christ Jesus.”**

The conclusion from this verse is that, if you are still alive after you name your sins, God intends for you to advance spiritually from that moment on! The results of rebound are that you are restored to fellowship with God and you have recovered the filling of the Spirit. This means that you are back in the pre-designed plan of God.

Rebound does not mean God will not discipline you because of your sin. Sin has consequences. Any discipline related to those forgiven sins is processed in one of several ways: The discipline may be removed entirely. The discipline may continue at the same intensity, but is now has become suffering for blessing.

Or the discipline may continue, but be diminished so that you can bear it.



The rebound principle is mentioned in several passages besides 1JO 1:9.

**1CO 11:31, “If we would judge ourselves, we should not be judged.”** Judging oneself is tantamount to rebound. Judging oneself emphasizes the privacy of your priesthood in naming your sins to God only. There is no one alive on this earth that is closer to God than you are in your priesthood. Naming your sin to another “priest” does nothing more than you can do talking directly to God.

ROM 6:13 and 12:1 teach the concept “to yield.” Yielding refers to the rebound technique as the means of reentry into the predesigned plan of God, this is placing yourself under orders from God and getting back into the ranks of the Christian soldier.

**HEB 12:1, “Lay aside every weight, and the sin which so easily entangles us”.** The sins of arrogance are the sins which easily entangle us.

**HEB 12:9, “Be subject to the Father of our spirits”.**

**HEB 12:12, “Lift up the hands that hang down”.**

**EPH 5:14, “Arise from the dead”.**

**EPH 4:22, “With reference to your former lifestyle [fragmentation], you yourselves lay aside [rebound] the old man [sin nature], you who are becoming degenerate [polarized fragmentation] on the basis of the lusts of deceit”.**

As we have noted, the rebound technique is the most basic PSD in the Christian way of life. Without this grace provision for recovery of the filling of the Spirit, it would be impossible to execute the pre-designed plan of God. The point is that the first time you commit a sin after salvation, you are no longer filled with the Holy Spirit until you, as a priest name that sin to

God.

Without the execution of the pre-designed plan of God, we cannot glorify God, which means we cannot advance to spiritual maturity and become spiritual winners and invisible heroes. This is why I want to make sure you understand this priestly function of rebound is the first, most basic and most important PSD.

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 without divine power. It is 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 nor by power, but by My Spirit,’ says the Lord.”**

Remember that the Christian way of life is a supernatural way of life that can only be executed in a supernatural way, through the power of the Holy Spirit. When you do not understand the filling of the Spirit, it is inevitable that you will jump to legalism in one its forms. In the minds of most people, spirituality is related to observing the taboos of society or to some system of morality. As a result, we have confused sin with taboos and cultural norms, so that sin is no longer defined in terms of the Word of God under the divine policy of grace.

God's policy of grace indicates that a believer cannot live the Christian way of life apart from the filling of the Holy Spirit. We do not, in and of ourselves, have the power or ability to do so. Until you truly understand that you cannot recover fellowship with God until you personally name your sins (rebound), you are never going forward in the plan of God. Therefore, you will move in the direction of your old sin nature. This rejection of rebound explains why millions of Christians revert to their preconceived ideas of morality, to the Mosaic Law, or to some system of self-righteousness and (falsely) call it the Christian way of life. There is no substitute for this most basic

technique to address current personal sin: you confess it, you isolate it, you forget it, and then you move on!

## **Sin**

In living the Christian life, it is important to know what constitutes a sin, so that you can first avoid temptation, recognizing it will lead to sin and secondly you can rebound if you do sin. So the more you know about sin, the closer the accounts you can keep with God through rebound. Moreover, to understand what constitutes sin gives you the opportunity of building up resistance to it. It means you can identify what sin is in the temptation stage, which will help you to resist it. However, the identification of temptation may also result in succumbing to that temptation and so you may sin. Remember, temptation in itself is not the sin, but the volitional act of succumbing to that temptation is!

The source of sin is human volition related to two categories: First, our volition, our free will decisions related to known sin, these are sins of cognizance. So we know it is a sin and we do it anyway, willfully. Secondly, volition related to unknown sin, which we call a sin of ignorance. This is still none the less sin.

If you do not know a sin is a sin, you cannot rebound until you commit a sin you know is a sin. For those ignorant of what sin is, that may take some time. In the meantime they decline in their spiritual life, even going through the stages of reversionism (backsliding) and becoming involved in the cosmic system. By the time such a believer gets around to rebounding, he may be so deeply involved in reversionism that he will exit the plan of God perhaps permanently. Remember that post-salvation sinning is the issue in rebound; the issue is not the sins you committed before you were saved, but sins you commit after you are saved.

Don't get the idea that you have reached sinless perfection or that you

sin infrequently. This very thought is the sin of arrogance. 1JO 1:8 says, **“If we say we have no sin, we are deceiving ourselves and the truth is not in us.”** With such a statement, we are not deceiving anyone but ourselves. One of the greatest problems in spiritual adolescence (the first step towards spiritual maturity) is self-deception. Such a believer may think he is good, but not realizing the many sins of self-righteousness of which he is guilty. 1JO 1:10 says, **“If we say that we have not sinned, we make Him a liar, and His word is not in us.”** So, do not kid yourself; as long as you live, you will have the sin nature in the cell structure of your body and you will sin. The only way to recover the filling of the Holy Spirit and fellowship with God is through the rebound technique.

The only way to metabolize Bible doctrine and to advance to the life beyond *gnosis* (academic knowledge) is through the filling of the Holy Spirit. From the filling of the Holy Spirit comes the power we need to understand Bible doctrine (JOH 14:26, 6:1214; 1CO 2:916). Until the believer understands what the Bible calls sin, it is impossible for him to understand his status quo in that area. Many believers commit sins which they do not realize are sins. And, although they may rebound for the sins they know, they then exit fellowship with God quickly through those sins of ignorance. This causes an unstable situation and is not conducive to spiritual growth.

So, as a royal priest, you must know what constitutes sin so that you can deal with your own sins privately before the Lord by the use of the rebound technique. Ignorance of one's status in the pre-designed plan of God frustrates the function of the PSD's which then hinders your advance to spiritual maturity (where you become a winner and invisible hero).

In the rebound technique of 1JO 1:9, the believer takes responsibility for his own decisions, including his own sins, and does

not blame someone else for the function of his own volition. Too often, a woman blames a man for a sexual sin as if she has no volition, no free will. Men do the same thing, they like to blame the woman, as if they had no volition of their own. But you must always take the responsibility for your own decisions. This is what you are doing when you consistently use the rebound technique.



## CHAPTER 3

### **Problem-solving Device Number Two: The Filling of the Holy Spirit**

The filling of the Holy Spirit is unique to the Church-age because this dispensation is the first time in history when all believers are indwelt by the Holy Spirit and are mandated to be filled with the Spirit.

However, in the dispensation of the Hypostatic-union (Jesus Christ present on the Earth),

the Lord Jesus Christ did offer the filling of the Spirit to His disciples.

But none of them accepted that offer. In LUK 11:13, 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?”**

This verse applied only to the dispensation of the Hypostatic-union. We do not ask for the Holy Spirit today; He is given to each believer at the moment of salvation in the Church-age.

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 apart from God whereby we have the ability to execute God’s plan for our lives. Just as we had no ability to save ourselves, so we have no ability to execute God’s plan in our own energy. You have to be filled with the Spirit before anything you do for God is counted as gold, silver, and precious stones (1CO 3:12)!

All Christian production is a result of spirituality on the one hand and spiritual growth on the other. And you do not achieve spirituality by works, you do achieve it by anything you do, by any sacrifice, or by any system of giving. Spirituality is the work of

God the Holy Spirit when He controls your life, that is when you are inside the predesigned plan of God.

There are two approaches to the conceptualization of the filling of the Spirit: the issue of who controls your soul and the issue of whether your soul resides in the pre-designed plan of God or in the cosmic system. So it is all about who controls your soul. 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 blessing.

So, the believer's body is indwelt by God the Holy Spirit, but it is also indwelt by the old sin nature. The issue again is who controls the soul, the Holy Spirit or the sin nature? The gate to the soul is volition, and your volition or free will decides who controls your soul. The old sin nature is the source of temptation; the Holy Spirit is the source of the spiritual life through the enabling power of the Spirit. When the Holy Spirit controls your soul, you are said to be filled with the Spirit. But when your volition succumbs to temptation and you sin, then the Holy Spirit is either quenched or grieved, and He no longer controls your soul. In this status of carnality, the old sin nature controls your soul.

At salvation, one of the seven ministries of the Spirit is that He enters you into union with Christ forever. This union is part of our positional truth and is the foundation for eternal security as well as the basis for the new spiritual species. This means that as long as you are filled with the Spirit you have the option of using the omnipotence of the Holy Spirit to enable you to execute the predesigned plan of God. After salvation, you follow God's plan for your life by learning Bible doctrine and using the basic PSD's of rebound, the filling of the Spirit,



and faith rest. Next comes enforced and genuine humility which produce objectivity and teachability.

All of this through the PMA of Bible doctrine gives us the momentum for living the Christian life. With this we go from reach the first stage of spiritual adulthood to the second which is spiritual autonomy. At this stage will see momentum testing. Beyond that stage is the final stage of spiritual adulthood, spiritual maturity. It is at that stage that you become a spiritual winner and invisible hero. To reach this point you must consistently reside inside the pre-designed plan of God, under the enabling power of the Holy Spirit with momentum from utilized doctrine.

So when you are filled with th Spirit and in the plan of God you are being controlled by the Holy Spirit. When you make a decision to sin, you leave that plan of God and move into Cosmic 1 which is lascivious and where you grieve the Holy Spirit, or into Cosmic 2 which is self-righteous legalism, where you quench the Holy Spirit. Which cosmic area you enter depends upon the nature of your sin. Once in the cosmic system, you are no longer controlled by the Holy Spirit and so you are living in the energy of the flesh. You are in one of the eight stages of reversionism and involved in those things that are destructive to your spiritual life.

You are either filled with the Spirit or you are not. You are either 100% spiritual or 100% carnal. You are either in fellowship or out of fellowship. You are either filled with the Spirit or you are grieving or quenching the Spirit. Spirituality and carnality are an either/or thing, your status is one or the other.

Under the pre-designed plan of God, there are two categories of experiential Christianity. First there is the absolute concept which is spirituality versus carnality. Secondly there is the relative concept

which is spiritual growth versus reversionism (backsliding). Spiritual growth is relative and graduated, either progressively or retrogressively. As a new believer, you start out as a spiritual baby. If you make progress through learning doctrine, you advance to adolescence and then to spiritual adulthood (spiritual self-esteem, spiritual autonomy, and finally spiritual maturity (as we have noted). Or you can retrogress (backslide) through the eight cycles of reversionism. Therefore, the believer can be a combination of the two concepts. He can be a baby believer and spiritual or carnal. He can be an adolescent and spiritual or carnal. He can be a spiritual adult and spiritual or carnal. However, in reversionism a believer can only be carnal.

Don't confuse relative spiritual living with absolute spiritual living. They are related when you are progressing in the spiritual life, but they are not the same. Progression is the believer's advance in the execution of the pre-designed plan of God. Retrogression is the believer's failure to execute the pre-designed plan of God, resulting in reversionism (backsliding) and cosmic involvement (worldliness).

The filling of the Spirit is classified by the one word: **spirituality**. Again, spirituality is an absolute. Either you are filled with the Spirit and in fellowship with God or you 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 nullifies the work of our Lord on the Cross which gives us our salvation. There is also no such thing as percentage or relative spirituality. There is percentage or relative spiritual growth or failure, however. The believer is either 100% spiritual or is not spiritual at all.

So in experiential Christianity, inside the predesigned plan of God, 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/quenching the Spirit in antinomianism/legalism. However, at any stage of growth, a believer can and does sin. You will never be free from sin in this life. When a sin or sins become your way of life then you are retrogressing and it is a dangerous place to be.

Retrogression in the Christian way of life includes cosmic involvement (worldliness). In what we call Cosmic 1 (rebellious antinomianism), a carnal believer grieves the Spirit. In Cosmic 2 (self-righteous legalism), a believer quenches the Spirit. Retrogression in the Christian life involves cycles of reversionism or backsliding.

The first cycle of reversionism is reaction to Bible doctrine or being distracted from Bible doctrine. In other words, there is the malfunction or failure to function under post-salvation PMA of Bible doctrine. As a result, you enter into a frantic search for happiness apart from God, this is the second cycle. What you search for depends upon the trend of your old sin nature, either a trend towards legalism (Cosmic 2) or a trend towards lasciviousness (Cosmic 1). When your frantic search for happiness hits a dead end, you suffer from operation boomerang, this is the third cycle. So now you are in worse shape than you were in the first cycle. Operation boomerang results in the emotional revolt of the soul, this is the fourth cycle. The fifth cycle is continual negative volition towards doctrine. This will lead to the sixth cycle which is blackout of the soul. The seventh cycle is scar tissue of the soul. The eighth cycle is reverse process reversionism.

So, in the absolute concept, the believer is either controlled by the Holy Spirit or controlled by his old sin nature. He is either inside the pre-designed plan of God or in the cosmic system. He is either in fellowship with God through the filling of the Spirit or in a state of sinful carnality through succumbing to the temptations of the old sin nature. The filling of the Spirit is the source of all functional divine

power in the execution of the pre-designed plan of God. There are three categories of divine power:

- 1) The omnipotence of God the Father related to our portfolio of invisible assets.
- 2) The omnipotence of God the Son related to the perpetuation of human history.
- 3) The omnipotence of God the Holy Spirit related to the predesigned plan of God

The Holy Spirit is the teacher of Bible doctrine. Your right pastor-teacher communicates doctrine (*logos*) to your human spirit (*pneuma*). Then the Holy Spirit teaches your human spirit so that you experience spiritual phenomena (*pneumatikos*) (JOH 14:26, 16:12-14; 1CO 2:9-16). This spiritual phenomena travels down a pipeline to the left lobe of your brain (*nous*) where it is understood academically (*gnosis*). This is called receptive comprehension. However, *gnosis* (academic knowledge) has no spiritual connotation.

When you believe (exercise faith in) the academic knowledge that is understood, the Holy Spirit carries the *gnosis* doctrine you have chosen to believe and converts it into metabolized doctrine (*epignosis*) in your right lobe (*kardia*). Only *epignosis* doctrine has spiritual connotation and only *epignosis* doctrine provides the believer with spiritual momentum.

So the Holy Spirit is the real secret in understanding Bible doctrine. This eliminates human I.Q. as an issue in the PMA of Bible doctrine. You can be a genius in human I.Q. and understand no doctrine at all and therefore have no spiritual growth. Conversely, you can have very little human I.Q. and yet able grow spiritually to maturity. Spiritual 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 PMA's can function. This gives a new connotation to our use of the faith rest drill, the third PSD's. 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 both and that gives us fantastic power. The filling of the Spirit is the way to life inside the pre-designed plan of God for our life. It is the means by which all PSD's are learned and utilized. These PSD's function under two systems of divine power: First, the filling of the Spirit (ACT 1:8). Secondly, the power of the Word of God (HEB 4:12) in the application of metabolized doctrine.

I want to quickly note some things that do not constitute spirituality before we continue. You are not spiritual because of the way you dress, that is a matter of personal, individual taste. You are not spiritual by following certain taboos; taboos are not Biblical but

cultural. You are not spiritual through some system of morality.  
Morality is for the whole human race. Let's move on to PSD number 3.

**Chapter 4.**  
**Problem-solving Device Number Three:**  
**The Faith-Rest Drill**

In ROM 4:20 we read of Abraham that; **He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God.** The faith rest drill is the means of claiming the promises of God and applying them to your experience. We can utilize promises found in both the Old and the New Testaments. 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 indwells every believer. This gives tremendous power to the faith rest drill. God the Holy Spirit had a limited ministry to those in the Old Testament dispensations, this is referred to as enduement. For example, Elijah had the enduement of the Spirit, and Elisha, 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, David prayed “take not Your Holy Spirit from me” (PSA 51:11).

So, in the Old Testament, a believer could lose the enduement of the Holy Spirit by stepping out of line in certain ways. But you cannot rightly pray David’s prayer today, because you, as a Church-age believer are always indwelt by the Spirit. Therefore you need to rebound to recover the filling of the Spirit when you 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 ever made available to a believer. The ordinary Church-age believer has greater assets than the greatest Old Testament believer.

The faith rest drill is the means of claiming the promises of God and applying them to your life. It is the means of the application of Bible doctrine to experience. Most of your use of the faith rest drill occurs

when you are filled with the Spirit. But the faith rest drill can also be used in the rebound technique when you are out of fellowship. Having the faith that God will forgive your sins and cleanse you from all unrighteousness while out of fellowship is one use of the aspects 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 PSD is mainly 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 involves 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 knowledge of doctrine.

Stage three, this is when 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, those little nagging problems of life. Prayer is not for the charge of the mosquito, but the faith-rest drill is. This prepares you for suffering for blessing when you face the charge of the elephant, those much bigger problems of life. Again, only in the dispensation of the Church-age do we have the combination of the filling of the Spirit and the faith rest drill.

There are scriptural promises as well: HEB 4:13 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 enter into the Promised Land. The rest for the Church-age believer is to be free from worry, anxiety, and the emotional sins. The Jews were believers as we are, but they malfunctioned in post-salvation PMA of Bible doctrine. To “enter the rest” means to claim the promises of God. Then believing the doctrines of God so that they can be metabolized from *gnosis* (academic knowledge) into *epignosis* (metabolized doctrine).

**PSA 37:45, “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 (delighting in the Lord) results in obtaining the desires of your heart (right lobe). Why the right lobe? Because if you delight in the Lord, your right lobe is filled with *epignosis* doctrine and all your norms and standards and your desires have changed to match the norms and standards of God’s Word. Look at these scriptures that tell us the result of our norms and standards lining up with God.

**PSA 56:3, “When I am afraid, I will trust in Thee.”**

**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 your life.**

**PRO 3:56, “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 store metabolized doctrine. This means you have advanced to a point where you have some metabolized doctrine which you can claim, mixing your faith with scriptural promises.

**1CO 2:5, “That your faith should not stand in the wisdom of man, but in the power of God.”** Here we have the faith rest drill and the power of the filling of the Spirit.

**2CO 5:7, “For we walk [conduct our lives] by faith and not by sight.”** Here we note that the faith rest drill is the means of spiritual living.

However, unless you love God, you cannot claim the promise of ROM 8:28 which says that **“all things work together for good”** because they do not unless you **“love God.”** Personal love for God the Father and occupation with Christ are great PSD’s which we will see. So, this verse includes the filling of the Spirit plus the faith rest drill used to 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 pre-designed plan of God, i.e., 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.**”

## CHAPTER 5

### **Problem-Solving Device Number Four: Grace Orientation**

There are two categories of grace in God's grace policy for mankind. In category one, grace is extended to the unbeliever through the saving work of Jesus Christ on the Cross. This is saving grace. In category two, God's grace is extended to the believer through the pre-designed plan of God for the believers life in the dispensation of the Church-age.

Under category two grace, there is grace orientation as a problem-solving device related to both understanding God's policy of grace and relating it to the Christian life and acting in grace towards others. The all too prevalent activity by Christians today of being busy-bodies shows a total lack of grace orientation. There is no grace in the common trend of believers to judge and slander others.

Moreover, the reluctance by members of the Church to give others the benefit of the doubt shows a lack of grace orientation. Instead, these actions arise from the arrogance of legalism.

Category one saving grace is defined as all that God is free to do for mankind on the basis of the saving work of Jesus Christ on the Cross. When the Lord said, "**It is finished,**" He indicated that everything needed for salvation was accomplished on the Cross. 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 plan for man's salvation. **JOH 3:16, "God loved the world so much that He gave His uniquely born Son..."**

God the Father is also the Judge; 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. Our Lord provided eternal salvation through being judged for our sins, an act termed substitutionary spiritual death. Jesus was our substitute on the Cross; He bore the judgement of our sins in our place. God the Holy Spirit reveals the work of salvation. This is called the convicting work of the Spirit and is found in JOH 16:7-11. The only sin God the Holy Spirit uses in His ministry of conviction at salvation is the sin of unbelief. The way of eternal salvation is faith alone in Jesus Christ alone totally apart from human works, human talent, human ability, human self-righteousness, human commitment, making Christ Lord of all, etc.

Category two post-salvation grace is all that God is free to do for the Church-age believer on the basis of the pre-designed plan of God. Post-salvation grace is totally separate 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 and solely based on grace, meaning we cannot get an oar into the water anywhere! Yet, throughout the Church-age, no organized church has correctly taught, "after salvation, what?" The Reformation did not clarify the issue; neither Zwingli, Luther, or Calvin, nor any other theologian were able to clarify the issue of post-salvation Christian living.

Right down to this very moment in theological seminaries around the world, people do not know what it means to live the Christian way of life. Most of them think it means morality. Morality is meant for the entire human race. Unbelievers can be moral; anything the unbeliever can do is not a part of the Christian way of life. What the Holy Spirit can do for you 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 members of the Royal Family of God. Grace is the work of God, man has nothing to do with it. The work of God is so perfect and so great that God does not need our help. But, we do 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 policy constitutes 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 towards mankind. Doctrine is the manifestation of that genius. Our positive, non-meritorious response to such grace is the glorification of His genius. In salvation (category one grace), the non-meritorious response of the individual is personal faith in Jesus Christ. In the pre-designed plan of God for the Church-age (category two grace), understanding of doctrine by grace, spirituality by grace, execution of the pre-designed plan of God 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 all the work; this is the very definition of grace.

Invisible God plus invisible assets plus invisible power equals invisible heroes. Before an invisible hero is formed, it all adds up to the gracious work of God. So grace is all that God is free to do for each believer and

be consistent with His own divine attributes. A powerful illustration is found in the principle of logistical grace.

Logistical grace support is given to all believers. It is given on the basis of the splitting of divine integrity (God's righteousness and justice) at salvation. At the

moment of salvation, we receive the imputation of divine righteousness, one half of divine integrity. In order to live with God forever, we must be as good as God's goodness (righteousness). Believers in every dispensation receive the imputation of divine righteousness at salvation.

**GEN 15:6, "Abraham believed in the Lord and it was imputed to him for righteousness."**

In this dispensation, the justice of God imputes our life support down a grace pipeline to His own righteousness indwelling us. The justice of God also imputes blessing to His own righteousness indwelling us. 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 are sent from the justice of God to the indwelling righteousness of God in us. And it is not sent on the basis of any human merit or action. The principle, then, is that divine justice can only bless divine righteousness. This illustrates the pattern of grace.

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. To avoid compromise of divine attributes, divine



justice, one half of divine holiness (integrity), can only bless divine righteousness, the other half of divine holiness.

Righteousness is the principle of divine integrity; justice is the function of divine integrity. God cannot accept anything less than perfect righteousness and God cannot bless anything less than perfect righteousness. So, 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 someone who 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, for example:

**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 sermon, Christ presented Himself as the Messiah and He presented the lifestyle that will exist in client nation Israel in the Millennium. Divine justice can only bless divine righteousness. Therefore, at the moment that you have personal faith in Jesus Christ, the righteousness of God is imputed to you (PHI 3:9, 22; ROM 1:17; 2CO 5:21). We are blessed even though we don't deserve it and there is no way to earn it, all because we have the righteousness of God.

This imputation of divine righteousness provides three things: First, Justification, we are declared righteous. Secondly, grace mechanics for blessing all believers, winners and losers, through logistical grace.

Thirdly, the personal love of God. As unbelievers, God had impersonal love toward us. Now that we have His righteousness within us, God can love us personally as well. The pattern for grace is established at salvation and remains consistent with all post-salvation function in the pre-designed plan of God (COL 2:6).

Category one grace is taught in **EPH 2:89**, “**For by grace you have been saved** [saved in the past with the result that you keep on being saved forever] **through faith, and this not from yourselves** [not based on human merit]; **it is a gift from God, not of works, lest any man should boast.**”

The two important words in these verses are grace (*charis*) and faith (*pistis*). The saving work of Christ on the Cross excludes any form of human works, human penance, human repentance, or any meritorious act (JOH 19:30). Faith rejects human merit. Salvation is the work of God and therefore it excludes anything that man can contribute or add to. The only means of salvation is by faith in Jesus Christ, faith alone with nothing else added.

Salvation by works is blasphemy. Most of the works added are added through legalism. Many Christians have added prohibitions that include sins they think are incompatible with the plan of God or sins that shock them. But remember that no sin is compatible with the pre-designed plan of God. Therefore, being sinless cannot be a prerequisite for salvation since we all sin (1JO 1:8, 10).

In order to determine whether you are saved, you must determine whether there was a time when you had faith alone in Christ alone. That means you simply believed in Christ and added nothing else. If so, you are saved, it is that simple. If, at another time, you believed in Christ and added something, like making a commitment, you are still

saved, although sadly, you are probably very confused, because you have most likely failed in the commitment. 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 (1CO 12:12-13). The erroneous belief of salvation through morality or through keeping the Mosaic Law is taught in **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.”**

**ROM 3:20, “Because by the works of the Law no flesh will be justified in His sight...”**

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 also wrong; it (incorrectly) adds something to faith. The Greek word *metanoeo*, sometimes used in connection with salvation, means to change your mind (in context, about who Christ is). And it is the convicting work of the Holy Spirit that changes your mind about Christ before you believe. So *metanoeo* is a part of the doctrine of common grace, and it prepares you for salvation by giving you the right information so you can change your mind about Christ.

No one has ever believed in Christ without repenting in the sense of changing his mind about the person of Christ. However, the word *metanoeo* does not mean to feel sorry for your sins. One of the most inconsequential things in life is how you feel about your sins; the only thing that counts is what God thinks about your sins. God the Father

showed how He felt about your sins when He judged them on the Cross. Salvation through emotional experience is also 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 alone in Jesus Christ alone. You may feel terrible with a hangover and believe in Christ and you are still 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 does not affect salvation or change your life (1PE 3:21). The purpose of water baptism, when it was legitimately practiced before the completion of the Canon of Scripture, was to teach retroactive positional truth as found in Romans chapter 6. Salvation has never been accomplished by performing a ritual. Ritual is designed to teach doctrine, but no one has ever been saved by a ritual. Salvation is not administered by man, i.e., 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 (incorrectly) includes jumping through some psychological hoop, raising your hand, or walking an aisle. You cannot be saved by some posture. And to have people come forward and present themselves to you so you can “follow up with them” implies (incorrectly) that God cannot follow up with them. Salvation by invitation, whereby you invite Christ into your heart, is a colossal gall! In JER 17:9, the prophet Jeremiah observed that **“the heart is deceitful above all things and desperately wicked.”** Nor does one invite Christ into his life; there is no such thing as “inviting Christ” anywhere for salvation.

You go to Christ for salvation; He does not come to you. Salvation by some invitation of Christ is blasphemy. The passage in Revelation from

which some incorrectly derive the idea of inviting Christ for salvation is actually a reference to rebound by the believer with subsequent fellowship with God.

**REV3:20, “Behold, I stand at the door and knock. If any man will open, I will come in and dine with him.”**

When you rebound you have restored your fellowship with God. No one has ever been saved by good conduct or good behavior. So there is no such thing as lordship salvation, commitment salvation, or discipleship salvation. Neither does an act of inviting Christ into your heart or into your life provide salvation. 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 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. The only thing we have that is totally non-meritorious is faith (*pisteuo*). There is no merit in faith, because *pisteuo* is a non-meritorious system of perception. Faith is utilized by man every day; faith is the foundation for learning. But, all merit in faith resides in the object of faith.

So, it is important to understand that you cannot add something to faith in Christ and have salvation because when you add something, you are giving merit to yourself (EPH 2:9). For example, people will boast, “I invited Christ into my heart,” “I made a commitment”, I made Christ Lord of all”, “I was baptized”, “I had a rosy glow.” All these statements add something to Christ’s finished work and attempt to “help God.” All

this is legalism and contains no grace. The only condition for eternal salvation is personal faith in Jesus Christ whose substitutionary spiritual death on the Cross provided all the work for salvation. Such faith is a non-meritorious act and salvation is a gracious gift from God.

Eternal salvation is a free gift compatible with grace. It is attained by faith and faith alone; therefore all the works listed above are of no avail. But such confusion about grace salvation helps to explain why many believers never fully grasp grace living. They are mixed up about salvation and, therefore, they are mixed up about the Christian life.

Legalism is the enemy of grace. Legalistic man intrudes into the grace policy of God with his self-righteousness, works, good behavior, self-improvement, emotionalism, ritual, and human talent. Ritual is one of the easiest ways of adding works to grace, because it is usually provided in a beautiful setting where you do not have to think or do anything. Ritual is a non-thinking person's way of worshipping, but it is really not worship at all. The only ritual we have today in the post-Canon Church-age is the Lord's Supper. Anything added to faith in Christ for salvation becomes a contradiction to the divine policy of grace.

There are at least four categories of legalism.

- 1) Legalism promotes salvation by works.
- 2) Legalism advocates spirituality by works.
- 3) Legalism includes crusader arrogance, trying to improve the devil's

world.

4) Legalism substitutes human plans for the pre-designed plan of God. The legalist often wants to invite Christ somewhere for salvation. We are saved by believing in Christ, not by inviting Christ somewhere.

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 pre-designed plan of God. Legalism in salvation involves man seeking to gain the approbation of God through man's own works or merit; this can be called "the Cain syndrome." Legalism in the pre-designed plan of God involves the believer seeking to gain the approbation of God through his own works. Grace in salvation is the work of God. Grace in the pre-designed plan of God is the work of God.

The ten PSD's all function on a grace basis and in fact cannot function where Christians practice legalism. Legalism creates problems and excludes the use of divine solutions. So, grace is the policy of God in blessing mankind totally apart from any creature merit. Grace is not an excuse to do whatever we want in life. Grace is not a license to sin, but a license to serve. Therefore, grace must not be used as a rationalization for sin. Grace must not be distorted so as to bring reproach on the name of Christ which is tantamount to blasphemy.

As Church-age believers and members of the Royal Family of God, we must avoid superimposing our personal desires on God and making stupid demands on God 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 might ask. He has given us

“exceedingly abundantly above all we could ever ask or imagine” (EPH 3:20).

Under the grace policy of God, every believer has equal privilege and equal opportunity for the execution of the pre-designed plan of God 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 the most fantastic divine power for the believer in grace. Grace is the divine policy for keeping both winners and losers alive under logistical grace. This means that every believer has equal privilege and equal opportunity in the spiritual life.

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 PMA of Bible doctrine. We do not distort grace to comply with our lusts, but we expand our horizons through the perception of doctrine and the function of the ten PSD’s. Therefore, grace orientation becomes a PSD.



## CHAPTER 6

### Problem-solving Device Number Five: Doctrinal Orientation

Essentially, doctrinal orientation to the pre-designed plan of God is the function of PMA of Bible doctrine. There are two ways of describing the application of metabolized doctrine: wisdom and the ten PSD's. PMA of Bible doctrine results in confidence. This confidence is classified in the Bible in several ways. Confidence can be classified as spiritual adulthood in its three stages of spiritual self-esteem, spiritual autonomy, and spiritual maturity. Confidence can also be referred to by the technical Greek word *elpis*. It is usually translated hope, but in the English language hope implies doubt and uncertainty. However, *elpis* means confident expectation.

Therefore, hope is an expression for doctrinal orientation, an extension of faith, or confidence in future things, whether the near future or the distant future. So *elpis* in the New Testament means to have confidence in something which will occur either in the near future or in the distant future. When hope is directed towards Bible doctrine and the pre-

designed plan of God, it becomes confidence in the realm of anticipation or expectation.

Hope is defined as confidence in what is attainable by you in the pre-designed plan of God. Therefore, hope cannot be divorced from the function of post-salvation PMA of Bible doctrine and resultant confidence related to progress in the pre-designed plan of God for the Church-age. Hope even becomes motivation for momentum and advancement in God's plan, purpose, and will for your life. In EPH 2:12, the unbeliever is described 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 as follows – **“We do not grieve as others who have no hope.”** For when our loved ones die, if they are believers, we know we will see them again. This is an example of confidence in something in the future. Hope is defined in relationship to doctrine in HEB 11:1. Throughout this chapter *pistis* (faith) means “that which is believed,” in other words, Bible doctrine. “In fact, doctrine is the reality from which we receive hope, the proof of matters not yet being seen” (HEB 11:1). Doctrine is the reality, the legitimate expectation as we progress in the pre-designed plan of God.

The place of hope in the predesigned plan of God is defined in the principle of X + Y + Z.

X [(HL + AOS = P1) + D = H1] +  
Y [(J1 + J2 = P2) + D = H2] +  
Z [(EL + BT = P3) + D + US = H3] = the pre-designed plan of God.

X = The imputation of human life (HL) plus the imputation of Adam's original sin (AOS) equals the potential for salvation (P1). To that we

add the appropriate doctrine of the Gospel (D) and that equals confidence in personal salvation (H1).

Y = The judicial imputation of our sins to Christ on the Cross (J1) plus the judicial imputation of God's perfect righteousness to us at salvation (J2) equals the potential of spiritual maturity (P2) plus the appropriate doctrine (D) and that equals the confidence of blessings in time (H2).

Z = The imputation of eternal life at salvation (EL) plus the imputation of blessings in time (BT) equals the potential of blessings in eternity (P3) plus the appropriate doctrine (D) used during undeserved suffering (US) equals the assurance of rewards at the judgment seat of Christ (H3).

**ROM 12:2, "With reference to hope, be rejoicing; with reference to pressure, stand fast. Persist in prayer."** Hope is related to sharing the happiness of God, PSD #9). Pressure refers to suffering for blessing.

**ROM 15:4, "For many doctrines as have been written before [in the Old Testament canon of scripture] 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 (H 2 and H3). 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 [the faith rest drill], to the soul who seeks Him [through doctrinal orientation].”**

H1 is personal confidence of salvation, H2 is confidence of God’s blessings in time as a result of spiritual growth, and H3 is the confident expectation of receiving rewards at the Judgment seat of Christ for enduring undeserved suffering as a mature believer. Notice that, as a result of 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 PMA of Bible doctrine.

**JER 17:7, “Happiness belongs to the person who trusts in the Lord [+H related to the faith rest drill and to hope], and whose hope [confidence] is in the Lord [occupation with Christ].”**

**PSA 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 [+H] and prosperity [escrow blessings for time] in believing, that you may abound in hope [fulfillment of H2] by the power of the Holy Spirit.”**

Once H2 (blessings in time) is fulfilled, then H3 is your confidence for the eternal future.

**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 for your life.**

**ROM 5:5, “And hope does not disappoint, because the love of God [virtuelove] has been poured out through the Holy Spirit.**

**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.**”

**Chapter 7.**  
**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 termed “a personal sense of destiny.” Each 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 Jesus 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 and opportunity for all members of the Royal Family of God under the computer asset of predestination. The very fact that you have unique equal privileges with all other believers indicates that you have a personal destiny.

The baptism of the Spirit is the basis for eternal security. Eternal security also means that you have a destiny. Eternal life is for both winners and losers in the pre-designed plan of God. There is no sin you can ever commit, no way you can ever erase the forty things that God did for you at salvation. It is the ultimate in human arrogance for anyone to think he can do something to nullify 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.”**

Let’s look at several approaches to eternal security and a personal sense of destiny. The logical approach to eternal security and a personal sense of destiny is shown 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 in eternal security and a personal sense of destiny is stated in **JOH 10:23**, **"I give unto them eternal life. They shall never perish, neither shall anyone snatch them out of My hand."** Once you are in the hand of God, you are in the hand of God forever.

The positional approach to eternal security and a personal sense of destiny is found in **EPH 1:6**, **"To the praise of the glory of His grace, which He freely bestowed on us in the Beloved."** At the moment of salvation, the baptism of the Spirit enters the believer into union with Christ, and that is a permanent status... forever.

The experiential approach to eternal security and a personal sense of destiny is taught in **2TI 2:12**, **"Even though we deny Him, He cannot deny Himself."**

Therefore, there is no way we can lose our salvation.

The family of God approach to eternal security and a personal sense of destiny is found in **GAL 3:26**, **"We are the children of God through faith in Christ Jesus."** Once you are in a family, you are in that family forever. You cannot change who your parents are.

The inheritance approach to eternal security and a personal sense of destiny 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 your inheritance can be canceled. You cannot do anything to cancel it; God cannot do anything to cancel it.

The body of Christ approach to eternal security and a personal sense of destiny compares 1CO 12:21 with COL 1:18. 1CO 12:21 states, **“The head cannot say to the foot, ‘I have no need of you.’”** The foot represents a believer with a spiritual gift. 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 do not need you.”**

The Greek tense approach to eternal security and a personal sense of destiny is found in **EPH 2:8, “For by grace have you been saved through faith, and that not from yourselves.”** The Greek verb for saved is *sozo* and it means that you have been saved in the past with the result that you keep on being saved forever.

The point of all these approaches is that once you understand that you have eternal security, that there is no way you can cancel it out, and God will never renounce you once you have been born into His family. With that knowledge you should begin to realize that you have a personal destiny. When you realize the doctrine of eternal security to the point where you can apply it to the situations of life, then it fosters a personal sense of destiny.

The moment we believed in Jesus Christ, the Holy Spirit entered us into union with Jesus Christ. This union means we are a new spiritual species designed to utilize the power of God available to us and the omnipotence of all three members of the Trinity. To understand what

this means, you have to 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. Being in union with Him means we also have a destiny; this is the real meaning of pre-destination.

So, as you understand the significant results of the baptism of the Spirit, you should become aware of the fact that you personally have a destiny. It is simply a matter of learning and understanding it. 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 that mostly we manufacture for ourselves.

You have an inescapable destiny which neither you nor God can c. When you get married, you must grow up in the marriage. However, before you marry, you should be a mature individual and, at least, positive in the spiritual life. In marriage, you must grow up experientially as a spouse through the use of the PSD's.

So the believer living inside the predesigned plan of God, under the enabling power of the Holy Spirit and with 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.

Here are some other reasons why we should realize that we do indeed have a personal sense of destiny:

- Because of the indwelling of all three persons of the Trinity, I have a personal sense of destiny.
  
- Because of maximum availability of divine power to me as a new spiritual species, I have a personal sense of destiny.
  
- Because I live in a dispensation of no prophecy but historical trends, I have a personal sense of destiny no matter how bad the circumstances of life may become.
  
- As a period of disaster approaches, you need a personal sense of destiny more than ever. Remember that when there is world disaster, there is always a place for the mature believer as an invisible hero. Knowing this is part of your personal sense of destiny.

A personal sense of destiny is related to spiritual adulthood. The sooner you grow up spiritually, the better off you are. So, our spiritual growth and thus our personal sense of destiny begins with spiritual self-esteem. Here we are aware of our relationship with God.

Our growth continues with spiritual autonomy. Here we can answer the questions of life from our PMA of Bible doctrine. Our growth continues though our intake of doctrine and reaches its peak in spiritual maturity.

While every believer in Jesus Christ has a destiny under the pre-designed plan of God, not every believer is aware of his or her destiny. When believers are arrogant, whinny, complaining, and falling apart for all sorts of reasons, it is a sign that they have no personal sense of

destiny. Only consistent cognition of Bible doctrine inside your very own palace, the operational type pre-designed plan of God, provides the experience of having a personal sense of destiny.

Having a destiny alone is not a PSD. It is the experience of knowing that you have a destiny that is the PSD. Once the believer attains spiritual self-esteem, the state of cognitive self-confidence, he begins to have a personal sense of destiny: He has a personal sense of destiny whether he is in adversity or prosperity, poor or rich, married or single, in whatever circumstance in life. He has a personal sense of destiny in living and in dying.

God does not desert you when you are dying. He handles your dying as well as He handles your living. The only difference between the two is that, while living, you had the full exercise of your free will. But your dying is strictly a matter of the sovereignty of God. The only way you can use your volition while dying is to apply what doctrine you know. God chooses the time, place, and manner of your dying; you have nothing to say about it. Here we exclude suicide which makes one a loser believer.

God's choice for your dying comes from His wisdom, love, and grace; He makes the best choice for you. Therefore, you should die magnificently using all ten of the PSD's. Take whatever God gives from His grace while dying just as He provided so many wonderful things for you in grace while living. Then you can say what the Apostle Paul said in **PHI 1:21, "For me living is Christ and dying is profit."** To have the full use of the PSD's in spiritual adulthood is a profit.

Therefore, there is no excuse for turning into a whimpering loser while dying, becoming bitter, or becoming upset. You have already had your "day in court" in that you had the opportunity to choose doctrine every day of your life. You had the opportunity to learn what it takes to

enter into the magnificence of dying grace. Winners and losers are separated in death. Losers panic and fall apart. But for the winner, dying is magnificent, because he still uses the PSD's. If you can still think, you can use the PSD's. You have a personal sense of destiny while living, while dying, and in the moment of your death when you leave this earth and go into the presence of the Lord. How you handle dying is dependent upon your attitude toward Bible doctrine right now and upon whether you are using the PSD's in life.

The eternal state is divided into two parts for both believer and unbeliever. When you die, the soul and spirit leave the body and are face to face with the Lord with no distinction made between winners and losers. There may be an interim body for each believer at first. In this interim state, there is no unhappiness, no regrets, no shame, even if you are a loser believer. Later comes the Rapture and the Judgment Seat of Christ. Winner believers will receive great rewards and decorations at the Bema-seat but, both winners and loser are still saved. The unbeliever's soul leaves his body at his death and enters Torments, a compartment of hades. After the 1,000 years of the Millennium and the Gog and Magog revolt, there is the last judgment at the Great White Throne when unbelievers are judged on the basis of their good deeds and condemned to the lake of fire for eternity.

Through physical birth, God has a purpose for your life. But through regeneration, God has a destiny for your life. The principle, then, is that under the pre-designed plan of God, you have a destiny. Fulfillment of that destiny depends on your perception of the mystery doctrine of the Church-age. This includes your portfolio of invisible assets and your politeuma privileges classified as the "riches of His glory" (EPH 3:16, PHI 4:19, ROM 9:23). For the believer in Jesus Christ living on earth, his destiny is related to the pre-designed plan of God. The unbeliever has

no destiny. There is no destiny for anyone apart from the pre-designed plan of God.

So, under the pre-designed plan of God, you have a destiny. This destiny was assigned to you by God the Father in eternity past when He provided your very own portfolio of invisible assets. However, this destiny will never be realized apart from the execution of the pre-designed plan of God. You cannot fulfill the pre-designed plan of God apart from perception, metabolization, and application of Bible doctrine. Only through metabolized doctrine or epignosis in the right lobe does the believer have a personal sense of destiny, which is the experience of spiritual growth and the attainment of spiritual maturity. This demands constant exposure to Bible teaching. A personal sense of destiny comes through learning Bible doctrine.

The Church-age believer must learn the content of his portfolio. He must learn the PSD's. Only then he can apply these principles:

- If God does not promote you, you are not promoted.
- God only promotes the prepared believer.
- 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 **PSD's**.

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 pre-designed plan of God. If you depend on money, wealth, success, authority, power, or anything else for your destiny, you are a straw in the wind and you will be gone with the wind. If you are 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. Your personal sense of destiny is related to becoming an invisible hero. One of the greatest tragedies 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!



## CHAPTER 8

### **Problem-Solving Device Number Seven: 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 1JO 4:19, the corrected translation states, “We love because He first loved us.” This verse establishes the precedence that God loved us first. This precedence is important in defining the three virtue love PSD’s. Personal love is only a virtue when it is directed towards God. Personal love for God the Father is motivational virtue in the pre-designed plan of God.

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 pre-designed plan of God and provider of our portfolio of invisible assets. He is infinitely worthy of personal love. PSD 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, executing the pre-designed plan of God, 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. 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 PMA of Bible doctrine. Being in 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 hearts by means of the Holy Spirit who was given to us.”**

So the teaching ministry of God the Holy Spirit in our PMA of Bible doctrine is the means by which we come to love invisible God. The Holy Spirit is the teacher of doctrine according to JOH 14:26, 16:12-14; 1CO 2:9-16. Therefore, personal love for God can only exist through the PMA 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, then continues in cognitive independence in spiritual autonomy, and reaches its peak in cognitive invincibility in 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 pre-determined 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 PMA of Bible doctrine. 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.

Personal love for God the Father as a motivational virtue emphasizes the integrity of the object, God the Father. The pre-designed plan of God can only be executed through the inculcation of the mystery doctrine for the Church-age. Therefore, the insertion of virtue love into your life demands consistent function of post-salvation PMA 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 your 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 learning about and living in the pre-designed plan of God. Without this motivation, you cannot advance through the three categories of suffering for blessing that God has designed for you. Virtue love emphasizes God the Father as the object of personal love, for He has maximum virtue. This means that when you begin to face the four parts of providential preventative suffering (people testing, system testing, thought testing, and disaster testing) you cannot advance in these tests without personal love for God the

Father as a PSD. 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 virtue or loveliness of the object of love. Impersonal love always emphasizes the greatness and virtue of the subject, the one who loves. Personal love in the human race is always conditional; there are always strings attached to personal love of a person. But impersonal love is unconditional.

You will never be relaxed in human relationships until you acquire impersonal, unconditional love. This means you will accept and tolerate people as you find them. You will stop being critical, condescending, and legalistic about others. The only love that solves the problems of human interaction is unconditional, impersonal love whereby the object of love can be acceptable or unacceptable, attractive or unattractive, obnoxious or pleasant; it makes no difference. With impersonal love only the virtue of the one doing the loving matters. Personal love in human relationships is directed towards a few people in friendship, romance, and marriage. This personal love is not commanded by the Word of God. Impersonal love is directed towards all mankind and is commanded by scripture. Therefore, impersonal love calls for the highest of standards.

Personal love towards 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 the attractiveness of and rapport

with the object. However, impersonal love is based on the virtue of the subject. Personal love is a possessive and subjective attitude towards a few. Impersonal love is an objective and relaxed attitude towards the whole 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 expressed as jealousy, hatred, bitterness, vindictiveness, guilt, self-pity, implacability, revenge motivation, and revenge modus operandi.

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 PSD in human relationships. 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. Libido is all too often not only devoid of conscience, but also minus virtue and stability, without a sense of responsibility, it is 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. One of the signs that we are in the third or fourth cycle of discipline is the great number of broken marriages in the U.S.

Wrong priorities and wrong emphasis in life result in the believer becoming a loser. The loser manufactures his own problems, but has no problem-solving devices with which to cope with life. Almost everyone who gets divorced these days has someone else in mind who will “make them happy.” They fail to realize that just getting a divorce guarantees great unhappiness. Therefore, the selection of a second or

third mate will not solve the problem because you have no understanding of impersonal love for all mankind, the seventh problem-solving device.

### **L) Problem-Solving Device Number Eight: Impersonal Love**

Impersonal love is that problem-solving device of Christianity defined as unconditional love towards all mankind. Being impersonal, this

category of love emphasizes the virtue of the subject rather than the attractiveness of the object or rapport with the object of love. Impersonal love towards all mankind is the ultimate expression of virtue. It is also the ultimate expression 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, and objectivity, and is the basis for being receptive to Bible doctrine, which is the basis for growing in grace through post-salvation PMA of Bible doctrine. Personal love for people is optional. The Bible never commands personal love for people. But in the pre-designed plan of God for the Church-age, impersonal love is mandated by God as a part of His plan, His will, and His purpose for your 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; MAT 19:19, 22:39; MAR 12:31; ROM 13:9; GAL 5:14)**. Impersonal love is a must in your life if you are to have a life with purpose, meaning, and definition.

In JOH 15:17, our Lord said, **“I command you these things, that you might love each other.”** Jesus made this statement to the disciples, most of whom were believers, after they had been together for almost three years. They had developed personality conflicts, taken sides on various issues, 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 (the one doing the loving) rather than the attractiveness or repulsiveness of the object (the one being loved).

Impersonal love emphasizes the virtue, honor, and integrity of the subject. Impersonal love is a virtue which cannot be duplicated in any phase of personal love among human beings. The word “Impersonal” is an adjective which means without personal reference or connection, not primarily affecting or involving the emotions of a person, a professional attitude similar to that of a doctor. So, impersonal is a very important word which you should highly value. For without impersonal love, you will not succeed in 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 the virtue found in impersonal love. In fact, morality will not hold together human relationships; morality is often the cause for their breakup. Morality does not solve the problems of human relationships. Only virtue can solve the problems of human relationships. Virtue can only be produced by perception, metabolization, and application of Bible doctrine.

The noun “impersonality” 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. Impersonality 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, as a decider, 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.

(4) The only basis for true love is impersonal love and it brings with it a wonderful emotion that is always subordinate to principle.

d. Impersonal love is defined as that problem-solving device in the predesigned plan of God for the Church which produces unconditional love towards all mankind.

e. Being impersonal, this category of love places emphasis on the honor, the integrity, and the virtue (not morality) of the subject (the one doing the loving), rather than the attractiveness of the object (the one being loved).

f. 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 located in the soul of the believer's heart. He must have objectivity and grace orientation to function in impersonal, unconditional love. Impersonal love is the expression of virtue in human interaction. It is the ultimate expression of humility in spiritual self-esteem. Advancement to one of the stages of spiritual adulthood is required before this virtue usually gels in an individual believer.

g. Spiritual adulthood exists in three categories.

(1) Spiritual self-esteem, which is cognitive self-confidence, is the beginning of the most effective part of impersonal love.

(2) 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 on the one being loved.

(3) 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. For instance, people will never irritate you. Therefore, if people can irritate you under any set of circumstances, you have not yet reached spiritual maturity.

h. So while personal love in human interaction has no virtue,

impersonal love is the maximum expression of spirit-filled virtue towards other people.

i. Personal love relationships exist in the three categories of friendship, romance, and marriage. Personal love in human relationships is not a virtue in itself, but 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 for capacity. Your capacity for love increases as your impersonal love increases. Your own impersonal love has no staying power in human relationships until you reach cognitive self-confidence, a point where you no longer feel threatened by anyone.

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. Many men do this to the woman they love. The lust pattern of arrogance covets the following: wealth without honor, success without integrity, promotion without ability, approbation without achievement, love without virtue, and sex without happiness. And arrogant ministers 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 of the virtue which resides in the subject (the one doing the loving). Impersonal love is as great in your relationship to other people as occupation with Christ is in your relationship to God. With impersonal love, you 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 obtain a hearing in the Supreme Court of Heaven when wronged. Therefore, impersonal love perpetuates its own honor, its own integrity, and 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, or 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 arrogance complex of sins and the emotional complex of sins.

**Problem-Solving Device Number Nine: Sharing the Happiness of God.**

Part of the legacy of the Lord for His Royal Family is that we might have the same happiness that He had in His deity and humanity (the hypostatic union). **JOH 15:11, “I have taught you these things that My happiness [+H] might be in you, and that your happiness might be fulfilled.”** His +H comes through the perception of doctrine. The source of this +H is taught in verses such as like **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. **1JO 1:4, “And these things we write so that our state of happiness might be completed.”** There is a mandate for +H in **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: **PSA 31:7, “I will rejoice and be happy in Your grace.”** Jesus Christ always had +H.

**1TI 6:15, “He [Jesus Christ] 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 Perfector 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.”**

+H reaches its peak in occupation with Christ, **PSA 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 greatest problem-solving devices in the Christian life. The problem-solving devices are used in undeserved suffering for the attainment of spiritual maturity. Spiritual maturity is developed by 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 pre-designed plan of God.

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:

- 1) Spiritual self-esteem is cognitive self-confidence.
- 2) Spiritual autonomy is cognitive independence.
- 3) Spiritual maturity is the status of invisible hero ship and the maximum function of Occupation with Christ

Christ is at home in your hearts (thinking) through doctrine

**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].”**

## **Conclusion**

This study on the ten PSD's is an attempt to describe and classify the wonderful provisions for problem solving that God has for every Church-age believer. These problem-solving devices are derived from Bible doctrine and often function in concert with each other. To be effective in the believer's life, they must be deployed on the FLOT line of the soul by maximum residence of doctrine in a believer.

God, in His grace, has provided divine power to live the Christian life. God, in His grace, has provided an invisible portfolio of assets for each believer. God, in His grace, has provided equal opportunity and equal privilege for each believer as members of the Royal Family of God. God has provided logistical grace for winner and loser believers alike. And God, in His grace, has imputed divine righteousness to each believer so that God is able to bless each believer without compromising His divine integrity.

God, in his grace, has done all the work for salvation. Moreover, He does all the work in the spiritual life of the believer including providing the PSD's. Praise be to God! You have a double destiny. You have a destiny in time under the pre-designed plan of God. You also have a destiny in eternity by having a resurrection body. The more you learn about and understand the predesigned plan of God, the more you

will develop a personal sense of destiny. Even if you are a loser, you are in His plan forever.

So, 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 this fact and its application should foster 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 whether you are known or unknown.

So you can say: “Because of the baptism of the Spirit at salvation, I have a personal sense of destiny.”

“Because of the unique predesigned plan of God and my understanding of it, I have a personal sense of destiny.”

“Because of the equality factor in the predesigned plan of God, I have a personal sense of destiny.”

“Because I have a portfolio of invisible assets prepared for me by God the Father in eternity past, I have a personal sense of destiny.”

“Because I have two royal commissions as a royal priest and as a royal ambassador, I have a personal sense of destiny. As a royal priest, I represent myself before God; I have a personal sense of destiny. As a royal ambassador, I represent God to a lost and dying world; I have a personal sense of destiny.”

“Because of cognition of the mystery doctrine of the Church-age, I have a personal sense of destiny.”

9. However, this personal sense of destiny only becomes a reality through consistent and

persistent inculcation of Bible doctrine. That means the daily perception, metabolization, and application of Bible doctrine. Every believer has a destiny, but only cognition of doctrine helps you to understand and appreciate that destiny.

**10.** In other words, awareness of your 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.

**11.** The Church-age believer learns about his double destiny through motivation from positive volition towards doctrine. 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.

**12.** 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 life's problems. Now your problems may be personal, but soon they will be historical. The combination of the two demands that you have a personal sense of destiny.

**13.** There are three occasions where all of us must grow up:

a. When you are born, you must grow up as a human being. You learn from your

parents, school, military training, coaches, and all the authority systems in life.

You grow up by understanding the laws of divine establishment.

This means you

recognize the many categories of authority in life. You eventually grow up when

you decide to take the responsibility for all your personal decisions, both the bad ones and the good ones.

b. When you are born again as a believer, you must grow up through perception of

Bible doctrine leading to an understanding of the predesigned plan of God, the

unique characteristics of the Church-age, and the problem-solving devices.