

THIEME'S
BIBLE DOCTRINE
DICTIONARY

R. B. THIEME, JR.

R. B. THIEME, JR., BIBLE MINISTRIES
HOUSTON, TEXAS

FINANCIAL POLICY

There is no charge for any material from R. B. Thieme, Jr., Bible Ministries. Anyone who desires Bible teaching can receive our publications and audio and video recordings without obligation. God provides Bible doctrine. We wish to reflect His grace.

R. B. Thieme, Jr., Bible Ministries is a grace ministry and operates entirely on voluntary contributions. When gratitude for the Word of God motivates a believer to give, he has the privilege of contributing to the dissemination of Bible doctrine.

This book is edited from the lectures and unpublished notes of R. B. Thieme, Jr.

A *Doctrinal Bible Studies Catalogue* will be provided upon request.

R. B. Thieme, Jr., Bible Ministries
P. O. Box 460829, Houston, Texas 77056-8829
www.rbthieme.org

© 2022 by R. B. Thieme, Jr. All rights reserved.
First edition published 2022.

No part of this publication may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopy, recording, or any information storage and retrieval system, without permission in writing from the publisher.

Scripture taken from the New American Standard Bible, © 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977, 1995 by The Lockman Foundation. Used by permission.

Scripture taken from the HOLY BIBLE, NEW INTERNATIONAL VERSION®. Copyright © 1973, 1978, 1984 by International Bible Society. Used by permission of Zondervan Publishing House. All rights reserved.

Printed in the United States of America
ISBN 978-1-55764-212-7

THE WORD OF GOD is alive and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of the soul and the spirit, and of the joints and the marrow, and is a critic of thoughts and intents of the heart. (Hebrews 4:12)

All Scripture is God-breathed, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God might be mature, thoroughly furnished unto all good works. (2 Timothy 3:16-17)

Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. (2 Timothy 2:15)

Before you begin your Bible study...

If you are a believer in the Lord Jesus Christ, be sure you have named your sins privately to God the Father.

If we confess our [known] sins, He is faithful and righteous to forgive us our [known] sins and to cleanse us from all unrighteousness [unknown or forgotten sins]. (1 John 1:9)

You will then be in fellowship with God, filled with the Holy Spirit, and ready to learn Bible doctrine from the Word of God.

“God is spirit, and those who worship Him must worship in [the filling of the] spirit and [biblical] truth.” (John 4:24)

If you have never personally believed in the Lord Jesus Christ as your Savior, the issue is not naming your sins. The issue is faith alone in Christ alone.

“He who believes in the Son has eternal life; but he who does not obey [the command to believe in] the Son shall not see life, but the wrath of God abides on him.” (John 3:36)

Introduction

Words are the tools of thought. Whether learning music or medicine, cooking or chemistry, architecture or art, you will find a specialized vocabulary for every field. Biblical theology and the spiritual life are no exceptions.

God set the precedent for coining words in Genesis 1:5: “God called the light day, and the darkness He called night.” As revelation of God progressed, the Holy Spirit introduced new terminology in the Scriptures. Often, common everyday words were invested with the weight of eternity as they defined the grace and majesty of salvation. At other times, the writers of the Old and New Testaments, under the inspiration of the Holy Spirit, created new terms to convey the wisdom of God. The development of theological terminology continued in the centuries after Christ: Common Greek words like *hupostasis* acquired doctrinal significance. New words like Trinity, Millennium, Rapture were formed to communicate scriptural concepts. Theologians from Anselm to John Calvin to L. S. Chafer modified, enhanced, and originated words and phrases that entered the mainstream of Christian discourse. With the same dedication to truth, pastor-teacher Robert B. Thieme, Jr., developed a system of vocabulary, categories, and illustrations to clarify God’s Word for his congregation.

Thieme served the Lord as pastor of Berachah Church for fifty-three years. To study and teach the Word of God, day in and day out, was his unwavering objective, and his dynamic and biblically sound messages reached positive believers around the globe. What began in the mid-twentieth century as a small, reel-to-reel tape ministry for locals grew to become R. B. Thieme, Jr., Bible Ministries, a grace organization dedicated to distributing his books and sermons to individuals in every corner of the world. Thieme’s love for the Lord and his passion to communicate Bible doctrine will never be forgotten. Shortly before retiring from the pulpit, he penned the following message in salute to his faithful congregation:

I leave you a legacy of Bible doctrine in tapes and in books as the full expression of my love for you. Bible doctrine made real through the mentorship of the Holy Spirit is far greater than the accumulation of my human achievements. Only doctrine in the soul and God’s grace in my life is what counts.

Bible doctrine is the absolute truth from God that reveals His character, His standards, and His infinitely superior wisdom. For Christians to know God and fulfill His purpose, these eternal principles must become spiritual thinking in the soul. This explains why, over the years, Pastor Thieme concentrated on teaching (and *reteaching*) the fundamentals of doctrine using relatable terms and organized categories. While many of his terms do not appear as such in the Bible, they all have biblical significance. For instance, the word “rebound,” which draws on the idea of “bouncing back,” describes the believer’s recovery

from sin taught in 1 John 1:9, and “grace pipeline” visually depicts the way God supplies all of our needs, as promised in Philippians 4:19. Added to this word treasury are Thieme’s practical explanations of standard theological terms—like reconciliation, impeccability, Trinity—so that through rich vocabulary the believer can comprehend the details of God’s plan. Explanations of Greek and Hebrew words, as well as biblical metaphors, also bring the Scriptures to life.

Thieme’s Bible Doctrine Dictionary delineates over eight hundred terms and related doctrines that teach the Godhead, angelic and human history, salvation, and the Christian way of life. Entries have been formed from personal notes, transcripts, and recordings of over eleven thousand hours of Thieme’s teaching from the pulpit. Following the Thieme maxim, *Repetition! Repetition! Repetition!*, doctrinal concepts are variously restated, reemphasized, and reexplained, while duplications are minimized by a system of cross-references. Such references also coordinate the doctrines and emphasize the cohesiveness of God’s Word. Most importantly, *Thieme’s Bible Doctrine Dictionary* serves as a valuable companion to his extensive teaching ministry. Entries therefore include references to relevant lessons and publications, all available free of charge from R. B. Thieme, Jr., Bible Ministries.

I have given you vocabulary because one word will sometimes cover a tremendous system of doctrine by which you are going to spend eternity in the presence of God. “Hypostatic union,” for example—that is vocabulary! That is Jesus Christ as the God-man, becoming true humanity so that He could go to the cross and be judged for our sins. As you build vocabulary upon vocabulary, you develop categories of doctrine and begin to think with divine viewpoint. The byproducts are inner peace, inner happiness, inner power and blessing.

—R. B. Thieme, Jr.

Using the Dictionary

Thieme's Bible Doctrine Dictionary provides a ready reference guide for the study of God's Word. Definitions encapsulate Pastor Thieme's teaching on each subject, allowing the reader to comprehend the essence of the term. Since the entries are not intended to be exhaustive, recommendations for further studies are shown throughout the book. Readers are encouraged to consult these additional materials for greater context and understanding.

Word etymologies and original Greek or Hebrew words are given in brackets next to the term when pertinent. Cross-references to other dictionary terms are printed in small capitals within or at the end of an entry. Scripture, unless otherwise noted, is quoted from the New American Standard Bible 1995 (NASB). For simplicity, the text uses generic masculine pronouns (he, him, his) in statements that apply equally to male and female.

Reference paragraphs, which follow most entries, are explained in the example below:

See also GRACE; IMPUTATIONS; INTEGRITY OF GOD.
For further reference, *Christian Integrity*.
Lessons 631:199–201; 412:1238.

Additional dictionary entries that expand upon and clarify the subject.

Titles of Thieme publications with teaching on the subject. Publications are available from R. B. Thieme, Jr., Bible Ministries. See book list on page x.

Series number: lesson number(s)

Indicates specific lessons taught on the subject. Lesson recordings are available from R. B. Thieme, Jr., Bible Ministries.

In this example, lessons 199 through 201 of the David series and lesson 1238 of the Ephesians series are referenced. Series titles and their series numbers are listed on page *xiii*.

Thieme Books Referenced in Dictionary

For the full list of available publications, visit www.rbthieme.org

The Angelic Conflict details the ongoing invisible warfare between God and Satan, including why it began and when it will end. 163 pages, English/Spanish, print/audio/eBook.

Anti-Semitism is the historical, biblical perspective on the Satan-inspired antagonism toward God's elect people, the Jews. 140 pages, English, print/audio.

Apostasy in the Land: An Essay on Historical Trends. English, print leaflet.

Armageddon presents history's final campaign of war, when Jesus Christ defeats Israel's enemies and deposes Satan as ruler of this world. 40 pages, English, print/audio.

The Barrier describes the insurmountable separation between God and man, removed by Christ's saving work on the cross. 45 pages, English/Spanish, print/audio/eBook.

The Blood of Christ clarifies the true meaning of this familiar phrase and delineates the doctrine of Christ's substitutionary work on the cross. 37 pages, English/Spanish, print/audio.

Canonicity describes the divine origin of the Bible and how God's Word has been preserved throughout the centuries. 66 pages, English, print.

Christian, at Ease! commands the believer to claim the promises of God, mix them with faith, and enter into God's rest. 24-page booklet, English/Spanish, print/audio.

Christian Integrity details the inner strength and virtue derived from living by the Word of God, the same soul integrity that sustained Jesus Christ on earth. 222 pages, English/Spanish, print.

Christian Suffering assures believers that every distress in life has a reason and solution related to the plan of God. 208 pages, English/Spanish, print/audio.

Creation, Chaos, & Restoration presents the divine account of the origin and order of the universe and life within it. 47 pages, English, print/audio.

Daniel Chapters One through Six tells of the faithfulness and dependence on the Lord that made an ordinary man an extraordinary influence on history. 216 pages, English, print/audio.

Divine Guidance resolves the dilemma of how we determine God's will for our lives—how we think, what we do, and where we live according to His desires. 28 pages, English/Spanish, print/audio/eBook.

The Divine Outline of History: Dispensations and the Church reveals the unfolding of God's plan across time, emphasizing the current age and its uniqueness among the other periods of human history. 142 pages, English/Spanish, print/audio.

Dying Grace presents the glorious experience designed by God for the believer's final walk on earth. 44 pages, English, print/audio.

The Faith-Rest Life promises moment-by-moment peace—despite pressure and adversity—to the believer who continually trusts in God. 61 pages, English/Spanish, print/audio/eBook.

Follow the Colors beckons the believer to press forward to the objective of spiritual maturity. 83 pages, English, print.

Freedom through Military Victory focuses attention on the means of national liberty and protection and gives the biblical perspective on war. 101 pages, English, print/audio.

Giving: Gimmick or Grace? clarifies the correct motivation when offering money or service in God's name. 40 pages, English, print/audio.

God the Holy Spirit vs. The Sin Nature brings to light the ceaseless conflict inside every believer. 38 pages, English/Spanish, print/audio/eBook.

God's Perfect Gift presents the Gospel of Jesus Christ in the Christmastime context. 23-page booklet, English/Spanish, print.

Heathenism clearly identifies the unsaved and answers questions about those who have not heard the Gospel. 30 pages, English/Spanish, print/audio.

In Harm's Way is an edited Bible class transcript dedicated to men and women on active military duty. 26-page booklet, English, print/audio.

The Integrity of God delineates how God's perfect character operates in behalf of each Christian, from salvation to the spiritual life to rewards in heaven. 327 pages, English/Spanish, print.

In Whom Do You Trust? addresses the only hope for reaching and maintaining a virtuous human existence: faith and trust in the Lord Jesus Christ. 14 pages, English, print.

Isolation of Sin teaches the technique for breaking the chain of carnality and moving forward in the spiritual life. 31 pages, English/Spanish, print/audio/eBook.

King of Kings and Lord of Lords is a tribute to the impeccable God-man Jesus Christ, who despite agonizing injustice and torture remained true to His purpose of sacrificing Himself for sinful humanity. 95 pages, English/Spanish, print/audio.

Levitical Offerings describes the rituals assigned to Old Testament Israel and draws doctrinal analogies for Church Age application. 104 pages, English, print.

A Matter of Life & Death presents the message of salvation for the unbeliever. 17-page booklet, English/Spanish, print/audio/eBook.

Mental Attitude Dynamics emphasizes the fact that we are what we think, and that God mandates believers in Jesus Christ to think with a perspective of life based on His Word. 59 pages, English/Spanish, print/audio/eBook.

The Origin of Human Life uses pertinent yet easily misunderstood Bible verses to resolve controversies over when human life begins. 48 pages, English, print.

The Plan of God reveals the three stages of God's plan for Christians: salvation, life on earth, and eternity. 33 pages, English/Spanish, print/audio/eBook.

Prayer is a study of God's provision for believers to communicate with Him, defining protocol for approaching the throne of grace and principles for understanding God's response. 36 pages, English/Spanish, print/audio/eBook.

The Prodigal Son uses the famous biblical parable to teach the doctrines of sin, the sin nature, and divine forgiveness. 48 pages, English/Spanish, print/audio/eBook.

Psalm Twenty-Three delves into David's famous song of hope to demonstrate how a mature believer endures suffering and triumphs over his enemies. 20-page booklet, English, print.

The Pursuit of Happiness confirms that only by having the Word of God in the soul can the believer attain true contentment. 55 pages, English/Spanish, print/audio.

Rebound & Keep Moving! proclaims the key to the Christian way of life: utilizing God's resources to overcome the power of the sin nature and to advance in His plan. 45 pages, English/Spanish, print/audio/eBook.

Rebound Revisited uses an event in the life of Paul to further explore God's directive for addressing postsalvation sins and regaining momentum in the spiritual life. 39 pages, English, print/audio.

Reversionism clarifies why believers can act like unbelievers, how the eternally saved can revert to spiritual decadence, and how God in grace provides the way of escape. 162 pages, English/Spanish, print/audio.

Satan and Demonism reveals the covert operation of fallen angels aimed at humanity and answers questions of who can be enticed, influenced, or even possessed. 85 pages, English, print/audio.

Slave Market of Sin explains the inescapable bondage into which we all are born and reveals God's gracious plan for purchasing our freedom. 43 pages, English/Spanish, print/audio/eBook.

Tongues presents the biblical perspective on the spectacular gift designed for first-century evangelism and clarifies confusion surrounding present-day erroneous practices. 87 pages, English, print/audio.

The Trinity confirms the uniqueness of Christianity among all other religions—one God in three coequal divine persons, a critical doctrine that illuminates the believer's destiny in time and eternity. 39 pages, English/Spanish, print/audio/eBook.

The Unfailing Love of God reveals the supreme concept behind God's plan for humanity, the divine attribute that provides salvation, motivates spiritual growth, and secures the believer's eternal future with Him. 115 pages, English/Spanish, print/audio.

Victorious Proclamation focuses on the announcement of triumph made by the resurrected Christ to imprisoned fallen angels, confirming His eternal victory over their evil master. 36 pages, English, print/audio.

Witnessing guides the believer through his most critical role on earth—to represent by word and action the person of Jesus Christ. 49 pages, English/Spanish, print/audio/eBook.

Thieme Lessons Referenced in Dictionary

For the full catalogue of lessons, visit www.rbthieme.org

Series	Title	Series	Title
101	Basics (1961)	536	Isaiah (1962)
102	Basics (1969)	540	Jeremiah (1970)
201	Dispensations (1963)	554	Joshua (1962)
212	Ephesians (1972)	584	Proverbs (1966)
215	Christology (1960)	585	Proverbs 1 (1966)
361	James 4 (1989)	586	Psalms (1966)
366	Psalms 37 (1980)	594	Song of Solomon (1970)
373	Sands of Time: Ecclesiastes 3, 12 (1973)	596	Zechariah (1967)
376	Spiritual Dynamics (1992)	600	Abraham (1976)
402	Acts (1965)	601	Adam's Rib (1972)
405	Colossians (1972)	608	Anti-Semitism (1989)
408	1 Corinthians (1964)	624	Civilizations: Genesis 9—10 (1971)
410	2 Corinthians (1968)	631	David (1972)
412	Ephesians (1985)	637	Elijah & Pivot Politics (1979)
416	Galatians (1961)	640	Evil (1975)
419	Hebrews (1972)	643	Faith-Rest for the Crisis (1979)
422	James (1971)	658	Giving (1971)
424	John (1967)	665	Great Chapters (1977)
429	1 John (1981)	689	Moses (1963)
431	2 John (1980)	696	Marriage (1964)
438	Matthew (1965)	728	Protocol Plan of God (1984)
443	1 Peter (1970)	744	Right Man/Right Woman (1970)
445	2 Peter (1972)	748	Satan & the Angelic Conflict (1967)
454	Philippians (1976)	776	Teens (1965)
457	Revelation (1981)	795	Woman (1976)
458	Romans (1977)	809	Assyrian Crisis (1976)
461	1 Thessalonians (1961)	835	Higher Purpose of Freedom (1995)
467	1 Timothy (1975)	840	Israel in Conflict (1991)
469	2 Timothy (1975)	845	Adversity vs. Stress (1991)
508	Daniel (1970)	870	Prophecy—Middle East (1991)
526	Genesis 1:1—2:6 (1972)	877	Strong Delusion (1979)
527	Genesis 2:7—6:22 (1975)		

Illustrations, Timelines, & Tables

	Page
Figure 1	Tribulational Antichrists 8
Figure 2	Phases of the Appeal Trial of Satan 12
Figure 3	Ark of the Covenant 13
Figure 4	Armor of God 15
Figure 5	The Insurmountable Barrier 22
Figure 6	Church Age/Dispensation of the Church 38
Figure 7	Crucifixion Prophecy 49
Figure 8	Dispensations of Human History 64
Figure 9	Age of Gentiles 65
Figure 10	Age of Hypostatic Union 66
Figure 11	Age of Israel 67
Figure 12	Gates of the Divine Dynasphere 70
Figure 13	Edification Complex of the Soul 80
Figure 14	Essence of God 87
Figure 15	Grace Pipeline 116
Figure 16	Gratitude Gauge 117
Figure 17	Categories of Hope 127
Figure 18	Impersonal vs. Personal Love 136
Figure 19	Chronology of End Times 172
Figure 20	Operation Z for Learning God’s Word 186
Figure 21	Operation Z at Gospel Hearing 187
Figure 22	Personal vs. Impersonal Love 194
Figure 23	Problem-Solving Devices 205
Figure 24	Road to Ruin 226
Figure 25	Simultaneous Advance in the Believer’s Soul 241
Figure 26	Sin Nature 242
Figure 27	Essence of the Human Soul 244
Figure 28	Imputation of Soul Life 245
Figure 29	Stages of Spiritual Adulthood 247
Figure 30	Stream of Consciousness 256
Figure 31	Stages of Suffering for Blessing 259
Figure 32	Top and Bottom Circles 268
Figure 33	Tribulation 272
Figure 34	Trinity 274
Figure 35	XYZ Equation of Hope 297

Abbreviations

General

ca.	<i>circa</i> , about, approximately
cf.	<i>confer</i> , compare
e.g.	<i>exempli gratia</i> , for example
Fr.	French
Gk.	Greek
Heb.	Hebrew
ibid.	<i>ibidem</i> , in the same place (as in previous note)
i.e.	<i>id est</i> , that is
KJV	King James Version
Lat.	Latin
lit.	literal; literally
LXX	Septuagint
n.	noun
NASB	New American Standard Bible (1995 ed.)
NIV	New International Version (1984 ed.)
NT	New Testament
OT	Old Testament
pl.	plural
s.v.	<i>sub verba</i> , under the word
trans.	translated by; translation
v.	verb

Bible Books, Old Testament

Gen.	Genesis
Ex.	Exodus
Lev.	Leviticus
Num.	Numbers
Deut.	Deuteronomy
Joshua	Joshua
Judg.	Judges
Ruth	Ruth
1 Sam.	1 Samuel
2 Sam.	2 Samuel
1 Kings	1 Kings
2 Kings	2 Kings
1 Chron.	1 Chronicles
2 Chron.	2 Chronicles
Ezra	Ezra
Neh.	Nehemiah
Esther	Esther
Job	Job
Ps.	Psalms
Prov.	Proverbs
Eccl.	Ecclesiastes
Song of Sol.	Song of Solomon

Isa.	Isaiah
Jer.	Jeremiah
Lam.	Lamentations
Ezek.	Ezekiel
Dan.	Daniel
Hosea	Hosea
Joel	Joel
Amos	Amos
Obad.	Obadiah
Jonah	Jonah
Micah	Micah
Nah.	Nahum
Hab.	Habakkuk
Zeph.	Zephaniah
Hag.	Haggai
Zech.	Zechariah
Mal.	Malachi

Bible Books, New Testament

Matt.	Matthew
Mark	Mark
Luke	Luke
John	John
Acts	Acts
Rom.	Romans
1 Cor.	1 Corinthians
2 Cor.	2 Corinthians
Gal.	Galatians
Eph.	Ephesians
Phil.	Philippians
Col.	Colossians
1 Thess.	1 Thessalonians
2 Thess.	2 Thessalonians
1 Tim.	1 Timothy
2 Tim.	2 Timothy
Titus	Titus
Philem.	Philemon
Heb.	Hebrews
James	James
1 Pet.	1 Peter
2 Pet.	2 Peter
1 John	1 John
2 John	2 John
3 John	3 John
Jude	Jude
Rev.	Revelation

Aa

Abaddon [Heb. *abaddon*, destruction] Satan's second in command of the demon legions. This demon ruler, presently incarcerated with other fallen angels in the Abyss, will be released to lead the first demon assault wave of the Tribulation (Rev. 9:1–12). Also called “angel of the abyss” and in the Greek “Apollyon” (verse 11).

See also TRIBULATION.

abide [Gk. *meno*, to reside, stay, remain] A term used figuratively to mandate and describe the Church Age believer's fellowship with God and persistence in the spiritual life.

In John 15:4–8, “abide in Me” is not a command for salvation but rather a command to reside in the same system of divine power that sustained the humanity of Jesus Christ. This is a mandate for believers to remain filled with the Spirit and subordinated to the Father's plan and resources. Jesus' additional instruction, “I [abide] in you,” reiterated as “My words abide in you,” emphasizes that His very thinking must reside in the believer's soul. Jesus stresses that the believer must persistently learn and apply God's Word under the ministry of the Holy Spirit, so that the thoughts of Christ become the believer's viewpoint toward everything in life. By obeying the commands to “abide,” the believer can then produce the fruits of divine good and “walk in the same manner as He walked” (1 John 2:6; cf. Col. 1:10).

See also WALKING, DOCTRINE OF.

For further reference, *Christian Integrity; Rebound & Keep Moving!*

Lessons 361:37–39; 412:333–34.

abomination of desolation The statue of the beast, the Gentile dictator of the Revived Roman Empire, placed in the Jerusalem Temple at the midpoint of the Tribulation (Dan. 12:11).

As prophesied for Israel in the Tribulation, the

Temple will be rebuilt and ancient rituals reinstated (Rev. 11:1–2). But after an evil alliance is formed between the Jewish dictator (the false prophet) and the Roman dictator (the beast), the Temple sacrifices will be banned, a statue of the beast placed in the Holy of Holies, and worship of the image forced upon the residents of the Jewish state (Rev. 13:14–15; cf. Dan. 9:27; 2 Thess. 2:4). Worshiping the idol will represent conversion to the beast's satanic religion, designed to captivate and control the Jews and ultimately the world (Rev. 13:3b–6). The “abomination of desolation,” the detestable idol in the Temple, will fulfill the prophetic warning for tribulation believers in Judea to take refuge from impending cataclysmic judgments (Matt. 24:15–22; Mark 13:14).

ABOMINATION FORESHADOWED

The tribulation sacrilege was foreshadowed in 167 B.C. when Antiochus Epiphanes, Seleucid ruler over Palestine, placed a statue of the pagan god Zeus in the Temple and replaced the Levitical sacrifices with the slaughter of pigs (Dan. 8:9–14; 11:31).

See also BEAST; ECUMENICAL RELIGION; FALSE PROPHET; TRIBULATION.

For further reference, *Anti-Semitism; Armageddon*.
Lessons 438:65; 457:354, 500–501, 580.

Abrahamic Covenant

See COVENANTS TO ISRAEL.

Abyss

See HADES.

activism

See CHRISTIAN ACTIVISM.

Adam's original sin The initial act of willful, cognitive disobedience to God committed by the

first man, Adam, when he violated God's mandate to not eat from the tree of the knowledge of good and evil in the Garden of Eden (Gen. 2:17; 3:6).

The initial human sin resulted in Adam's immediate spiritual death, the formation of the sin nature, and loss of his relationship with God (Gen. 3:7; Rom. 6:23). Since Adam is the physical and representative head of the human race, his corrupt sin nature is genetically passed on through procreation to all his descendants (Rom. 5:12). At each person's physical birth, God imputes Adam's original sin to the sin nature, resulting in the condemnation of spiritual death (Rom. 5:19; 1 Cor. 15:21-22). The only exception is the humanity of Jesus Christ, who was conceived by means of the Holy Spirit, born without the sin nature, and thus did not receive the imputation of Adam's original sin.

Adam's spiritual death at the moment of his original sin is often referred to in theology as "Adam's fall." Since the entire human race fell when Adam fell, the term "fall of man" is also commonly used.

See also DEATH (spiritual); IMPUTATIONS; SEMINALLY IN ADAM; SIN NATURE.

For further reference, *The Barrier; The Integrity of God; The Origin of Human Life*.
Lessons 665:28-38, 41-42.

adjustment to the justice of God Man's conformity to the righteous demands of God's holiness (Deut. 32:4b; Rom. 2:11). Adjustment to the justice of God means God is free to provide blessing without compromise to His perfection. Maladjustment, or failure to adjust, means God must judge, punish, discipline.

In all divine action related to fallen mankind, God's justice works in coordination with His righteousness: what righteousness approves, justice blesses, and what righteousness condemns, justice judges (Ps. 9:8). If we as imperfect creatures are to be blessed by God, His justice is the attribute to which we must adjust. Our adjustment cannot be made on the basis of our own merit or works, but God makes it possible for us to adjust on the basis of *His* merit. Mankind can adjust to the justice of God as follows:

(1) *Salvation adjustment.* The unbeliever's personal, nonmeritorious faith alone in Christ alone. The work of Christ on the cross satisfied the

demands of the Father's righteousness; therefore, when any person believes in Christ as Savior, God graciously imputes His own righteousness to that person (Rom. 5:9). The believer is instantly made acceptable to God's perfect standard, and the justice of God is free to bless him with eternal salvation. As for those who reject salvation adjustment, the justice of God can only condemn them for eternity in the lake of fire (John 3:18, 36; Rev. 20:12-15). See also SALVATION.

(2) *Rebound adjustment.* The believer's acknowledgment of personal sins privately to God the Father. Rebound is the grace procedure to recover from carnality and resume the spiritual life (1 John 1:9). Because of Christ's finished work on the cross, the believer who utilizes rebound (acknowledges what has already been judged) is restored to fellowship with God and divine discipline is avoided. See also REBOUND.

(3) *Maturity adjustment.* The believer's spiritual growth and advance to maturity. Maturity adjustment is a gradual process, requiring consistent utilization of the filling of the Spirit, daily intake of God's Word, and an ever-increasing application of doctrine to life. Through this process the believer gains capacity of soul, which frees the justice of God to bless him with temporal and eternal blessings (Prov. 10:6; 2 Tim. 4:7-8). For the believer who rejects doctrinal teaching, divine justice must administer divine discipline. See also CAPACITY, SPIRITUAL.

The precedence of divine justice. In the pristine environment of Eden, God was free to bless Adam and the woman strictly from His personal love. They were the perfect work of perfect God, and nothing in them presented a challenge to His righteous standards. After the Fall, however, the new, sinful condition of the human race meant that God's justice had to take precedence. Divine justice, supported by divine righteousness, stands guard over all the other attributes of God, ensuring that God's every action toward mankind remains fair, consistent, and incorruptible. The precedence of justice was proven at the cross: in order to demonstrate His love toward fallen creatures without compromising His character, the Father had to execute judgment on His perfect Son (John 3:16). Only on the basis of the substitutionary sacrifice of Christ can we adjust

to the justice of God, meet God on His terms, and receive His blessings.

See also ESSENCE OF GOD (righteousness, justice, love). For further reference, *The Integrity of God; Reversionism*. Lessons 458:1, 19–20, 128–29.

Adonai Hebrew word meaning “Lord.” Traditionally, the Jews considered the proper name for God, the Tetragrammaton *YHWH* (*Yahweh* or *Jehovah*), too sacred to pronounce and would substitute the word *Adonai* when reciting the Old Testament text.

See also TETRAGRAMMATON.

adoption [Gk. *huiiothesia*, from *huios*, adult son + *tithemi*, to place] The legal acceptance and appointment by God the Father of all Church Age believers into His family. Regardless of any natural human factor, all Christians are “sons of God” and “fellow heirs with Christ” (Rom. 8:14–17, 21, 23).

God’s bestowal of sonship and heirship upon believers is a grace gift at the moment of salvation (John 1:12–13; Gal. 4:5–7; Eph. 1:5). Through union with Christ, every Church Age believer, male or female, is adopted into God’s royal family and granted joint heirship with God the Son, who is the “heir of all things” (Heb. 1:2). Even though the new believer is a spiritual infant, adoption recognizes his position not as *nepios*, a young child, but as *huios*, an adult son (Gal. 4:1–7). This royal son of God receives the full privileges and responsibilities of spiritual aristocracy, along with an eternal inheritance (Rom. 8:23; Eph. 1:14; Col. 3:24; Rev. 21:7).

See also CHURCH; POSITION IN CHRIST; PROTOCOL PLAN OF GOD; ROYAL FAMILY OF GOD.

For further reference, *Christian Suffering; The Divine Outline of History; The Integrity of God*. Lessons 416:11; 458:306; 412:90, 281, 311.

adulterous marriage

See MARRIAGE (divorce and remarriage).

advent

See FIRST ADVENT; SECOND ADVENT.

adversity vs. stress Describes the two alternatives when circumstances threaten to affect the believer’s thinking.

Adversity refers to the outside pressures of life—including unpleasant circumstances, physical and mental suffering, national and personal disasters, and injustice or persecution (Job 14:1; 1 Cor. 4:11–13). *Stress* develops from sinful reaction to these adverse conditions. When believers react to the strain of adversity with fear, panic, guilt, anger, hatred, worry, bitterness, or any other sin, they allow the external pressures to penetrate the soul and create internal stress. And once adversity invades the soul, the sin nature dominates and stress is intensified.

Adversity is inevitable, but stress is optional. If a believer’s thinking is steeped in divine viewpoint, he will not surrender to fear, worry, or bitterness when confronted with difficulties (John 16:33; 2 Cor. 4:8–9). He will use the ten problem-solving devices, formed from consistent intake of Bible doctrine, as his spiritual line of defense. These doctrinal resources (e.g., rebound, faith-rest, impersonal love) guard the soul against the external pressures of life, preventing adversity from being converted to stress.

See also FLOT LINE; PROBLEM-SOLVING DEVICES; SUFFERING.

For further reference, *Christian Suffering; Freedom through Military Victory*.

Lessons 845:1–69; 376:13.

a fortiori [Lat., from a stronger reason, with stronger reason] A logical argument that reasons from an accepted greater truth to conclude the veracity of a lesser truth.

The logic of *a fortiori* states that if God can do something that is extremely difficult, He certainly can do something that requires less degree of effort. For example, since God has solved mankind’s greatest problem, condemnation and spiritual death, through the divine provision of salvation, it follows *a fortiori* that He can solve any problem in the believer’s life (Matt. 6:28–30; Rom. 8:32). If God has already done the greater, it follows *a fortiori* that He can do the lesser.

For further reference, *The Integrity of God*.

Lessons 458:177, 330; 637:60–62; 412:398.

agape / agapao

See LOVE.

agathos The Greek noun translated “good” in Scripture, used specifically to denote good of intrinsic value. See GOOD OF INTRINSIC VALUE.

age of accountability The point in life when an individual is capable of recognizing the existence of a Supreme Being, capable of understanding the Gospel, and responsible for his own decision toward a relationship with God. This is also called the point of God-consciousness.

Scripture is clear that God makes His existence evident within the world (Rom. 1:19–20). Accountability is reached when, through simple thought and reasoning, a person can consider that existence and draw conclusions. The specific age at which this occurs varies among individuals and depends on several factors, including geographical location, social conditions, education, and individual mental capacity. Generally, the point of accountability falls sometime after the age of four.

Individuals who die before reaching accountability, including infants and the severely mentally handicapped, are taken directly into the presence of the Lord (2 Sam. 12:22–23). In grace, God automatically saves anyone who lacks the mental ability to reach God-consciousness and make a responsible decision about Christ.

See also GOD-CONSCIOUSNESS.

Age of the Church

See CHURCH AGE.

the Gentiles

See DISPENSATION OF THE GENTILES.

the Hypostatic Union

See DISPENSATION OF THE HYPOSTATIC UNION.

Israel

See DISPENSATION OF ISRAEL.

the Jewish Patriarchs

See DISPENSATION OF THE GENTILES.

Negative Volition

See DISPENSATION OF THE GENTILES.

Positive Volition

See DISPENSATION OF THE GENTILES.

aggressive and responding love The two categories of the believer’s expression of personal love for God. *Aggressive love* is characterized by enduring loyalty and devotion to God, manifested as a persistent, vigorous pursuit of Bible doctrine and the total commitment to accomplish God’s will. Such intensive love makes His Word first on the believer’s scale of values. *Responding love* is characterized by respect for God: the believer’s response to the grace of God in worship; his deference, or submission, to the mandates of God; and his honor toward God’s absolute authority (1 Pet. 1:8).

See also PERSONAL LOVE FOR GOD THE FATHER.
For further reference, *The Unfailing Love of God*.

Alpha and Omega A title for Jesus Christ that emphasizes the scope of His person, work, and place in human history (Rev. 1:8).

Alpha and omega, the first and last letters of the Greek alphabet, proclaim Jesus Christ to be “the beginning and the end” (Rev. 21:6a; 22:13). As Alpha, He is the eternal, preexistent God and creator of the world. As Omega, He is the impeccable God-man, the unique person of the universe who provided salvation and will return to rule the final earthly kingdom.

See also JESUS CHRIST CONTROLS HISTORY; TRINITY.

ambassador for Christ God’s commission of every Church Age believer to represent Jesus Christ before angels and the human race (1 Cor. 4:9; Eph. 3:8–10). The commission is granted at the moment of salvation but becomes ever more functional with spiritual growth.

The ambassador for Christ is a citizen of heaven appointed to serve in the devil’s world. He is charged with presenting the message of salvation and demonstrating the virtues of Christ to that fallen world (Acts 1:8; Rom. 1:14–16; 2 Cor. 5:18–20; Eph. 2:19). Each spiritual ambassador fulfills his responsibility by witnessing (Rom. 1:14–16), performing Christian service (Eph. 2:10), functioning under his individual spiritual gift (Rom. 12:6–8; Eph. 4:8, 11b), and applying virtue love in whatever walk of life he finds himself (Rom. 12:6–13). He is supported by logistical grace from the hand of God, relies on the completed canon of Scripture as his written instructions

(Heb. 4:12), leaves retaliation and judgment in the Lord's hands (Rom. 12:19; Heb. 10:30), and anticipates his recall to heaven at the Rapture (1 Thess. 4:13–17).

Spiritual ambassadorship, the *visible* aspect of the Christian life, must first be motivated by the believer's *invisible*, private relationship with God. Successful spiritual ambassadorship is inevitably related to confidence in Bible doctrine (Eph. 6:20). The more doctrine the believer knows, the more steadfastly he can fulfill his role as emissary of the King of kings and declare God's plan in both word and deed.

See also CHRISTIAN SERVICE; DIVINE GOOD; ROYAL FAMILY HONOR CODE.
For further reference, *Christian Integrity; The Integrity of God; Witnessing*.
Lessons 458:361–62; 429:203; 412:104–5.

angelic conflict The invisible spiritual warfare between the cosmic forces of Satan and the heavenly forces of God.

The conflict began in eternity past when the preeminent angel Lucifer—to be renamed Satan—acted independently of God (Isa. 14:13–14), recruited one-third of the angels, and ignited this prehistoric revolt in heaven. God judged Satan and the fallen angels for their rebellion against Him and condemned them to the lake of fire for all eternity (Matt. 25:41). Since Satan is still “roaming about on the earth” (Job 1:7; 2:2), it can be accurately inferred that he challenged the judgment, likely insisting that a fair and loving God could not eternally condemn His own creatures. God responded by postponing the punishment and creating the human race—creatures inferior to the angels yet with the same freewill capacity to honor or reject God.

The prehistoric conflict was extended into the human realm, so that man's freewill decisions could demonstrate God's perfect justice, righteousness, and love and prove that Satan and his demons are responsible for their condemnation. On planet Earth, human volition is the focal point of the spiritual firestorm in which Satan now seeks to outmaneuver God. Disguised as “an angel of light” (2 Cor. 11:14), the devil uses every ruse at his command to obscure the Gospel for unbelievers and to distract and disgrace those who are saved by faith in Christ (2 Cor. 4:3–4;

1 Pet. 5:8). His intense though futile struggle will conclude after the Millennium, when he is finally cast into the lake of fire (Rev. 20:10).

See also APPEAL TRIAL OF SATAN; COSMIC SYSTEM; SATAN.

For further reference, *The Angelic Conflict; Christian Suffering; Satan and Demonism*.
Lessons 748:1–18; 412:1272–80.

angel of Jehovah/Yahweh

See ANGEL OF THE LORD.

angel of the Lord A messenger sent by God to provide revelation, guidance, protection, and deliverance, or to act as an agent handing down destruction and judgment. “Angel of the Lord” has two distinct identities in Scripture:

(1) In Old Testament usage, the phrase “the angel of the LORD [*Yahweh*]” identifies a theophany of the preincarnate Second Person of the Trinity, Jesus Christ (Gen. 16:7–13; Ex. 3:1–2; Judg. 6:12–21; 13:3–23; 2 Kings 1:3; Ps. 34:7; 35:5–8; Isa. 37:36; Zech. 12:8). Once Christ arrived in the flesh, He would no longer appear as a visible angel. Synonyms: angel of *Jehovah*; angel of *Yahweh*.

(2) In New Testament usage, the phrase “an angel of the Lord [*kurios*]” refers to a high-ranking, angelic messenger from God (Matt. 1:20–24; 2:13; Luke 2:8–12; Acts 5:19; 12:6–10, 23), sometimes identified as the angel Gabriel.

See also THEOPHANY; *YAHWEH*.

For further reference, *God the Holy Spirit vs. The Sin Nature*.

angels [Heb. *malak*, messenger; Gk. *angelos*, messenger, communicator] Rational, powerful, immaterial beings created by God in eternity past, before the universe existed. The Bible describes their number as “myriads of myriads, and thousands of thousands” (Rev. 5:11).

Angels were created with free will and capacity to understand their Creator, to “praise Him” and “serve Him, doing His will” (Ps. 103:21; 148:2). When the preeminent angel Lucifer abused his privilege by revolting against God (Ezek. 28:14–16), the other angelic creatures had equal opportunity to decide whether to continue serving God or to rebel against Him. This prehistoric conflict permanently divided the supercreatures into two opposing forces:

(1) *Elect, or holy, angels*. Those who in spite of

Lucifer's rebellion remained obedient to God. To carry out God's purpose for human history, these angels perform various duties in heaven and on earth (some functions are exclusive to certain dispensations): heralding and issuing divine plans and policy (Deut. 33:2; Luke 1:11–19, 26–27; 1 Thess. 4:16–17); executing divine judgments (2 Sam. 22:11; Rev. 8–10; 15–16); evangelizing the fallen world (Rev. 14:6–7); battling the demonic hordes as combatants in God's heavenly army (Rev. 12:7; cf. Dan. 12:1). See also CHERUB; SERAPH.

(2) *Fallen angels*. Those who chose to follow Lucifer in his revolt against God; amounts to one-third of the original angelic creation (Rev. 12:4a). The operational fallen angels, called “demons,” “deceitful spirits,” or “unclean spirits” in the New Testament (Matt. 10:1; 1 Cor. 10:20–21; 1 Tim. 4:1), presently serve and assist Satan as ruler of this world (Eph. 6:11–12). Other fallen angels are non-operational, since they are currently incarcerated in Tartarus and the Abyss (Luke 8:31; 2 Pet. 2:4; Rev. 9). Along with Satan, all fallen angels are condemned to eternal judgment in the lake of fire (Matt. 25:41). See also ANGELIC CONFLICT; DEMON; DEMONISM.

For further reference, *The Angelic Conflict; Creation, Chaos, & Restoration; Satan and Demonism*.
Lessons 748:7; 457:203–17; 412:1270–71; 376:1221.

anger A mental attitude sin ranging from strong displeasure to overwhelming rage, usually in reaction to something deemed wrong or unjust.

Whether it smolders quietly or erupts in a fit of passion, anger is a sin that is both emotional and irrational. No person can think properly when intense feelings of exasperation, irritation, or antagonism intrude upon the soul. If allowed to continue, anger kindles additional mental attitude sins including jealousy, bitterness, implacability, resentment, hatred. Unchecked anger often leads to vindictiveness—the lust to hurt, to make someone pay for an alleged wrong. But two wrongs do not make a right, and an angry response merely adds sin to sin. Inflamed thoughts of revenge can lead to verbal sins, like lying, slander, and maligning, and may culminate in the overt sins of violence, even murder (Gen. 4:5–8; Prov. 29:22; Eccl. 7:9).

With regard to the spiritual life, anger cuts off

the power of the Holy Spirit, makes prayers ineffective, and violates the Christian honor code (Eph. 4:30–31; Col. 3:8; 1 Tim. 2:8). Believers are instructed to “cease from anger and forsake wrath” (Ps. 37:8). The command, “do not let the sun go down on your anger,” directs believers to deal with their sinful mood immediately, before it leads to other sins (Eph. 4:26). Recovery from anger is accomplished by rebound (acknowledging the sin to God the Father, 1 John 1:9) and then by leaving the source of the anger in the Lord's capable hands (Ps. 76:7–10).

See also PERSONAL SIN; RELAXED MENTAL ATTITUDE. For further reference, *Christian Suffering; Reversionism*.
Lessons 527:32–33; 809:56, 61; 412:1009–11.

antecedent grace [from Lat. *antecedere*, to go before] God's initiation of a plan and provision for man's relationship with Him.

Antecedent grace, also referred to as preventive grace, emphasizes the fact that grace starts with God, not with man. Grace precedes and supersedes man. Everything necessary for salvation and beyond begins with God, is freely given by God, and exists apart from any human merit, resource, or endeavor. Man simply responds to all that originates with God.

Antecedent grace particularly describes God's initiative in eternity past to provide life and blessing to what would be a fallen human race. Prior to the onset of history, God knew all the knowable and made provision for every situation that would occur throughout time. He established a plan that for every human being begins at birth, with the imputation of soul life, and carries on with maintenance of the universe for daily, basic life support. For those who accept God's grace solution to spiritual death—the sacrifice of His Son—God provides eternal life, along with special blessings for time and eternity that God initiated and put on reserve in eternity past. It is only by the love, will, and perfect provision of God, decreed in eternity past and poured out through time and eternity future, that undeserving man can be the beneficiary of “every spiritual blessing in the heavenly *places*” and “the surpassing riches of His grace” (Eph. 1:3b; 2:7; cf. 2 Tim. 4:8; James 1:12).

See also GRACE.
Lessons 376:216–18.

antediluvian civilization

See CIVILIZATIONS, BIBLICAL.

anthropocentric academic speculation

See COSMIC SYSTEM (hatred complex); INTELLECTUAL ARROGANCE.

anthropomorphism [from Gk. *anthropos*, man + *morphe*, form] Language of accommodation that assigns physical characteristics to God in order to reveal His infinite character and policies to finite man. While God does not actually possess these physical characteristics, they are used as figures of speech to communicate aspects of God's perfect nature and express His works in terms of our limited, human frame of reference. The following are examples of anthropomorphisms used in Scripture:

Eyes, ears, face of God. In Hebrews 4:13, "all things are laid bare to the eyes of Him" illustrates God's omniscience and omnipresence, the fact that God sees everything, that no creature is hidden from His sight because God occupies every bit of space in the entire universe. In Psalm 34:15–16, "His ears are *open* to their cry" but the "face of the LORD is against evildoers" expresses the fact that God answers the prayers of the faithful but His divine policy stands against the apostate.

Hands and arms of God. Attributing hands to God, as in the command for believers to humble themselves under His "mighty hand" (1 Pet. 5:6), emphasizes God's absolute authority and limitless ability. Reference to His "everlasting arms" (Deut. 33:27) is a reminder that the believer cannot be removed from this life apart from God's sovereign decision.

See also ANTHROPOPATHISM; ESSENCE OF GOD.

For further reference, *The Integrity of God; The Trinity*. Lessons 376:1070.

anthropopathism [Gk. *anthropos*, man + *pathos*, feeling] Language of accommodation that assigns human emotions and attitudes to God in order to reveal His infinite character and policies to finite man. While God does not actually possess these mental attitudes, they are used as figures of speech to communicate aspects of God's perfect nature and express His works in terms of our limited, human frame of reference. The

following are examples of anthropopathisms used in Scripture:

Anger, wrath, vengeance. References to God's anger or wrath simply explain His judgment and discipline against the reversionistic believer or apostate nation (Deut. 29:23; Isa. 5:25; Rev. 19:15). God is perfect righteousness and "all His ways are just" (Deut. 32:4). His judgments, therefore, come not from sinful or emotional desire but from His divine integrity.

Jealousy. As attributed to God, jealousy expresses the fact that He possesses believers. Because of His perfect character and the fact that believers belong to Him, He demands their worship, attention, and concentration. If instead they follow after false gods, God is described as jealous (Ex. 34:14; Deut. 32:21) because believers are to live in fellowship with Him.

Repentance. Throughout Scripture the Lord is said to repent, to change His mind, or to have a change of attitude about His people or His decisions concerning them (e.g., Gen. 6:6a; 1 Sam. 15:11; 2 Sam. 24:16; Ps. 106:45; Jer. 26:13; Heb. 7:21b, KJV). God is omniscient and immutable. Furthermore, He is perfectly objective, impartial, and just in all His decisions. There is never a circumstance, personal or historical, that surprises Him or requires Him to reconsider His actions. Repentance ascribed to God, therefore, simply explains from a human frame of reference God's divine policy of judgment as called for by changes in man and history.

See also ANTHROPOPATHISM; ESSENCE OF GOD.

For further reference, *Christian Integrity; The Integrity of God; The Trinity*.

antichrist [Gk. *anti*, against, instead of + *christos*, Christ]

(1) A title that describes both major opponents of Jesus Christ during the Tribulation—the Gentile dictator of the Revived Roman Empire, the "beast" (1 John 2:18a; Rev. 13:2–4; 17:13), and the Jewish dictator of Israel, the "false prophet" (Matt. 24:24; Rev. 16:13; cf. 13:11–13). As the top two agents in Satan's war against Christ and Israel, the beast and false prophet will be forever linked as the worst unbelievers of history. They are hell's first human occupants, to be thrown alive together into the lake of fire at the Second Advent

(Rev. 19:20; 20:10).

(2) A title used in the Johannine epistles to describe Church Age believers in reversionism, opposing the will and plan of the Lord and residing inside the cosmic system (1 John 2:18b, 22; 4:3; 2 John 1:7). By comparing apostate Christians to the evil dictator of the future, the Apostle John issues a dramatic warning against the acceptance of false doctrine and satanic influence.

TRIBULATIONAL ANTICHRISTS	
Beast	False Prophet
Antichrist— <i>against</i> Christ	Antichrist— <i>instead of</i> Christ
Gentile	Jew
Political dictator of the Revived Roman Empire during the Tribulation	Political dictator of the Jewish state during the Tribulation
Religious leader of ecumenical religion during the Tribulation	Religious leader of revived Judaism during the Tribulation
His capital—Rome	His capital—Jerusalem

Figure 1

See also BEAST; FALSE PROPHET; TRIBULATION. For further reference, *Armageddon; The Divine Outline of History*. Lessons 429:62–63, 149–50.

antiestablishment Describes the thinking and behavior of the citizen whose desire is to dispute, reject, and even destroy the legitimate authorities under which he lives.

The antiestablishment person hates divinely delegated authority and directly attacks the divine institutions: he distorts his individual rights and misuses his freedom, rejects or disdains the biblical principles of marriage, rebels against parental leadership, and shirks or even defies the system of law and order under local, state, or national governments. Such open revolt against traditional societal concepts is the result of mental revolt against God (Isa. 30:1; Rom. 1:19–26).

Antiestablishment agendas might include civil disobedience, Marxist-socialist programs, criminality, even revolution or paramilitary insurgency.

See also APOSTASY; COSMIC SYSTEM (hatred complex); DIVINE ESTABLISHMENT. For further reference, *Reversionism*. Lessons 458:389; 457:313.

antinomianism [from Gk. *anti*, against + *nomos*, law] (a) Rejection of established morality; (b) the trend of the sin nature toward lasciviousness, immorality, and lawlessness, antithetical to the trend toward legalism. Synonym: licentiousness.

The believer who is antinomian distorts the grace policy of God into an unbridled license to sin, pursues a hedonistic search for happiness, and is often indistinguishable from his unbelieving counterpart (Rom. 6:12–14). Persistent antinomianism translates to immoral degeneracy, which may take the form of sexual promiscuity and perversion, chemical abuse, antiestablishment revolution, or criminality (Mark 7:21–23).

See also DEGENERACY; SIN NATURE. For further reference, *Rebound & Keep Moving!; Reversionism*. Lessons 412:915–917, 960.

anti-Semitism Antagonism, prejudice, or vicious hatred directed toward the Jews as a nation or race (Matt. 24:9).

The author and sponsor of this enmity is Satan, who has sought to annihilate God’s chosen people ever since the Jewish race was founded. Historically, Satan targeted the Jews in order to prevent the Jewish-descended Messiah, Jesus Christ, from entering the world. When that objective failed, the devil set his sights on preventing God from fulfilling His covenants to Israel at the Second Advent. Satan reasons that if all the Jews are destroyed, God cannot keep His promise of a millennial Jewish kingdom ruled by the greater Son of David.

Embedded in the satanic agenda is the lie that the Jew is the root of virtually all evil. Such propaganda has fueled anti-Semitic atrocities including the eleventh-century Crusades, the fifteenth-century Torquemada inquisition, Hitler’s World War II Holocaust, and the ongoing Israeli-Palestinian conflict. Regarding the latter, Arab nations seek to eliminate the Jewish state while convincing the world that Israel is the source of Middle East strife. History bears witness, however, that God’s sovereign will and purpose prevail: individuals and nations who support and offer refuge to the Jews are blessed, those who are hostile to the Jews are ultimately destroyed, and the Jews as a race continue to survive (Gen. 12:3; 15:13–14; 39:5; Esther 3:5–6, 13; 6:10–9:15). God

intends that Israel will not only survive all anti-Semitism but, through regeneration, will become the final client nation to God in history during the Millennium.

See also COVENANTS TO ISRAEL; JEWISH RACE; TRIBULATION.

For further reference, *The Angelic Conflict; Anti-Semitism; Armageddon; Satan and Demonism*.

Lessons 608:1-32; 840:112-14.

antitype

See TYPE AND ANTOTYPE.

Antonine caesars, age of the (a) The period from A.D. 96 to 192 during which the successive emperors from the Nervan-Antonine dynasty (collectively, the “Antonines”) ruled the Roman Empire; (b) the greatest period of dynamic Christianity in which Imperial Rome reached its peak as the first Gentile client nation to God. The Antonine caesars and their terms of reign are Nerva, A.D. 96–98; Trajan, A.D. 98–117; Hadrian, A.D. 117–138; Antonius Pius, A.D. 138–161; Marcus Aurelius, A.D. 161–180; and Commodus, A.D. 180–192.¹

With Augustus’ honorable monarchy disgraced by the tyrannical emperors Caligula, Nero, and Domitian, the succession of Antonine caesars restored nobility to the Roman throne and imperial government. Particularly during the reigns of Nerva through Marcus Aurelius, the vast scope of the empire, ranging from the Atlantic to the Euphrates and from Scotland to northern Africa, was “governed by absolute power, under the guidance of virtue and wisdom,” as noted by historian Edward Gibbon.² Accountable administration of Roman law protected individuals, institutions, and local churches in a framework of freedom, ideal for transforming this era of the first Gentile client nation into what generations

since have labeled a “golden age.”³

From the divine viewpoint of history, this exceptional second century resulted from the spiritual pivot that began in Ephesus decades prior (Ephesians; Colossians; 1 John; 2 John; 3 John; Rev. 2–3). First-century congregations in the Roman province of Asia had grown under the ministries of Paul, Timothy, John, and others, despite persecutions. When Israel was destroyed in A.D. 70, the Roman Empire became the first Gentile client nation to God. And just before the century turned, a most critical point of Christianity coincided with human history—the canon of Scripture was completed, and the first of the Antonine emperors ascended to power.

Despite the fact that Imperial Rome remained pagan in its official religion, the Church expanded rapidly across geographical and racial boundaries throughout the second century. Safety and stability instilled by the ruling dynasty, in conjunction with a vast network of public roadways originally constructed for the legions, allowed for maximum evangelism and dissemination of Church Age doctrine. Not only was the entire Roman Empire evangelized, but missionaries were also allowed access to all parts of the ancient world, including India and China. Blessed by association with its established pivot of mature believers in Asia Minor, all of Imperial Rome prospered: the individual flourished in education and opportunity, emancipation of slaves became increasingly common, ingenious engineering connected provinces with key cities, extensive commerce brought civility to barbaric peoples and luxurious splendor to the Roman lifestyle, while attitudes toward women and marriage were elevated as never before in the pagan world. Overall, the assurance of peace, a climate of charity and respect, a vigorous economy, and stimulating social life benefitted all strata of an immense, diverse population.⁴

Though the invisible impact of Christianity

1. Citing his destructive character and influence upon the empire, many historians exclude Commodus’ reign when discussing this golden age of Rome. Some divide the period between the “five good emperors” and the wretched sixth. Thieme, however, includes Commodus in the entire scope because the impact of the spiritual pivot on the nation, though certainly in decline, was still in effect during the sixth emperor’s infamous reign.

2. Edward Gibbon, *The History of the Decline and Fall of the Roman Empire*, ed. John Bagnell Bury, 7 vols. (New York: Macmillan Co., 1914), 1:86.

3. Willis Mason West, *The Ancient World From the Earliest Times to 800 A.D.*, 2 vols. (Boston: Allyn and Bacon, 1904), 2:425; Stewart Perowne, *Caesars and Saints* (New York: W. W. Norton & Co., 1962), 17.

4. West, 2:442–4; S. A. Cook, F. E. Adcock, M. P. Charlesworth, eds., *The Cambridge Ancient History*, 12 vols. (Cambridge: Cambridge University Press, 1954), 11:199.

escapes the secular scholar, the preeminence of the Antonine period is affirmed in statements like the following from Gibbon: “If a man were called to fix the period in the history of the world during which the condition of the human race was most happy and prosperous, he would, without hesitation, name that which elapsed from the death of Domitian to the accession of Commodus.”⁵

See also CLIENT NATION TO GOD; EPHESUS; PIVOT OF MATURE BELIEVERS.
Lessons 412:332, 1211; 376:1107.

Apocrypha The collection of spurious writings sometimes inserted between the Old and New Testaments. See CANON.

apostasy [Heb. *meshubah*, faithless, turning back; Gk. *apostasia*, defection, revolt] (a) The condition of an individual or group who abandons established principles, truth, and faithfulness; (b) a way of thinking that rejects divine truth and accepts false doctrine. Apostasy occurs through rejection of any of the three categories of truth:

(1) *Rejection of the Gospel by the unbeliever*, who refuses the saving work of Christ and, in its place, either denies man’s need for salvation or accepts a counterfeit gospel based on the power of man, false gods, or both. When the unbeliever rejects the reality of God, or if he desires to know more about God and then rejects the salvation message, a vacuum develops in his mind. Satanic deception fills the void, and he remains dead to the understanding of absolute truth (Rom. 1:20–25; 1 Cor. 2:14; cf. John 8:44; 2 Cor. 4:3–4; 2 Thess. 2:10–11).

(2) *Rejection of Bible doctrine by the believer*, who, by failing to renovate his thinking to the “mind of Christ” (1 Cor. 2:16), adopts a false system of spirituality or becomes antagonistic toward divine viewpoint. The absence of spiritual truth in the soul means the believer functions just like an unbeliever (Eph. 4:17). The soul vacuum draws in “doctrines of demons” (1 Tim. 4:1), perpetuating carnality and alienating him from the plan of God (Jer. 32:33–35; Rom. 6:12; 2 Pet. 2:15, 20–22).

(3) *Rejection of the laws of divine establishment by believers and unbelievers* (Rom. 13:1–7; 1 Tim. 2:1–

4; Titus 3:1). Without morality and law to restrain man’s sinful nature, satanic policy becomes the ruling authority in the land. The people accept human philosophies, like relativism and secularism, and abandon the divine principles that establish and preserve a client nation. Dishonesty and hypocrisy, immorality and greed, crime and corruption become signs of national disintegration. The structure of freedom is eroded and eventually lost, to be replaced by social anarchy or state-sponsored tyranny.

All apostates are enemies of the Lord and therefore recipients of divine judgment, personally and collectively. Unbelievers suffer eternal condemnation; apostate believers suffer divine discipline in time. Both categories are subject to national discipline (e.g., economic, social, health, natural disasters) once rejection of truth spreads throughout a client nation (2 Chron. 36:11–21; Ezra 5:12). It should be noted, however, that the weakening of the client nation always begins with spiritual apostasy among its resident believers (Hosea 4:6).

See also CLIENT NATION; CYCLES OF DISCIPLINE; DOCTRINES OF DEMONS.

For further reference, *Apostasy in the Land; Daniel Chapters One through Six; Freedom through Military Victory; Reversionism*.

Lessons 776:195–200; 877:14.

apostle [Gk. *apostolos*, the one sent] Describes a man officially commissioned by an authorizing agent and given the authority to perform a specific task. Historically, the word *apostolos* referred to a high-ranking Greek officer sent out to command the Athenian fleet or govern a founding colony. In New Testament usage, the word carries similar connotations of commission and responsibility.

During Christ’s ministry on earth, His twelve disciples were appointed apostles to Israel for the purpose of authenticating and spreading the message that the Savior had arrived (Matt. 10:1–4). Following the resurrection and ascension, two forms of apostleship were ordained for the purpose of establishing the Church:

(1) *Gift of apostleship*. The temporary spiritual gift given solely to twelve men, eleven of those who had previously served as disciples, and later, to Paul (1 Cor. 15:7–10; Eph. 4:11). The gift was bestowed by God the Holy Spirit, and each apostle

5. Gibbon, 1:85–86.

was commissioned personally by the resurrected Lord Jesus Christ. Endowed with the highest ranking gift ever given to the Church, these men communicated the Gospel and Church Age doctrine throughout the ancient world, established local churches, trained and ordained pastor-teachers, and wrote the books of the New Testament under the inspiration of the Holy Spirit (2 Pet. 1:16–21). The sensational gifts that they possessed—including tongues, miracles, healing, and prophecy—validated and confirmed their divinely appointed authority and were necessary to gain a hearing for their message (Acts 2:43; 4:33; 5:12; cf. 2 Cor. 12:12). Since the apostles themselves made official, divinely inspired pronouncements that would become the written Word, they had absolute authority over the precanon Church. Today, apostolic authority and credentials do not exist, for the spiritual gift of apostleship was discontinued after the completion and circulation of the canon of Scripture, ca. A.D. 96.

(2) *Office of apostleship.* Pioneer missionaries sent out under the authority of the apostles to evangelize, lead local churches, and train others to spread the Gospel and mystery doctrine in the first-century ancient world. These men were not commissioned personally by Christ and did not possess the same authority or gifts as those with the gift of apostleship. Barnabas (Acts 14:14), Andronicus and Junias (Rom. 16:7), and Titus (2 Cor. 8:23) were among this group.

See also SPIRITUAL GIFTS (temporary).
For further reference, *The Divine Outline of History; Tongues*.
Lessons 412:2, 351; 376:1558.

appeal trial of Satan (a) Illustrative terminology that draws on the judicial concepts of trial and appeal to explain the continuing conflict between God and Satan; (b) Satan's objection to eternal condemnation and the ensuing courtlike event—still playing out on earth—in which he strives to prove God's judgment unfair and inconsistent with His love.

When Lucifer's original revolt sparked prehistoric conflict in heaven, God convened a trial to judge the offenders. The fallen super-angel, under his new title "Satan" (meaning adversary, accuser), represented himself and the angels that followed him. In perfect justice and

righteousness, God pronounced them guilty and sentenced Lucifer and his minions to the eternal lake of fire (Matt. 25:41). That sentence, however, was not immediately executed. Postponement of punishment (Rev. 20:10) indicates that Satan objected to the verdict, likely on the grounds of injustice. His line of argument probably matched a common protest in the world today: "How can a loving God cast His creatures into hell?" Although there was no higher court to which Satan could appeal, the Supreme Court of Heaven graciously granted a new trial, with new witnesses and new evidence. Through this second trial—for which is coined the term *appeal trial*—God would demonstrate His perfect character by allowing Satan every opportunity to prove his own flawed case. Earth was the designated venue, and God inaugurated human history in order to duplicate every situation that Satan could use as a basis for his objections. Man's freewill decisions, his choices for or against God's plan, would provide observing angels with evidence of both Satan's culpability and God's perfect love and fairness (Luke 15:7, 10; 1 Pet. 1:12). Witnesses for the Prosecution would be those who utilize the gracious power of God against all adversity, even cross-examination from Satan himself (Job 1–2; Zech. 3:1–2). Testimony for the defense would show Satan's cunning yet futile determination to discredit the God of all creation.

The process of the appeal trial, as it unfolds against human history, can be divided into three phases, each illustrated by procedures common to our own judicial system:

(1) *Creation of man to birth of Christ—Cases presented.* God entered His new evidence by creating man just as the angels were created, sinless yet free to express positive or negative volition toward God (Gen. 2:7, 16–17). When man disobeyed and fell into spiritual death, Satan gained rulership of the world and established the grounds to present his case (Gen. 3:1–7). His intent was to prove himself equal with God and his system of arrogance a viable alternative to the plan of God—a plan that now included a prophesied Savior of man and victor over Satan (Gen. 3:15b). Attacking the messianic genetic line to prevent the Savior's arrival was the devil's main strategy. He simultaneously targeted and accused

various Old Testament heroes, desperate to persuade faithful believers to renounce the grace and power of God. Job, for example, was mercilessly persecuted by Satan (Job 1:9-19; 2:1-7).

(2) Incarnation through Tribulation—Rebuttal.

To refute Satan’s arguments with the ultimate demonstration of love and fairness toward His creatures, the divine Prosecutor presented His chief witness: the God-man in hypostatic union (John 1:14; Col. 2:9). Jesus Christ, after being tempted and attacked by Satan throughout the Incarnation, arrived at the cross as the spotless Lamb of God. There, He bore the penalty that belonged to fallen mankind and opened the door to eternal salvation. By His substitutionary judgment, death, and resurrection, the strategic victory over Satan was secured (Matt. 4:1-11; Phil. 2:6-11). All accusations against the character of God had been totally disproved by Christ’s completed work (John 3:16). God rebutted His opponent once again by presenting the most dramatic evidence in the entire appeal trial: the Church, with its mystery doctrine and unique spiritual assets (Rom. 16:25; 2 Cor. 5:17; Eph. 3; Col. 1:25-26). In the Church Age, every individual believer has available the same divine power system that sustained Jesus Christ to defeat Satan (1 Cor. 2:12-13; 2 Cor. 4:7; Eph. 4:11-13; Phil. 2:5). Those who reach spiritual maturity take the witness stand to provide irrefutable evidence of God’s manifold wisdom, grace, and love (Eph. 3:10). Rebuttal for the Prosecution will conclude with the resurrection of the Church at the Rapture.

Satan’s rebuttal will be his desperate quest for world control during the Tribulation. With the Holy Spirit’s restraining ministry removed, Satan will craft a scheme of political and religious unity aimed at eradicating the Jews and establishing his own millennial kingdom (Rev. 13:1-8, 11-15).

If, according to Satan, God cannot fulfill His promise of a kingdom for Israel, then God’s character is flawed and His case disproved (Zech. 14:2; Rev. 12:17). But the devil’s schemes, though ingenious, will culminate in worldwide catastrophe and violence, indicating his failure to meet the arguments and evidence previously presented (Rev. 15-18).

(3) Second Advent through Millennium—Closing arguments and summary.

The closing argument for the Prosecution will begin with our Lord’s triumphant return to earth (Rev. 19:11-14). As King of kings and Lord of lords, He will incarcerate Satan and establish the millennial kingdom, restoring Israel as promised (Rev. 19:15-16; 20:1-6). The thousand-year reign of Christ on earth will summarize God’s case: perfect environment cannot provide true happiness or solutions to life, and no creature can succeed apart from a relationship with the Creator. Even when this truth is revealed by the visible presence of Christ, some will still reject God and manufacture their own misery, for both time and eternity. No person or angel goes to the lake of fire except by his own negative volition.

The closing argument for the defense will occur at the end of the Millennium, when Satan, released from prison, instantly rallies unbelievers to revolt against the world rule of Christ (Rev. 20:7-8). Satan will have no closing argument but violence, the utter desperation of defeat. His last-ditch outburst will destroy his case, which also represents every other creature, angelic and human, who rejects God. The self-destructiveness of arrogance will meet the perfect justice of Almighty God, who instantly suppresses the revolution with fire from heaven (Rev. 20:9).

Concluding the appeal trial of Satan, the final pronouncement will be “Appeal denied!” The

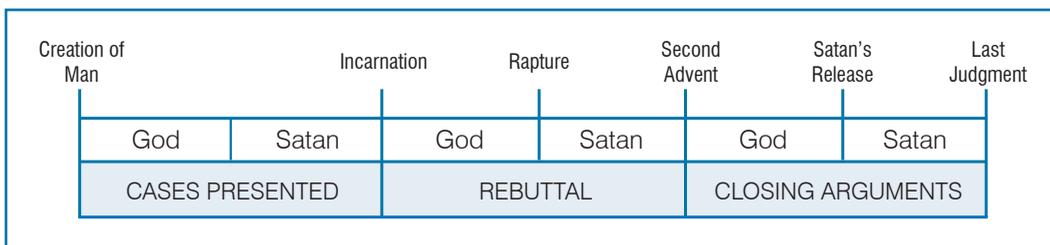


Figure 2

PHASES OF THE APPEAL TRIAL

prehistoric judgment and sentence will at last be Satan's reality, as he and his fallen angels are cast into the lake of fire (Rev. 20:10). Jesus Christ will immediately convene the Great White Throne Judgment, where all human unbelievers are confronted, declared guilty, and consigned to the same eternal fire (Rev. 20:12–15).

See also ANGELIC CONFLICT; SATAN; WITNESS FOR THE PROSECUTION.

For further reference, *The Angelic Conflict*; *Christian Suffering*; *The Divine Outline of History*.
Lessons 412:674, 1273–80.

archangel

See SERAPH.

area of strength The component of the sin nature that generates human good, “dead works,” benevolent deeds produced apart from the filling of the Holy Spirit (Heb. 6:1; 9:14). See SIN NATURE.

area of weakness The component of the sin nature that tempts the believer to personal sin. See SIN NATURE.

aristocracy, spiritual Refers to the unique status of nobility held by all Church Age believers, who through union with Christ are adopted as royal heirs of God.

Historically, aristocracies are formed on the basis of achievement. Extraordinary men accomplish more than their contemporaries and then bequeath to their descendants a privileged heritage, along with superior standards of excellence, courage, and responsibility. In the Church Age, believers are spiritual aristocrats not through their own achievements but through those of the Lord Jesus Christ, whose victory at the cross earned Him the royal title of “King of kings and Lord of lords” (1 Tim. 6:15; Rev. 19:16). Everyone who believes in Christ during the Church Age is entered into His royal family, granted an inheritance of all that Christ is and has, and called to “proclaim the excellencies of Him” (1 Pet. 2:9). As aristocrats of heaven residing on earth, Church Age believers have the privilege and opportunity to reflect the Lord's superior aristocracy in their daily lives (John 15:9b–10; Eph. 4:20–24). They fulfill this noble mission by following divine protocol and adhering to biblical standards of

right conduct and thinking.

See also ADOPTION; PROTOCOL PLAN OF GOD; ROYAL FAMILY OF GOD; ROYAL FAMILY HONOR CODE.

For further reference, *Christian Integrity*; *The Divine Outline of History*; *The Integrity of God*.

ark of the covenant [Heb. *aron*, chest or coffer] A rectangular chest of acacia wood overlaid with gold and placed in the Holy of Holies of the Tabernacle, later the Temple. Above this most sacred piece of furniture dwelt the presence of the Lord with Israel.

Depiction of the Savior. The construction of the ark spoke of the future God-man: acacia wood represented Christ's humanity; gold, His deity (Ex. 25:10–14; 37:1–5). Inside the ark were three items testifying to man's sinfulness and rebellion against God (Heb. 9:4): tablets of the Ten Commandments depicted rejection of God's law (Ex. 25:16); the pot of manna depicted rejection of God's logistical grace provision (Ex. 16:32–33); and Aaron's rod that budded depicted rejection of God's delegated authority (Num. 17:8–10). Just as these emblems of sin were carried in the ark, Christ would carry all of man's sins “in His body on the cross” (1 Pet. 2:24).

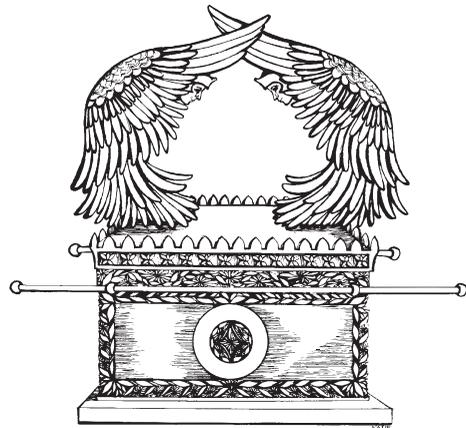


Figure 3 ARK OF THE COVENANT

Fitted as a lid atop the chest was the solid gold “mercy seat,” adorned on each end by a golden cherub (Ex. 25:17–21; 37:6–9; Heb. 9:5a). The figures of the cherubs—wings outspread, faces gazing down upon the mercy seat—represented the righteousness and justice of God. On the Day

of Atonement, a high holy day for Israel, the high priest would enter the Holy of Holies and sprinkle the blood of a sacrificial animal on top of the mercy seat. The righteousness and justice of God, depicted by the two cherubs, saw not the sinfulness of man represented by the contents of the ark but the covering blood of the animal sacrifice. This yearly ritual taught and foreshadowed how the righteousness and justice of God would be satisfied by Christ's substitutionary atonement on the cross (Eph. 1:7; Heb. 10:8–14). See also DAY OF ATONEMENT; UNLIMITED ATONEMENT.

Seat of dwelling presence. The ark of the covenant was a sacred symbol of God's presence with Israel, thus Scripture also refers to it as the "ark of the LORD" (Joshua 6:7, 12), "ark of God" (1 Sam. 3:3; 4:11), and "ark of Your strength" (Ps. 132:8). During the Exodus, the ark was carried out in front of the advancing caravan as a sign of divine presence and protection (Num. 10:33). At the Jordan River, the ark guided the way and parted the waters for the Israelites to cross the river into Jericho (Joshua 3:3–17; 4:7, 11, 18); the ark then served as part of the offensive against the city's walls and inhabitants (Joshua 6:4–12). When the ark was placed inside the Holy of Holies in the Tabernacle or Temple, the dwelling presence of the Lord resided "above the mercy seat, from between the two cherubim" (Ex. 25:22; Lev. 16:1–2; 1 Sam. 4:4; Ps. 99:1; Isa. 37:15–16). See also SHEKINAH GLORY.

Ark removed. In 586 B.C., the invading armies of Nebuchadnezzar destroyed Solomon's Temple—and the ark inside it—when they "laid Jerusalem in ruins" (Ps. 79:1; cf. 2 Chron. 36:18–19; Ezra 5:12). Although a new Temple was built after the Jews returned from captivity, the Holy of Holies remained empty of sacred furniture. Following the crucifixion, the absence of the ark would signify that Jesus Christ—resurrected and seated at the Father's right hand—had entered into the true Holy of Holies, the heavenly throne room of God (Heb. 6:19–20; 8:1; 9:24). Even the restored temple in the Millennium will have no ark, for Christ will personally rule the earth and "they will call Jerusalem 'The Throne of the LORD'" (Jer. 3:16–17).

For further reference, *The Blood of Christ; Levitical Offerings*.
Lessons 554:4; 457:382; 412:316–17; 376:821.

Armageddon [from Heb. *har megiddo*, the hill of Megiddo overlooking the plain of Esdraelon (Rev. 16:16; cf. Judg. 1:27; 5:19)] The last battle of the last campaign of the last world war of history, when besieged Jerusalem is delivered by Jesus Christ, who once and for all annihilates Israel's enemies and deposes Satan as the ruler of this world (Rev. 19:11–20:3).

During the last half of the Tribulation, when Satan sets vast human and demonic forces into motion (Dan. 11:36–45; Rev. 16:13), four Gentile world powers will eventually converge upon Israel in what Scripture refers to as "the war of the great day of God, the Almighty" (Rev. 16:14; cf. Zech. 12:3). With history's largest concentration of armies encompassing one small section of Jerusalem, the situation will appear hopeless for the remnant of Jewish believers fighting against all odds. Suddenly a deep darkness will cover the earth, immobilizing the invaders, and a supernatural light will reveal the Second Advent of Jesus Christ. The Lord will descend from heaven and "set about to destroy all the nations that come against Jerusalem" (Zech. 12:9). With eyes "a flame of fire, . . . robe dipped in blood" (Rev. 19:12–13), the living Word of God will decisively slaughter every hostile army, deliver the believing Jews, and bind Satan in the Abyss "so that he would not deceive the nations any longer" (Rev. 20:3).

See also TRIBULATION.

For further reference, *The Angelic Conflict; Armageddon*.

armor of God The defensive equipment that God provides for the Christian in spiritual warfare, revealed as an extended metaphor in Ephesians 6:10–17.

The royal family of God, made up of all Church Age believers, forms a royal legion of Christian warriors. Every member is therefore commanded to "put on," to "take up the full armor [*panoplia*] of God, so that you will be able to resist in the evil day" and "stand firm against the schemes of the devil" (Eph. 6:11, 13a). Using imagery drawn from his close association with the Praetorian Guard (Acts 28:16; Phil. 1:13), Paul depicts this spiritual protection with each piece of Roman battle gear.

Belt of truth (Eph. 6:14a). The Roman legionnaire's central and basic item was the belt, which protected the lower body and carried the sword

and other battle provisions. Just as the belt was the foundation of the soldier's equipment, so truth is the vital basis of the believer's spiritual armor. Girded with the belt of truth, the entire realm of Bible doctrine, the believer is prepared and fortified for the cosmic conflict. See also WORD OF GOD.

Breastplate of righteousness (Eph. 6:14b). Held firmly in place by the belt, the ancient cuirass or breastplate protected the soldier's entire torso. Similarly, its spiritual counterpart offers protection for the believer's 'heart,' his mentality of soul, and is entirely dependent upon his knowledge of divine truth. The "righteousness [*dikaiosune*]" that characterizes this breastplate is experiential, the result of the continuous process of living the spiritual life (1 Tim. 6:11). An advancing Christian warrior, highly trained in the knowledge of God, exhibits the inner stability, grace, and virtue of experiential righteousness. See also RIGHTEOUSNESS (in the believer).

Footgear of Gospel preparation (Eph. 6:15). Inspired by the Roman infantry's leather hobnailed sandals, Paul exhorts the believer to be ready to go into action for the mission of spreading the Gospel to unsaved mankind. His spiritual combat boots must be laced up, fortified with accurate knowledge of salvation doctrines. Shod with the preparation of good news, the believer is protected from Satan's obstacles that seek to thwart its delivery. This prepared Christian warrior will neither compromise truth, be discouraged by false doctrines of salvation, nor succumb to fear of failure or persecution. See also WITNESSING.

Shield of faith (Eph. 6:16). To protect the believer in every exigency of life, God issues him a shield far surpassing that of the Roman soldier (Ps. 18:30b). Paul's reference to this piece of armor points to the faith-rest technique—the method whereby the believer can overcome mental distress by claiming biblical promises, applying doctrinal rationales, and reaching a doctrinal conclusion. The result is confidence in the Lord's perfect provision. Like a Roman soldier caught without his battle shield, the believer who fails to pick up his shield of faith becomes a casualty in the conflict. See also FAITH-REST DRILL.

Helmet of salvation (Eph. 6:17a). The Roman hel-

met sheltered the soldier's most vital body part, and in the same way, the spiritual helmet shelters the believer's soul. Paul uses "helmet of salvation" to refer to the believer's assurance of eternal security. Each part of the Roman helmet is analogous to a salvation doctrine: for example, the bronze casque points to Christ's judgment for man's sins (Scripture frequently associates bronze with judgment). As a whole, the helmet reminds the believer that salvation is an undeserved gift and guards against the lies that seek to undermine confidence in this irrevocable status. See also ETERNAL SECURITY.



Figure 4 ARMOR OF GOD

Sword of the Spirit (Eph. 6:17b). "The sword of the Spirit, which is the word of God" is Bible doctrine, the believer's mighty weapon empowered by the Holy Spirit. Like the classic Roman short sword—light, maneuverable, every inch of its double-edged blade effective in combat—the power of the spiritual sword is unsurpassed, because the Holy Spirit makes biblical truths understandable and usable. When the doctrines in the Word are unsheathed from the printed page and transferred to the soul, the believer can apply doctrine as his sure defense against warring antagonists. See also OPERATION Z.

For further reference, *The Angelic Conflict*.
Lessons 212:102–9; 412:1290–1301, 1381–83.

arrogance complex

See COSMIC SYSTEM.

arrogance complex of sins The string of sins that are formed from preoccupation with self and that function together to propel the believer further and further into spiritual failure. Sins of the arrogance complex include jealousy, bitterness, vindictiveness, implacability, revenge

motivation, revenge function, gossip, slander, maligning, judging, inordinate ambition, inordinate competition.

Arrogance is never an isolated sin. Beneath the weakness of vanity lurks a multitude of mental attitude sins, and when pride is frustrated or pressured by adversity, a chain reaction is triggered. Latent antagonisms like jealousy and bitterness are brought to the surface, and in self-righteousness the believer retaliates with judging, gossip, vengeance, or open defiance against anyone who threatens his fabricated self-image.

As the sins of arrogance become operational, norms and standards built on virtue collapse and the spiritual life disintegrates. The believer removes himself from objective reality by exchanging the grace policy of God for his own system of self-importance and hypersensitivity. No longer able to apply doctrine, he lives by emotional reaction to life and becomes enslaved to the trends of his sin nature. Moral or immoral degeneracy, possibly to the state of psychosis, is the result.

Warnings regarding arrogance and its outgrowth of interrelated sins appear in such passages as Romans 12:3, Ephesians 4:31, 1 Timothy 6:3-5a, Hebrews 12:15, James 3:14-16, and 1 Peter 5:5-6. But in Job 33:16-17 and Proverbs 11:2 is the solution: humility and teachability in learning God's instruction, Bible doctrine, which insulates against the destructiveness of human pride.

See also EMOTIONAL COMPLEX OF SINS; FRAGMENTATION; REVERSIONISM.

For further reference, *Reversionism*.

arrogance of Christian service

See COSMIC SYSTEM (arrogance complex).

arrogance of unhappiness

See COSMIC SYSTEM (arrogance complex).

arrogance skills Interlinked functions of a believer preoccupied with self to the exclusion of the plan and will of God. The three arrogance skills are self-justification, self-deception, and self-absorption.

The believer in *self-justification* rationalizes his own flaws and sinful behavior, convinced he is right and others are wrong. Such thinking

combines with *self-deception*—in order to justify himself he must lie to himself (Gal. 6:3; 1 John 1:10). Now in a state of denial, he often projects his own flaws onto other people or ascribes to himself exaggerated qualities of greatness. This leads to *self-absorption*, total preoccupation with self, resulting in hypersensitivity, extreme self-centeredness, and lack of consideration for others. Self-absorption calls for additional self-justification, and the pattern of the arrogance skills begins an increasingly vicious cycle.

The believer who cycles through the arrogance skills becomes entrenched in carnality. Sins of jealousy can grow to hatred, anger to vindictiveness, malice to violence and abuse (Eph. 4:31-32; 1 Tim. 6:3-6; James 3:14-16). When the cycle is reversed, bitterness is intensified and the soul eventually degenerates into reversionism.

See also ARROGANCE COMPLEX OF SINS.

For further reference, *Rebound Revisited*.

Lessons 376:143, 145-46, 252, 1914-16.

ascension of Jesus Christ The transfer of the resurrected Jesus Christ from earth to the throne room of heaven.

Jesus Christ ascended from the Mount of Olives forty days after His resurrection. Eleven of His chosen apostles looked on as "He was lifted up . . . and a cloud received Him out of their sight" (Acts 1:2, 9-12; cf. Luke 24:44-53). In a triumphal procession into heaven, the resurrected Christ brought with Him the souls of all believers who had died up to that time (Eph. 4:8-10). These believers had been previously residing in Paradise, since no person could enter heaven until the Father accepted the humanity of Christ. When the resurrected Lord entered the heavenly throne room, the Father said, "Sit at My right hand" (Ps. 110:1; Heb. 1:13). The substitutionary sacrifice for sin was approved, and the victorious Jesus Christ, exalted and glorified forever, had opened the way for believing mankind to enter into the holy presence of God (Heb. 8:1; 10:12-20).

See also SESSION OF JESUS CHRIST.

Lessons 457:399; 412:821-23.

asceticism (a) Austere self-denial as the means of attaining a higher spiritual state or divine approbation; (b) a false system of works that

attempts to overcome sinfulness through personal sacrifice and suffering; (c) the term sometimes used to designate the sin nature trend toward legalism (self-righteousness), antithetical to the trend toward antinomianism (licentious immorality).

Despite having garnered admiration as a ‘deeply spiritual’ or ‘godly’ way of life, asceticism is a product of arrogance. People with a strong trend toward self-righteousness often use extreme self-denial to promote their own sense of piety, alleviate guilt, or separate themselves from the shocking licentiousness they observe in society. They erroneously assume that a lifestyle of abstinence, physical deprivation, or even self-inflicted pain will earn them favor and forgiveness from God, man, or both. Among the unbelieving world, particularly where Eastern religions are prominent, asceticism is assumed beneficial for transcending the material realm and attaining spiritual ideals. In the Christian world, asceticism seeks to merit anything from salvation itself to postsalvation spirituality and purification.

Asceticism entered Christianity in the first century A.D. through the influence of Gnosticism, a philosophical religion that, among its many attacks on Scripture, taught an abstemious lifestyle as a way to salvation. Avoidance of wine, certain foods, social relationships, matrimony—all for the sake of holiness—became a heresy that crept into the nascent Church (1 Tim. 4:1–4). By the Middle Ages, extreme forms of asceticism had spread across the Christian world by influence of the celebrated monastic orders, secluded in poverty, celibacy, and legalistic devotion. In some cases, a person would feel so overcome by sinfulness that he would subject himself to intense physical abuse, erroneously concluding, “I hurt; therefore, I am being purified.” While most of modern Christianity avoids medieval extremes, ascetic beliefs and practices still exist in the Church today, particularly among overzealous believers who lack sound doctrinal teaching. Christian ascetics might fast, restrict their wardrobes, refrain from drinking and dancing, or isolate themselves from ‘worldly’ society. Some abstain from legitimate, marital sex or advocate the belief that sex is strictly for the procreation of children. Legitimate biblical

principles—like the law of supreme sacrifice or the command to take up one’s cross—are distorted into legalistic systems of self-abnegation.

Behind the ascetic’s devotion to overcoming sin lies a tragic misunderstanding of God’s grace, power, and plan. True Christian restraint and virtue are derived from spiritual growth—a growth rooted in the filling of the Holy Spirit and renovated thinking from Bible doctrine (Rom. 8:13; 12:2; Eph. 2:3; 4:23, 30; Gal. 5:16). Because asceticism replaces these spiritual dynamics with self-imposed human experience, all ascetic displays and ideals are rejected by God as useless for the Christian life (1 Cor. 13:3; Col. 2:18–23).

See also LEGALISM; MONASTICISM; SELF-RIGHTEOUSNESS; SIN NATURE; TABOOISM; WORLDLINESS. For further reference, *Christian Integrity*; *Christian Suffering*; *Reversionism*. Lessons 467:52; 458:431; 728:136.

atonement

See UNLIMITED ATONEMENT.

attitude arrogance

See COSMIC SYSTEM (arrogance complex).

attributes of God The individual qualities or characteristics intrinsic to God’s essence (Rom. 1:20). See ESSENCE OF GOD.

authority Power held by a person or persons to command, judge, train, legislate, or act on behalf of others, as well as the designation given to those who possess that power.

God is the supreme, absolute, and final authority over all His creation, including angels and mankind (1 Chron. 29:11; Matt. 8:27; Mark 1:25–27; Rom. 8:20–22; Col. 1:16; 1 Tim. 6:15; 1 Pet. 3:22). Nothing exists that is not subject to Him. Nothing in God’s laws, God’s plan, or structure of the universe is free from authority. To sustain and prosper the human race and allow the free-will decisions of mankind to resolve the ongoing war between God and Satan, God has established systems of authority in both the temporal and spiritual realms:

Temporal authority. “Temporal” refers to earthly life or life in time, as opposed to life in the eternal state. For the perpetuation and orderly function of the human race during the course

of history, God has ordained the principles of divine establishment—divine laws that consist of legitimate authority, morality, ethics, and rule of law and that define the proper balance between authority and freedom (Rom. 13:1–3). Temporal authority derived from divine establishment principles includes the volition of each individual (Prov. 22:5*b*, 8*a*; Col. 3:25), the husband in marriage (Gen. 3:16*b*; Eph. 5:22–23), parents in the family (Prov. 22:6; Eph. 6:1), and government in the national entity (Rom. 13:1–7). Leadership within educational, business, and military organizations also constitutes temporal authority. Although designed and ordained by God, temporal authority in its proper function is to be respected whether one believes in God or not.

Spiritual authority. To allow believers to advance in His plan, God has established and delegated forms of authority in the spiritual realm. The Word of God, the truth of Bible doctrine, is the absolute authority for the statement of divine policy. In the early Church, men gifted as apostles were the highest authority figures, charged with communicating God's Word and establishing local congregations. God now delegates the highest authority to men with the spiritual gift of pastor-teacher, for the purpose of communicating His Word to the local church (2 Cor. 10:8; 1 Thess. 5:12; Heb. 13:7, 17). The pastor delegates authority for church administration to men spiritually gifted as deacons. See also APOSTLE; PASTOR-TEACHER.

Whether temporal or spiritual, only authority established in accordance with the principles of divine establishment and the spiritual laws of God's Word is legitimate authority. Power established apart from these guidelines—illegally or without human consent—is illegitimate authority, a product of man's arrogance motivated by the ideas of the cosmic system. By God's design, authority is the counterpart, not the enemy, of freedom. The two concepts must exist in tandem to rightly benefit the human race. Freedom without authority is anarchy, in which no one is free; authority without freedom is tyranny, which ceases to be legitimate authority.

See also AUTHORITY ORIENTATION; CHRISTIAN RESPONSIBILITY; DIVINE ESTABLISHMENT; DIVINE INSTITUTIONS.

For further reference, *Christian Integrity; The Divine*

Outline of History; Freedom through Military Victory.
Lessons 410:58; 457:120; 412:1207.

authority arrogance

See COSMIC SYSTEM (arrogance complex).

authority orientation The attitude of those who voluntarily accept and obey the God-ordained systems of authority.

Authority orientation is a product of honor, humility, and teachability. It guards against arrogance, maintains the balance between freedom and authority, and provides stability and order within society (1 Pet. 5:5–6). In contrast, rejection of authority derives from self-centered arrogance, fosters subjective thinking, and eventuates in human degeneracy and chaos. While rejection of authority reaps divine discipline under the law of volitional responsibility, orientation to authority develops capacity for life and blessing, both individually and collectively (Hosea 8:7*a*; Gal. 6:7; Col. 3:25).

Authority is a basic component of divine establishment, the laws designed by God to protect and perpetuate human life. Therefore, believers and unbelievers must orient to legitimate temporal authorities such as parents, teachers, coaches, supervisors, government, law enforcement, and others (Rom. 13:1–7; 1 Tim. 2:2–3; Titus 3:1; 1 Pet. 2:13–16). In the spiritual realm, believers must orient to Bible doctrine under the teaching of a prepared pastor (Heb. 13:7, 17). The child of God subjects himself to the Father's plan as revealed in His Word. The believer's model for authority orientation is the humanity of Jesus Christ, who "humbled Himself by becoming obedient to the point of death, even death on a cross" (Phil. 2:5–8).

Greek terms denoting authority orientation in the New Testament include the following: *hupakouo*, to obey, to be subject to (Luke 8:25; Rom. 6:16; Eph. 6:1; Col. 3:20); *hupotasso*, to be subordinate to (Rom. 8:20; 1 Cor. 14:32; Eph. 5:21–22; Col. 3:18); *peitho*, to obey (Gal. 5:7; Heb. 13:17; James 3:3); *peitharcho*, to obey rules (Titus 3:1).

See also AUTHORITY; DIVINE ESTABLISHMENT; DIVINE INSTITUTIONS; HUMILITY.

For further reference, *Christian Integrity; The Divine Outline of History; Freedom through Military Victory.*
Lessons 102:50; 405:40–41; 458:5, 539–40; 412:1207.

Bb

Babylonian captivity Denotes the seventy-year period, 586 to 516 B.C., in which the Southern Kingdom of Israel (“Judah”) remained under the fifth cycle of divine discipline for spiritual apostasy. This period began with the Chaldean conquest of Jerusalem (2 Kings 25:1–21; 2 Chron. 36:15–21) and ended with the completion of the reconstructed Temple (Ezra 6:15–16).

Fall of Judah. By the late seventh century B.C., much of Judah had exchanged the worship of God for the worship of idols and ignored God’s mandate to evangelize the Gentiles. Nebuchadnezzar, king of the Chaldean Empire, twice invaded Jerusalem (605 and 598 B.C.) and deported boys of noble background, like Daniel, to the empire’s capital city of Babylon. Judah failed to see these events as warnings and continued to follow after the “idols in their hearts” (Ezek. 14:3). In order to purge the land of apostasy and preserve the remnant of faithful believers, God administered the final increment of discipline: Nebuchadnezzar’s third invasion was an eighteen-month siege that leveled the walls, palaces, and Solomon’s temple in Jerusalem (586 B.C.). Most of the surviving population—including their rebellious king, Zedekiah—were marched in bondage to Babylon (2 Chron. 36:11–21; Ezra 5:12).

Discipline and reawakening. The Jews, now exiles in a foreign land, had lost their national sovereignty and sacred place of worship. As prophesied, seventy years of desolation (corresponding with seventy missed Sabbatical years) would serve as punishment for their failure to honor God’s mandates (Lev. 26:33–36; 2 Chron. 36:20–21; cf. Ex. 23:10–11). Under exile, men like Ezekiel, Daniel, Haggai, and other faithful believers helped to reawaken Israel to her spiritual heritage, leading to a resurgence of the study of God’s Word. Many Jews realized why they had disintegrated as a nation and looked again to

the God of Israel. Restoration of the Jewish nation, however, would not be completed until God’s people established their testimony, which would be the dedication of the second Temple.

The beginning of deliverance. In 539 B.C., the Chaldean Empire fell to Cyrus the Great, ruler of the Media-Persian Empire. Cyrus, inspired by God to liberate the Jews, decreed that the captives “go up to Jerusalem . . . and rebuild the house of the Lord” (2 Chron. 36:22–23; Ezra 1:3; Isa. 45:1–5). A remnant of over 42,000 returned under the leadership of Zerubbabel to begin rebuilding the Temple (Ezra 2:3–64). The foundation was laid with unified effort, dedication, and worship (Ezra 3:10–11), yet the faith of the returning remnant, along with work on the Temple, languished when Cyrus died in 530 B.C. Foreign adversaries in and around Judah frustrated rebuilding efforts while Samaritans pressured the Persian court to thwart the Jews (Ezra 4:4–23). In 522 B.C., the anti-Semitic king Pseudo-Smerdis, who had usurped the Persian throne under false identity, issued a decree to prohibit any additional Temple reconstruction (Ezra 4:24).

Temple restored. Barely a year into his reign, however, Pseudo-Smerdis was dethroned and replaced by the pro-Semitic Darius I. Simultaneously, the ministries of Haggai and Zechariah revived the Jewish people’s faith and persuaded them to resume work on the Temple (Ezra 5:1–2). King Darius soon discovered and reinstated Cyrus’ decree, banning interference to the Jews’ mission and funding the reconstruction (Ezra 6:1–12). In the sixth year of Darius’ reign (516 B.C.), the Temple was completed. Daniel’s restoration prayer, his plea to the Lord “to let Your face shine upon Your desolate sanctuary,” had not gone unanswered (Dan. 9:17). “Dedication of this house of God” marked the termination of Judah’s divine discipline, as well as the people’s

renewed fellowship with God and obedience to His Word (Ezra 6:16). For nearly two hundred years afterward, the Jews enjoyed a golden age of spiritual and economic prosperity.

HISTORICAL NOTES ON BABYLON

- Babylon was the capital city of Babylonia—the ancient region that is now Iraq. In 625 B.C., Nabopolassar, from the Chaldean clans, defeated the Assyrian hold on Babylonia and became “king of Babylon” (Jer. 25:11). This explains why the terms “Babylonian” and “Chaldean” are used interchangeably.
- Persian king Pseudo-Smerdis, imposter of Cyrus’ deceased son Smerdis, is identified in Ezra 4:7–24 as “Artaxerxes.”
- The seventy-year captivity is sometimes assigned to the years between Nebuchadnezzar’s first deportation of Jews to Babylon in 605 B.C. and Cyrus’ decree for their return to Judah in 539 B.C. More significant, however, are the seventy years in which Judah, under the fifth cycle of discipline, lost then recovered her status as client nation to God (586–516 B.C.).

See also CYCLES OF DISCIPLINE; DIASPORA; DISPENSATION OF ISRAEL.

For further reference, *Daniel Chapters One through Six; Freedom through Military Victory*. Lessons 201:122–23; 438:2; 596:7–8; 540:107–8.

baptism The English transliteration of the noun *baptisma*, first used in classical Greek to indicate identification of one object with another or, more specifically, the intimate union or change of one object through its identification with another. The word in its various forms (*baptizo*, *bapto*, *baptismos*) was used by ancient Greek poets, dramatists, and historians to indicate the dipping or immersion of an object into an identifying or symbolic liquid.

Biblical use of the word “baptism” draws upon this concept of identification. The seven baptisms presented in Scripture fall under two distinct categories: *ritual* (or “representative”) baptisms, which use immersion in water to illustrate a higher principle, and *real baptisms*, which are actual, literal identifications of one object with another.

RITUAL (“REPRESENTATIVE”) BAPTISMS

performed by John the Baptist (Matt. 3:1–11; John 1:25–33; Acts 19:4). John the Baptist ministered to the Jews during the time that Christ was on earth. As the herald of the King, he announced the presence of the Messiah and performed water baptism on those who accepted salvation. Immersion in the water identified believers with the Lord’s kingdom, which at that time was still “at hand” (Matt. 3:2). Though the earthly kingdom was postponed when Israel as a nation rejected Jesus Christ, the significance of John’s water baptism remained—those who expressed faith in the Messiah were forever saved and identified with His eternal kingdom. John’s distinct baptismal ritual ended with his death.

of Jesus Christ. The water baptism of Jesus identified the incarnate Christ with the Father’s salvation plan and represented the Son’s willingness to go to the cross and be judged for the sins of humanity (Matt. 3:13–17). When Jesus went into the water, He was making a public declaration that He would remain sinless under the most intense testing and then receive mankind’s judgment. Jesus’ emergence from the water illustrated the results of His substitutionary mission—resurrection, ascension, and session. Following this ritual demonstration, the Father confirmed His approval by announcing from the heavens, “This is My beloved Son, in whom I am well-pleased” (Matt. 3:17).

Church Age water ritual. The water baptism of Church Age believers visually illustrates the baptism of the Holy Spirit, which occurs at salvation. The real water is merely symbolic of the invisible, silent spiritual baptism through which the believer is permanently identified with Christ (John 1:33; Gal. 3:27).

Immersion in water illustrates the believer’s identification with Christ’s death and burial (Rom. 6:3–4a). Rising from the water illustrates the believer’s identification with Christ’s resurrection, ascension, and session (Rom. 6:4b–5). See POSITIONAL TRUTH.

During the early formation of the Church, water baptism was regularly used as an illustrative aid to teach the spiritual transformation that occurs at salvation (Acts 2:38, 41; 8:12, 38; 1 Cor. 1:13–17). This ritual, however, was no

longer necessary after certain New Testament passages revealing the baptism of the Holy Spirit, particularly Romans 6, were written and circulated. While the baptismal ritual remains a legitimate testimony to the believer's faith in Jesus Christ, water baptism is not a prerequisite or requirement for salvation. Apart from understanding the reality of the doctrine behind the ritual, water baptism in the current period of the Church holds no significance.

REAL BAPTISMS

performed by the Holy Spirit. The baptism of the Holy Spirit is an invisible but real identification that occurs at the moment of salvation, when God the Holy Spirit enters the believer into eternal union with Christ. This unprecedented union positions the Church Age believer above angels and sets him apart as a member of the royal family of God (1 Cor. 12:12–13), sharing in the eternal destiny and inheritance of the King of kings and Lord of lords (Rom. 8:16–17).

On Pentecost A.D. 30, the day the Church Age began, the baptism of the Spirit occurred for the first time. This initial bestowal of the Spirit involved the apostles and was unique in its audible and visible nature (Acts 2:1–4). Other occurrences are recorded in the Book of Acts—involving Samaritans (Acts 8:14–17), Gentiles (Acts 10; 11), and disciples of John (Acts 19:2–8)—to show that this new ministry of the Spirit applies to believers of all races and geographical locations (Gal. 3:14, 26–28). All Church Age believers are united into the “one body” of Christ by the “one baptism” of the Holy Spirit (Eph. 4:4–5). See also GOD THE HOLY SPIRIT; PENTECOST.

of Moses. The Jews of the Exodus generation were “baptized into Moses in the cloud and in the sea” when the waters of the Red Sea were parted and they passed through dry land, leaving the Egyptian army behind (1 Cor. 10:2; cf. Ex. 14:29–31). Moses was identified with Christ—who was the guiding pillar of cloud—and the people were identified with Moses as they followed him to safety.

of the cross. In accomplishing His saving work on the cross, Jesus Christ was identified with the sins of the world, which were imputed to Him and judged. This is the baptism the Lord addressed with His disciples, “the baptism with

which I [Jesus Christ] am baptized” (Mark 10:38), “a baptism to undergo” (Luke 12:50).

of fire. At the second advent of Christ, all tribulational unbelievers will be removed from the earth and identified with literal fire (Matt. 3:11b; Luke 3:16b). They will be confined to the fire of Torments for the thousand years of the Millennium, only to await the Last Judgment and their ultimate transfer to the eternal lake of fire (Matt. 25:31–46; 2 Thess. 1:7–9; Rev. 14:9–11). Scriptural analogies used to depict this separation and casting out of unbelievers at the end of the Tribulation include the chaff on the wheat-threshing floor being carried away and burned up (Dan. 2:35; Matt. 3:12; Luke 3:17); the “days of Noah,” when “the flood came and took them [unbelievers] all away” (Matt. 24:37–39); the “tares [bad weeds]” in the field being gathered and burned with fire (Matt. 13:25–40); and the disposal of bad fish from the catch (Matt. 13:47–50). See also OPERATION FOOTSTOOL; TRIBULATION.

For further reference, *The Divine Outline of History; The Integrity of God; Tongues; The Trinity; Victorious Proclamation.*

Lessons 458:189–90; 457:645–47; 412:408–9, 788.

barrier The insurmountable, invisible wall that separates sinful man from perfect God and prevents man from having a relationship with God.

All mankind is born on the wrong side of the barrier—hopelessly separated from God. No human work or effort can break through the obstruction to bring even one person to God. Only the work of Jesus Christ on the cross “has destroyed the barrier, the dividing wall of hostility,” and made salvation available to everyone (Eph. 2:14, NIV; cf. Col. 1:20–22). Where the barrier once stood, Jesus Christ now stands as the door between God and man (John 10:9; 14:6), so that any member of the human race can enter into a personal, eternal relationship with God by accepting Christ as Savior.

Consider the barrier to be composed of six bricks, each representing one of the following obstacles between man and God.

(1) *Sin.* Because of Adam's original transgression, “all have sinned and fall short of the glory of God” (Rom. 3:23). Every human being receives at birth the imputation of Adam's original sin and begins life in a state of condemnation, separated

from God. Man remains under condemnation until he accepts the redemption solution offered by God through Christ (Rom. 5:12, 15–17). See also ADAM’S ORIGINAL SIN; REDEMPTION.

(2) *Penalty of sin.* “For the wages [penalty] of sin is [spiritual] death” (Rom. 6:23a). The punishment incurred by Adam when he sinned—spiritual death—is passed down to the entire human race. Everyone is born under this penalty of sin, hopelessly in debt to God. The debt has been paid by the perfect humanity of Christ, whose substitutionary spiritual death on the cross “canceled out the certificate of debt” (Col. 2:14). Man now stands free to accept Jesus Christ and receive the gift of an eternal relationship with God. See also DEATH (spiritual); EXPIATION.

(3) *Physical birth.* Since Adam’s fall, every human being is born physically alive but spiritually dead (Rom. 5:12). Everyone enters the world with a body and soul, but no human spirit. Without a human spirit no person can understand “the things of the Spirit of God,” much less have an eternal relationship with God (1 Cor. 2:14). So how does one acquire a human spirit? Jesus said, “You must be born again” (John 3:7b). At the moment a person believes in Christ, the Holy Spirit creates in him a human spirit, to which the Father

imputes His own eternal life (John 3:6b; 1 John 5:11). The believer is regenerated—born again—and made spiritually alive (John 3:3–8; 1 Cor. 2:12–13). See also HUMAN SPIRIT; REGENERATION.

(4) *Relative righteousness.* The personal goodness, or relative righteousness, of even the most noble unbeliever cannot meet the standard of God’s absolute righteousness (Isa. 64:6a; Rom. 3:10, 23). Compared to God’s perfection, man’s righteousness is wholly inadequate. The problem of relative righteousness is resolved by the grace gift of divine righteousness, which God imputes to those who accept Jesus Christ as Savior (Gen. 15:6; Rom. 4:5; 2 Cor. 5:21). See also RELATIVE RIGHTEOUSNESS; IMPUTATIONS; JUSTIFICATION.

(5) *Character of God.* The perfect, uncompromising essence of God cannot save sinners unless God’s righteousness and justice are first satisfied (Rom. 8:8). In grace, God has made provision to reconcile man to Himself without compromising His divine character. The impeccable Jesus Christ became man’s substitute and was judged on the cross for the sins of the world. The sacrifice of the sinless Son satisfied the demands of the perfectly righteous and just Father (1 John 2:2), freeing God to offer the grace blessings of salvation to sinful man. See also PROPITIATION.

(6) *Position in Adam.* “In Adam all die [spiritual death],” meaning mankind is born condemned and separated from God (1 Cor. 15:22a; Eph. 4:18). Man’s position in Adam is resolved only by man’s position in Christ, the personal and eternal union with Christ through which “all will be made alive” (1 Cor. 15:22b). The instant a person believes in Jesus Christ, he is made a “new creature” by God the Holy Spirit (2 Cor. 5:17). This new spiritual species is identified with Christ and positionally sanctified, set apart for God’s own purpose (Heb. 10:10, 14).

See also POSITION IN ADAM; POSITION IN CHRIST; SANCTIFICATION. For further reference, *The Barrier; God’s Perfect Gift; Slave Market of Sin.* Lessons 101:2–3; 412:510–11.

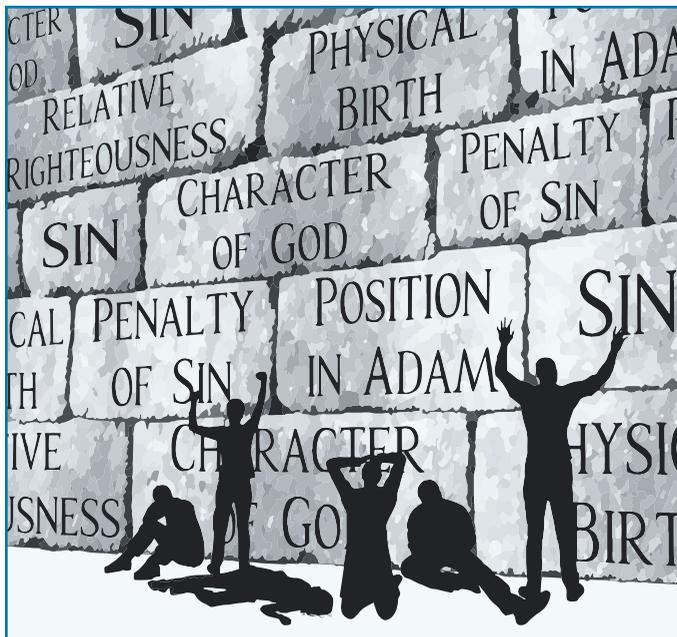


Figure 5

THE INSURMOUNTABLE BARRIER

beast Biblical title for the dictator of the Revived Roman Empire during the Tribulation, a man of genius and charisma who receives Satan's authority for three and a half years (Dan. 7:25; 2 Thess. 2:9–10; Rev. 13:2–5). Scripture also designates the beast as “another little horn” (KJV), “the other horn which came up,” “the prince who is to come,” “man of lawlessness . . . the son of destruction,” “antichrist,” and “a beast . . . out of the sea” (Dan. 7:8, 20; 9:26; 2 Thess. 2:3; 1 John 2:18a; Rev. 13:1).

“BEAST” IN REVELATION

Although Revelation 13 uses “beast” to describe both the Gentile dictator of the revived empire and the Jewish dictator of tribulation Israel, the theological title “beast” typically refers to the former, while “false prophet” distinguishes the latter (Rev. 16:13; 19:20).

During the first half of the Tribulation, the beast will gain absolute power over a ten-nation confederation in the West, forming the Revived Roman Empire, and will solidify an alliance with the dictator of Israel (the “false prophet”) (Dan. 7:24; 9:27a; Rev. 13:1b; cf. Dan. 2:41; 7:8). Broadening his influence even further, the beast will establish himself as leader of a new, one-world, or “ecumenical,” religion. This is a system of organized evil sponsored by Satan to evangelize the multitudes to a false gospel and, most importantly, defile Israel with “blasphemies against God” (Rev. 13:2–8; cf. Dan. 7:25). At the mid-point of the Tribulation, the beast will coordinate with the Jewish false prophet to secure Israel's worship of himself, using a computerized method of tyranny to identify and persecute anyone who fails to conform (Dan. 9:27b; Rev. 13:12–18). The Roman beast, having sold his soul to the devil like no one else, will prove to be an evil warrior against believers, enslaver of unbelievers, and key player in Jewish holocaust and history's most devastating world war (Dan. 7:21, 25; Zech. 12:2b–3; 14:2; Rev. 13:16–18; 16:13–16; 17:11, 16–17). Finally, the beast will meet his personal doom at the Second Advent. Even before his army is slaughtered by the returning Christ, the beast, along with the false prophet, will be

seized and “thrown alive into the lake of fire” (Rev. 19:11–21; cf. Dan. 7:26; 2 Thess. 2:8).

See also ABOMINATION OF DESOLATION; ANTI-CHRIST; ECUMENICAL RELIGION; REVIVED ROMAN EMPIRE; TRIBULATION.

For further reference, *Armageddon*.
Lessons 457:424–26, 471–91.

believer Any person throughout human history who has expressed faith alone in Christ alone and thereby received the free gift of salvation (John 1:12; 3:36; Acts 16:31; Rom. 3:24; Eph. 2:8–9; 1 Pet. 1:18–19). In the Church Age, synonymous with Christian.

Old Testament believers expressed faith in the promised Messiah, whose saving work was foretold by the prophets (Isa. 53) and portrayed through sacrificial rituals (Gen. 3:21; Lev. 16:14–17; Heb. 9:12–14). Believers alive during the time of Christ expressed their faith in the incarnate God-man, the revealed “Lamb of God who takes away the sin of the world” (John 1:29). Church Age believers look back at the finished work of the cross, expressing faith in Christ's completed, efficacious sacrifice (John 19:30; Rom. 3:25–26; 1 Cor. 15:3–4; 2 Cor. 5:21; Heb. 10:10).

See also CHRISTIAN; JUSTIFICATION; REGENERATION; SALVATION.

For further reference, *The Divine Outline of History; A Matter of Life & Death; The Plan of God*.

bema Greek noun used in the ancient world to designate a judgment or award platform; also used in Scripture for Christ's post-Rapture evaluation throne. See JUDGMENT SEAT OF CHRIST.

berachah (a) Hebrew noun meaning “blessing,” derived from the verb *barak*, which means “to praise,” “to kneel,” “to salute” in honor of blessing and deliverance; (b) the name given to the valley where the Lord ambushed Judah's enemies while her king and people stood firm in praise (2 Chron. 20:1–30).

The valley of Jehoshaphat, between Jerusalem and the Mount of Olives, was the place where, in 871 B.C., the Lord delivered client nation Judah from the armies of Moab, Ammon, and Mount Seir (2 Chron. 20:10–22). Trusting in the Lord's instruction to watch Him fight the battle, King Jehoshaphat and the inhabitants of Judah stood

in place and sang praises to the Lord. Then they looked toward their enemies to find only corpses lying among spoils of tremendous wealth. The Lord allowed His people to take “the goods, garments and valuable things” as provision for themselves (2 Chron. 20:25). Once the spoils were distributed, the people assembled in the valley and “there they blessed [*barak*, saluted] the LORD: therefore the name of the same place was called, The valley of Berachah, unto this day” (2 Chron. 20:26, KJV).

The change of name from valley of Jehoshaphat to valley of Berachah reflects Judah’s attitude of dependance upon the Lord for His blessing and deliverance. Also reflected is Judah’s attitude of humility and thanksgiving—her praise and salute toward the Lord in recognition of His power and promise to always protect His people.

The Lord’s deliverance of Israel in this valley foreshadowed what is yet to occur at Armageddon, when the Lord “will gather all the nations And bring them down to the valley of Jehoshaphat,” where He “will enter into judgment with them” (Joel 3:2).

Lessons 376:2051–52.

Bible doctrine The entire realm of God’s truth presented in nomenclature, categories, concepts, and principles that define God, man, sin, salvation, the angelic conflict, the spiritual life, and eschatology. Doctrine is drawn from the content of the completed canon of Scripture, Old and New Testaments, and is the sum total of the divine viewpoint of life. See WORD OF GOD.

biological life (a) The cellular tissue, genetic makeup, and functions necessary to sustain living material; (b) the visible, physical, and mortal aspects of man that begin at conception and terminate with physical death.

At the original creation of man, God directly formed the flesh, blood, and bone of Adam’s body from the chemicals of the soil (Gen. 2:7a). This biological life was not yet human life, for only when God exhaled His breath into the first man did Adam become “a living being” (Gen. 2:7b). For Adam’s progeny, biological life is created *indirectly* by God through intermediate agents: the mother and father in procreation (Gen. 4:1–2). Biological

life that begins at conception is nourished and sustained in the mother’s womb as the embryo develops into a human fetus (Ps. 139:13). The mother-dependent fetus is strictly biological life. But when the viable fetus emerges from the womb, God imputes soul life to the existing biological life to form human life (Job 27:3; Isa. 42:5). Biological life and soul life remain united until physical death, when “the dust [the material body] will return to the earth as it was” (Eccl. 12:7).

Biological life is the means of transmitting mankind’s inherent corruption, the sin nature (Rom. 6:12; 7:18a), which was originally acquired by Adam at his fall and is subsequently passed down through the male in procreation (Rom. 5:12). In the biological life in the womb, however, the sin nature is dormant—it cannot be active where soul life is not present. Activation occurs at the moment of birth. At the same time that God imputes soul life, He also imputes Adam’s original sin to the genetically formed “body of sin” (Rom. 6:6).

See also FORMAT SOUL; IMPUTATIONS; MEDIATE CREATION; ORIGIN OF HUMAN LIFE; SOUL LIFE.

For further reference, *The Integrity of God; The Origin of Human Life*.

Lessons 412:747–51, 1120–27.

bitterness [Gk. *pikria*, an acrid or astringent taste; harshness, antagonism] A harsh, hostile attitude that results from arrogant reaction and then becomes a source of habitual carnality. Figuratively described as venom in the soul (Ps. 140:3; Rom. 3:13–14).

Hebrews 12:15 exhorts the believer, “See to it that no one comes short of the grace of God; that no root of bitterness springing up causes trouble, and by it many be defiled.” Unchecked self-absorption takes root in the soul as bitterness, and from this root spring up numerous sins like anger, vindictiveness, jealousy, self-pity, slander, vituperation. By always complaining, criticizing, and quarreling (Job 7:11; 10:1), the bitter person not only obstructs his own life but also contaminates those in his periphery, the “many” who are “defiled.” Love turns into hatred and respect turns into resentment, as personal relationships disintegrate (Col. 3:19).

See also ARROGANCE COMPLEX OF SINS; ARROGANCE SKILLS; EMOTIONAL COMPLEX OF SINS.

For further reference, *Isolation of Sin; Rebound & Keep Moving!; Reversionism*.

Lessons 412:1063; 840:107; 376:671–74.

blackout of the soul

See REVERSIONISM.

blasphemy [Gk. *blasphemia*, slander, insulting speech] The sinful act of disrespect, disregard, or contempt toward God, demonstrated by (1) slandering, cursing, or challenging the character of God, or by (2) exalting oneself or another person, creature, or object to the level of God.

Satan is the model for both forms of blasphemy. In prehistory, he declared that he would usurp the heavenly throne and make himself “like the Most High” (Isa. 14:13–14). Then, when he was rightly sentenced to eternal condemnation in hell, Satan slandered the character of God by challenging the judgment. Though the details are unrecorded in Scripture, the devil probably argued that such punishment could not come from a loving God, the same blasphemy so often repeated today.

Other scriptural examples of blasphemy include, but are not limited to, the following: Job portraying God as the antagonist and blaming God for his own bitterness and adversity (Job 9:17–18; 10:1–2); Old Testament Jews worshiping man-made idols (Ex. 32:1–8; Lev. 26:30); Saul making God a witness to his promise to protect a necromancer (1 Sam. 28:9–10); King Belshazzar using the holy vessels of Israel to praise the gods of Babylon (Dan. 1:2; 5:1–4); Jewish believers continuing to offer sacrifices in the Temple, implying that Christ’s completed sacrifice on the cross was not efficacious (Heb. 5–6); believers slandering, maligning, or assuming the divine prerogative of judging other believers (James 4:11; 5:9).

See also APPEAL TRIAL OF SATAN.

For further reference, *The Angelic Conflict; King of Kings and Lord of Lords*.

Lessons 376:647–49.

blasphemy against the Holy Spirit The term used by Jesus Christ to describe the unbeliever’s sin of rejecting Him during the Incarnation (Matt. 12:31–32), comparable to “resisting the Holy Spirit” during the Church Age (Acts 7:51).

Blasphemy against the Holy Spirit was committed by the Pharisees when they said that Jesus cast out demons by the power of Satan (Matt. 9:34; 12:24). Since the humanity of Christ was sustained by the power of the Holy Spirit (Isa. 11:2; Acts 10:38), their accusation blasphemed the Spirit and rejected the miraculous signs that testified to Jesus’ identity as the Messiah. The blasphemous charge was tantamount to rejecting the God-man Savior and His message of salvation.

The Lord’s response, “any sin and blasphemy shall be forgiven. . .but blasphemy against the Spirit shall not be forgiven” (Matt. 12:31b), made it clear that rejection of the Savior was the only *unpardonable sin*—the one sin for which Christ could not atone (cf. Mark 3:28–29; Luke 12:10).

See also GOD THE HOLY SPIRIT (ministries of common grace); RESISTING THE HOLY SPIRIT; UNPARDONABLE SIN. For further reference, *Satan and Demonism; Slave Market of Sin*.

blessing by association The endowment of prosperity and protection that overflows from a mature believer to loved ones, associates, the nation, and beyond. When a Christian grows in grace and attains spiritual maturity, he becomes an invisible hero having a positive, unseen influence upon his surroundings. This invisible impact occurs in five categories:

(1) *Personal impact* upon the close associates of the mature believer. These include family members, friends, neighbors, or professional colleagues, as well as entire organizations such as schools, churches, businesses, law enforcement, and social circles. Because of their association with the mature believer, these groups or individuals are blessed by God with various forms of success, prosperity, or protection. In many cases the believer himself is unknown or his contribution unnoticed. At other times, the believer visibly helps others by sharing his own kindness and concern, personal expertise, material support, or doctrinal wisdom and encouragement (Rom. 12:13; Philem. 7).

(2) *Historical impact* upon the client nation. Inside God’s representative nation, the client nation, mature believers form a pivot through which the Lord furthers His plan for human history. As a way of honoring His Word resident

in their souls, God protects and blesses the nation in which they live. The pivot of mature believers, designated “the salt of the earth [land]” (Matt. 5:13a), can be the means of preserving that national entity and reversing historical disaster (Gen. 18:22–32; Lev. 26:3–13; 2 Chron. 7:14).

(3) **International impact** upon nonclient nations receiving doctrinally oriented missionaries from the client nation. A foreign nation is protected and prospered by association with one or more missionaries who present the Gospel, teach correct doctrine, and establish indigenous churches in the land (Deut. 4:6–8; Jonah; Acts 18:22–23). Because their impact is spiritual and not temporal, these missionaries avoid interfering in the nation’s politics or ethnic culture.

(4) **Angelic impact** upon the ongoing conflict between God and Satan. Angels, both elect and fallen, constantly observe the human race (1 Cor. 4:9; 1 Tim. 5:21; 1 Pet. 1:12). Elect angels rejoice when a person chooses for God’s plan; fallen angels tremble. The mature believer stands as a powerful witness for God in the heavenly realm as he relies on divine assets and perseveres through every test of faith. His very life is a testimony to God’s grace, love, and perfect fairness. Although his impact is invisible, this victorious believer has the privilege of resisting Satan and glorifying God in the conflict of the ages (Eph. 3:10; 6:10–12). See also WITNESS FOR THE PROSECUTION.

(5) **Heritage impact** after the mature believer has gone home to be with the Lord. Because of God’s high regard for this departed believer, those left behind are cared for throughout their lifetimes (Ps. 37:25). This inheritance blessing extends to individuals associated with the mature believer during his time on earth—parents, children, friends, loved ones, colleagues—regardless of their spiritual standing. Indeed, spiritually immature believers and even unbelievers can receive heritage impact just as they can receive personal impact during the mature Christian’s lifetime.

See also CLIENT NATION TO GOD; CURSING BY ASSOCIATION; INVISIBLE HERO; PIVOT OF MATURE BELIEVERS.

For further reference, *The Angelic Conflict; Christian Suffering; The Divine Outline of History; The Integrity of God*. Lessons 458:371; 412:899; 361:55–56; 376:110.

blood of Christ Figurative biblical language that represents the saving work of Jesus Christ on the cross—His substitutionary spiritual death.

The technical phrase “blood of Christ” sets up an analogy between the *physical death* of Old Testament sacrificial animals and the *spiritual death* of Christ on the cross. In Israel’s ritual sacrifices, shedding of animal blood was a visual aid for teaching the substitutionary sacrifice of the prophesied Savior. Since blood is the seat of life for an animal (Lev. 17:11), the innocent animal’s blood was an apt representation of a life given on behalf of others. Animal sacrifices were the “shadow of good things to come”—the reality would be fulfilled at the cross by Jesus Christ (Heb. 9:11–12; 10:1). To pay the penalty for mankind’s sins, Christ had to die spiritually, not physically, as a substitute for us (2 Cor. 5:21; 1 Pet. 2:24). This substitutionary spiritual death, the figurative “blood of Christ,” opens the door to salvation for anyone who believes in Him (Eph. 2:12–13). Furthermore, because the figurative blood of Christ “cleanses us from all sin,” believers can simply name their postsalvation sins privately to the Father and be forgiven (1 John 1:7b–9).

The literal blood that flowed from Christ’s hands, feet, and head was not a factor in either His spiritual or physical death, nor was it in any way related to His substitutionary atonement. Christ remained physically alive until His salvation work was complete, at which time He uttered the words “it is finished” then died physically by His own volition (Luke 23:46; John 10:17–18; 19:30). Afterward, a soldier thrust his spear into Christ’s side and “immediately blood and water [blood clots and serum] came out,” forensic evidence that our Lord did not die from loss of blood (John 19:34).

In Scripture. The word “blood” in the Bible often indicates literal blood of humans and animals (Gen. 9:4; 37:22–31; Ex. 7:17; 12:23; Lev. 7:26; Ps. 106:38; Acts 22:20), but when the New Testament speaks of blood in relation to the sacrifice of Christ, as in “the blood of Christ” or “His blood,” the terminology is always a figure of speech for His saving work (1 Cor. 10:16; Eph. 2:13; Heb. 9:14; 1 Pet. 1:2). More specifically, Scripture relates the figurative blood to the soteriological doctrines of reconciliation (Col. 1:20), propitiation (Rom. 3:25),

expiation (Rev. 1:5), redemption (Eph. 1:7; Col. 1:14; Heb. 9:12; 1 Pet. 1:18–19), justification (Rom. 5:9), and sanctification (Heb. 13:12).

See also REPRESENTATIVE ANALOGY; SOTERIOLOGY; SUBSTITUTIONARY SPIRITUAL DEATH; UNLIMITED ATONEMENT.

For further reference, *The Blood of Christ*.

Lessons 419:100–108; 429:14–16, 214–17; 412:284–87.

Body of Christ A designation for the universal Church on earth, the royal family of God during the Church Age.

This Scriptural imagery describes believers in union with Christ as “members” of His body (1 Cor. 12:12–27), all formed into one organic whole with various spiritual gifts and functions but with a common plan, common objectives, and a united purpose (Rom. 12:4–6; Eph. 4:12). God is forming this body of Church Age believers for the maximum glorification of the Lord Jesus Christ, who is the “head” of the Body (Eph. 1:22–23; 5:23–24, 29–30; Col. 1:18; 2:10; 2 Thess. 1:12). When the royal family is complete, this distinctive group of believers will be removed from earth at the Rapture and transferred to heaven (1 Cor. 15:23). The Body will then be prepared to return as the Bride of Christ at His second advent (Eph. 5:27; Rev. 19:6–8).

See also BRIDE OF CHRIST; CHURCH; ROYAL FAMILY OF GOD.

For further reference, *The Divine Outline of History; Tongues*.

Lessons 412:117, 409–10, 851, 1115.

Book of Life (a) The heavenly register in which the name of every human being is recorded and retained forever if he believes in Jesus Christ (Phil. 4:3; Rev. 3:5; 21:27); (b) one of the two books opened at the Last Judgment.

Every member of humanity is entered into the Book of Life at physical birth. When a person of accountable age dies without believing in Jesus Christ for salvation, that person’s name is blotted out, struck from the Book of Life, and transferred to the Book of Works (Ps. 69:28; Rev. 20:12, 15). See LAST JUDGMENT.

Book of Works (a) The heavenly register containing the name of every unbelieving member of the human race along with a record of his

human deeds; (b) one of the two books opened at the Last Judgment.

At the end of human history, the name of every unbeliever will have been blotted out of the Book of Life and transferred to the Book of Works. Those who reject the saving work of Jesus Christ will be left to stand at the Last Judgment on nothing but their acts of relative righteousness, recorded next to their names in the register of deeds (Isa. 64:6a; John 12:48; Rev. 20:12–13). See LAST JUDGMENT.

See also BOOK OF LIFE; HUMAN GOOD; RELATIVE RIGHTEOUSNESS.

For further reference, *Slave Market of Sin; The Unfailing Love of God*.

born again

See REGENERATION.

breath of life

See SOUL LIFE.

Bride of Christ A designation for the universal Church in the future, when every Church Age believer resides in resurrection body in the presence of Jesus Christ.

On earth, the Church is called the Body of Christ (Rom. 12:5; Eph. 4:11–12) and is formed throughout the Church Age by regeneration and baptism of the Holy Spirit (1 Cor. 12:13; Eph. 1:22–23). The completed Body will be transferred to heaven at the Rapture, at which time the Body is instantly transformed into the Bride (1 Cor. 15:42–57).

Scriptural imagery portraying Christ and the Church as bridegroom and bride draws upon the marital customs of the ancient world. A marriage in biblical times was celebrated in three stages: the betrothal, ceremony, and feast. Unlike modern-day engagement, “betrothal” referred to the signing of a contract between the parents of the prospective marriage parties. This contract designated the woman as the man’s legal wife, though the two remained in separate residences. When they were of marriageable age, the wedding ceremony took place: the groom entered the home of his betrothed, her father’s house, where she was formally presented to him as his virgin bride. Then, in a lively procession made up of

celebrating groomsmen, the married couple was escorted to the home of the groom. There the bridesmaids were waiting outside, and the entire group entered the groom's home for the wedding feast, a grand occasion lasting a week or more.

New Testament writers used the ancient-world marriage terminology to reveal future events and to emphasize the intimate, eternal relationship between Christ and the Church. To his Corinthian congregation Paul proclaimed, "I betrothed you to one husband, so that to Christ I might present you *as* a pure virgin" (2 Cor. 11:2*b*). "Betrothed to one husband" indicates the Church Age believer's expression of faith in Christ, resulting in unbreakable union with the Son of God. The presentation as a "pure virgin" will occur in heaven following the Rapture of the Church: the Bride of Christ will be brought before her Groom "in all her glory, having no spot or wrinkle," in a resurrection body free from all vestiges of sin and human good (Eph. 5:27). While the Tribulation is taking place on earth, the Bride will be in heaven getting ready to accompany the Groom at His second advent (Rom. 14:12; 1 Cor. 3:12–15; 1 Thess. 3:13).

The triumphal return to earth marks the beginning of the "marriage supper of the Lamb"—a spectacular wedding feast complete with celebration and rejoicing, set against the backdrop of perfect environment and lasting throughout the Millennium (Rev. 19:7–9). "Those who are invited" (Rev. 19:9) are Old Testament believers and tribulational martyrs (the groomsmen—John 3:29; Rev. 20:4) and surviving tribulational believers (the bridesmaids—Matt. 25:1–10).

See also BODY OF CHRIST; ROYAL FAMILY OF GOD; SECOND ADVENT.

For further reference, *The Divine Outline of History*.
Lessons 419:11; 457:636–39; 412:1109–10; 376:623–24.

Bright Morning Star

See ROYAL PATENTS.



Canon [Gk. *kanon*, rod, measuring stick; rule, model, standard] The collection of divinely inspired Scripture, called “the Bible,” divided into Old and New Testaments. The Canon in its original languages—Hebrew, Aramaic, and Greek—is the authoritative, infallible Word of God, preserved in writing to reveal God’s person and communicate His truths to man.

God’s Word has existed from eternity past (Prov. 8:22–31), and this divine wisdom has been reduced to written form, collected, and bound into the Holy Bible. The Canon exists for several reasons: (1) to provide people with the complete and authoritative revelation from God, (2) to ensure the preservation and circulation of the sacred writings, (3) to establish which writings are divinely inspired and which are not, (4) to present mankind with the Gospel of salvation, and (5) to equip believers with the entire realm of doctrine in writing.

The texts that became the Old and New Testaments were produced over a period of approximately two thousand years. The Book of Job is the earliest manuscript, with details indicating an origin during the time of the Jewish Patriarchs, prior to Moses. The Book of Revelation is the latest manuscript, completed by the Apostle John in A.D. 96. During the second and third centuries A.D., the texts for canonical consideration were compiled, examined, catalogued, and debated, until the fourth-century Church Councils formally ratified the authoritative Canon of sixty-six books. The collection of books known as the Apocrypha, although asserted by some to be canonical, are not divinely inspired and were rejected as such.

The Old Testament consists of thirty-nine books determined to be canonical on the basis of divine origin (2 Pet. 1:21), prophetic authorship (meaning all writers had the gift or office of

prophet or both), internal and external evidence, and endorsement by Jesus Christ (Matt. 4:4; 22:29; John 5:39; 10:35). Furthermore, Paul and other New Testament writers repeatedly declared the Scriptures to be the Word of God (Rom. 14:11; 15:9–12; 1 Cor. 14:21; Gal. 4:27; Eph. 4:8; Heb. 1:6–13; 2:6–8; 3:7–11; 1 Pet. 1:24–25; 2:6).

The twenty-seven books of the New Testament were determined to be canonical on the basis of internal and external evidence of divine inspiration (2 Pet. 1:20–21), apostolic or Christ-associated authorship (meaning all writers either had the gift of apostleship or were closely associated with an apostle or Jesus Christ), doctrinal consistency, acceptance by the early local churches, and the presence of instruction in the text to publically exegete the Scriptures (e.g., Col. 4:16; 1 Thess. 5:27; 1 Tim. 4:13; Rev. 1:3; 3:6).

As it stands today, the authorized recorded Word is the most widely circulated book in the world, having been translated into over 670 languages. No other book in history has been opposed so intensely and survived all attempts at its destruction. Of the Bible’s divine origin, protection, and perpetuation there can be no doubt, for within those pages is “the living and enduring word of God” (1 Pet. 1:23).

See also DIVINE REVELATION; VERBAL PLENARY INSPIRATION; WORD OF GOD.

For further reference, *Canonicity*.

capacity for life

See CAPACITY, SPIRITUAL.

capacity righteousness A term correlating the three phases of God’s plan with the believer’s ability to receive specific divine blessings. *Capacity righteousness at salvation*, a result of the imputation of divine righteousness, provides all believers with the capacity to receive God’s

logistical support for the rest of their lives (Rom. 3:22; Phil. 4:19). *Spiritual capacity righteousness* is developed through spiritual growth, through the process of experiential sanctification (2 Tim. 2:21), which gives the believer capacity for true happiness and other “greater grace” blessings (James 4:6). *Capacity righteousness for the eternal state* is realized through ultimate sanctification, when the believer receives a sinless resurrection body and has the capacity to live in God’s presence forever (1 Cor. 15:53; 2 Pet. 3:13).

See also RIGHTEOUSNESS; SANCTIFICATION. Lessons 376:161–69, 1459–66.

capacity, spiritual The inner soul attitude that gives the believer the ability to truly appreciate and enjoy the benefits of divine grace. Maturity, the goal of the Christian life, is where one acquires full capacity for life, for love, for happiness, for prosperity, and even for suffering.

In God’s plan, capacity for blessings must precede the conveyance of blessings. Before God can pour out all of the prosperity and happiness He has designed for each of His children, they must possess an inner ability to appreciate these grace gifts (Isa. 30:18). God can prosper believers who have capacity because such prosperity does not distract from their spiritual growth and service. They can enjoy the details of life—romance, success, achievement, wealth—while not depending on these details for happiness. This inner capacity is undiminished and even strengthened by the challenges of undeserved suffering. For believers without capacity, however, even the finest trappings of prosperity become a source of distraction, discontent, and misery.

God in grace provides the means for developing spiritual capacity—His Word, Bible doctrine. As doctrine fills the soul of the advancing believer, he orients to God’s plan and develops the capability to understand, appreciate, and enjoy all facets of life. He learns to recognize the giver, God Himself, in every gift received (James 1:17). With a total appreciation for grace and doctrine, the mature believer has the ability to maintain a stabilized inner happiness, to love others with the courtesy and thoughtfulness of impersonal love, and to trust the Lord in all circumstances. This wealth of divine viewpoint in his soul—a

spiritual blessing in itself—expands his capacity for ever more spiritual blessings, as well as for any tangible and material blessings God may have for him (Matt. 6:33). These “greater grace” blessings of maturity, tailor-made in eternity past for each individual Church Age believer (Eph. 1:3–4; James 4:6), are so extraordinary that every recipient must possess a mature capacity to benefit from them. In so blessing the believer, God is pleased and glorified (Heb. 11:6).

See also ESCROW BLESSINGS; GRACE PIPELINE; HAPPINESS; SUPERGRACE.

For further reference, *Christian Integrity; The Integrity of God*.

Lessons 422:36–37; 454:7; 458:125, 333; 376:999.

carnal death

See DEATH.

carnality The absolute status of the believer who has sinned and whose soul is under the influence of the sin nature. Synonyms: out of fellowship with God; temporal death. Antonym: spirituality.

Carnal is the old-English translation of the Greek *sarkikos*, which means “fleshly,” or “of the flesh.” The terms fleshly and flesh are used throughout the New Testament to indicate the sin nature. When the believer succumbs to temptation and commits sin, he is controlled by the sin nature; he is carnal—living by the power of the “flesh” rather than the power of the Holy Spirit (Gal. 5:17). Though his eternal relationship with God cannot be changed, his fellowship with God in time is broken. “Those who are in the flesh cannot please God,” because nothing the flesh can do is good in itself (Rom. 7:18; 8:8).

At any point in time, at any stage of spiritual growth, the believer is either completely carnal, controlled by the sin nature, or completely spiritual, controlled by the Holy Spirit. Both are absolute conditions that cannot occur simultaneously. To move from carnality back to spirituality, the believer simply cites his personal sins to God the Father. But the believer who chooses to dwell in carnality remains out of fellowship, unable to serve God or advance in the Christian life. Like the Corinthian “men of flesh” who could receive no spiritual nourishment, the carnal believer cannot learn or apply even the most

basic truths of the Word of God (1 Cor. 3:1–3).

See also FELLOWSHIP WITH GOD; REBOUND; SPIRITUALITY; TOP AND BOTTOM CIRCLES.

For further reference, *God the Holy Spirit vs. The Sin Nature; Isolation of Sin; The Prodigal Son; Rebound & Keep Moving!; Reversionism*.

Lessons 101:6; 408:12–13; 458:252–53; 376:776.

casting out demons (a) The miracle performed by the incarnate Christ and His appointed disciples in order to expel a possessing demon from its victim; (b) a temporary divine power authorized only during the Incarnation and the apostolic era of the Church Age.

Demonstrating His Messiahship, Jesus Christ ousted demons upon command to immediately heal people afflicted by the indwelling evil (Matt. 8:16; Mark 1:34, 39; 5:2–13; Luke 4:41; 8:2). The Lord delegated this power to the original twelve disciples and seventy others as an accompaniment to His earthly ministry (Matt. 10:1, 8; Luke 10:1, 17). Later, during the precanon era of the Church Age, the power to cast out demons was bestowed upon the apostles for the purpose of authenticating the Gospel message (Acts 5:12a, 14, 16). The Book of Acts reveals the apostolic gift of casting out demons, used in founding the first-century Church. Acts 19:11–16 specifically contrasts Paul’s divinely authorized power with the false practice of exorcism.

See also DEMON POSSESSION; EXORCISM; SPIRITUAL GIFTS (temporary).

For further reference, *Satan and Demonism*.

categorical storage

See STREAM OF CONSCIOUSNESS.

categories

See ICE.

category one, two, three love Three ways in which the believer expresses personal relationship love: *category one* is love toward God, *category two* is love toward the opposite sex in romance and marriage, *category three* is love in friendship.

See also LOVE; MARRIAGE; PERSONAL LOVE FOR GOD THE FATHER; RIGHT MAN–RIGHT WOMAN.

chain-sinning Allowing a previously confessed and forgiven sin to generate further sins.

The proliferation of mental attitude sins stems from failure to isolate past sins, forget them, and keep moving in the plan of God (1 John 1:9). The chain-sinner, after citing a particular sin, starts worrying, develops a guilty conscience, or becomes fearful of possible consequences of the sin. He may agonize over seeking penance or become embittered and vengeful as he remembers the incident that motivated the sin (Heb. 12:15–16). Follow-on mental sins quickly ignite verbal or overt sins until the chain-sinner finds himself continually out of fellowship, suffering the consequences of self-induced misery and divine discipline.

See also ISOLATION OF SIN; REBOUND.

chaos The state of the earth sometime after creation but before restoration—the period when fallen angels turned God’s perfectly formed order into barren waste, desolation, and disorder.

God’s creation of “the heavens and the earth,” presented succinctly in Genesis 1:1, was perfect in every respect (cf. Isa. 45:18). The next verse, however, reveals our planet as having undergone a cataclysmic transformation: “The earth was [became] formless and void, and darkness was over the surface of the deep” (Gen. 1:2a). The Hebrew word *tehom*, translated “deep,” is symbolic of chaos and death. Together with *tohu*, “formless,” and *bohu*, “void,” these words paint a scene of malevolent destruction.

Leading to this catastrophic event were the fall of Satan and the resultant angelic conflict. Earth was somehow central to Satan’s revolt against God, and he and the other rebellious angels brought war, desolation, and chaos to this tiny planet. Yet God would not allow such waste and ruin to go on indefinitely. His judgment on the fallen angelic hosts included enshrouding the earth in darkness, making it an uninhabitable wasteland. The arena of destruction, its light and heat extinguished by God, was flooded by God and packed in ice. Beneath the ice everything was chaos; above the ice, darkness.

See RESTORATION OF THE EARTH. See also ANGELIC CONFLICT; SATAN.

For further reference, *The Angelic Conflict; Creation, Chaos, & Restoration*.

cherub [pl. cherubim; Heb. *cherub*, a covering angel who guards or protects] A high ranking, four-winged angel created by God in eternity past as a perfect creature with free will and rational capacity to understand His divine character.

Cherubim guard and represent God's holiness, a role first carried out by Lucifer, "the anointed cherub" guarding the throne room of God (Ezek. 28:14–17). Other such examples include the cherubs placed "at the east of the garden of Eden . . . to guard the way to the tree of life" (Gen. 3:24) and the two cherub figures on the mercy seat. The latter two, the "cherubim of glory," represented God's integrity as they stood on either side of the ark of the covenant (Ex. 25:17–22; Heb. 9:5). The role of cherubim also includes warning and execution of divine judgment upon the human race, exemplified in 2 Samuel 22:11, Ezekiel 1 and 10, and Revelation 8, 10, 15, and 16.

See also ANGELS; SERAPH.

For further reference, *The Angelic Conflict*.

chesed

See LOVE.

Christian A Church Age designation for those who have entered into an eternal relationship with God through faith alone in Jesus Christ alone. Synonym: Church Age believer.

Believers at Antioch in the first century A.D. were the first to be called "Christians," a nomenclature distinguishing those who spread the Gospel of the resurrected Jesus Christ (Acts 11:26*b*). These early followers of Christ called themselves disciples, brethren, and saints but were scornfully labeled "Christian" by the unbelieving Gentiles in Rome (Acts 26:28; 1 Pet. 4:14–16). What began as a term of derision—an expression of contempt for both the Lord Jesus Christ and those who belong to Him—became a term of honor as the message of salvation grew and "considerable numbers" were brought to the Lord (Acts 11:24*a*, 26; 14:21–22).

During this current age, Christians are identified with the companion term "Christianity." Despite its common classification as a religion, Christianity is distinct from all other systems of faith and worship. Biblical Christianity is a personal, eternal relationship with God through

faith in the finished work of Christ on the cross (John 1:12; Rom. 8:38–39; Eph. 2:8; 1 Pet. 2:24). Whereas religion focuses on man's efforts toward God (e.g., allegiance to a group, rule-keeping, self-sacrifice, social action), true Christianity is based solely on what God in grace does for man. Even after salvation, the way of life for the Christian excludes any form of human merit, as it depends entirely upon the power, plan, and resources of God revealed in His Word (2 Pet. 1:3–4).

See also BELIEVER; CHURCH; RELIGION.

For further reference, *Heathenism; The Plan of God*.

Christian activism (a) The use of illegal or biblically unauthorized methods to impose Christian ideals, either real or alleged, upon the populace; (b) the function of self-righteous arrogance that exchanges the duty of spiritual impact for the goal of correcting societal depravity.

Let it first be clear that Christian activism does *not* include believers exercising the right to vote or to enter into legitimate activities related to their country's governing process. Nor does activism include service in law enforcement or the military for defense of national freedom. Activism, rather, is a function of moral degeneracy that exalts man's efforts over God's grace. Never condoned by Scripture (1 Pet. 2:13–17), activism is sponsored by Satan to preoccupy believers with temporal, human solutions so that the true, lasting solutions of God's plan are ignored.

The Christian activist is the believer who seeks to influence the world for Christ through public action, often to the point of coercion. Overzealous and ignorant of Bible doctrine, activists typically confuse the roles of church and state and crusade to enforce a Christian standard upon society (Prov. 29:18). Some employ civil disobedience, while others cross the line into vigilantism, organized revolution, and violence. Campaigns to whitewash the devil's world may involve anything from demonstrating against blasphemous movies or offensive behavior, to picketing outside an objectionable workplace, to terrorizing abortion clinics. Tragically, an end-justifies-the-means philosophy often results in destruction of privacy, freedom, prosperity, property, even life. These actions launched against evil actually alienate

the unbelieving world by making a mockery of Christianity and its principles (Rom. 1:21–22).

Activists fail to understand that the power of Christianity is not political or visible but spiritual and invisible. The unseen impact of the doctrinally oriented believer is what influences the course of history, not social reform. Only by advancing in God's plan does the Christian bring true solutions to national problems. As a citizen strengthened by Christian virtue, he breaks no laws, sponsors no violence, does not intrude on privacy, but turns the world upside down through the invisible force of Bible doctrine. God honors and blesses a nation in association with such mature believers.

Today's crusaders would benefit from recognizing that despite tyranny, paganism, and widespread slavery in the first-century Roman Empire, evangelism and spiritual growth thrived. The most influential figure in Church history, the Apostle Paul, ministered amidst that period's institutionalized evil, yet he did not beat the drums of abolition or incite revolt against the regime. Paul stayed on course with spreading the Gospel and teaching the spiritual life. He emphasized the doctrine whereby people in all situations, even those "under the yoke as slaves," can remain where they are and glorify God (1 Cor. 7:21–22; 1 Tim. 6:1–2). When Nero took the throne, Paul refrained from maligning the monstrous anti-Christian dictator and taught his Roman congregation to obey authority (Rom. 13:1–9). Truth was the issue, so the great Apostle left the evils of the Roman Empire to the Supreme Court of Heaven and remembered that Jesus Christ controls history.

See also CHRISTIAN NATION; CHRISTIAN RESPONSIBILITY; SEPARATION OF CHURCH AND STATE. For further reference, *Freedom through Military Victory; In Whom Do You Trust?; Reversionism*. Lessons 458:395–99; 412:832–34, 885; 840:77; 376:187, 210–11, 1583.

Christian degeneracy The condition of the Church Age believer who has fallen into a life of unrestrained sin by rejecting the spiritual life for this age. See DEGENERACY.

Christian fellowship Social interaction among believers, not to be relied upon for spiritual

growth or confused with Christian service and worship.

The benefits of Christian fellowship are dependent upon the spiritual maturity and priorities of those involved. Comradery among advancing believers provides the blessings of doctrinal encouragement; comfort and refuge from peer pressure, opposition, or even persecution; relaxation based on spiritual like-mindedness; and lifelong friendships. The Apostle Paul experienced this joy of true Christian fellowship, expressed by his eager desire to return to his faithful congregation at Thessalonica (1 Thess. 2:17–18). On the other hand, social intercourse among immature, negative, or habitually carnal believers perpetuates false doctrine, legalism, or licentiousness (1 Cor. 15:33; 2 Tim. 3:2–7); becomes a superficial remedy for insecurity and loneliness; or is transformed into career networking and courtship programs. Whenever people-emphasis takes priority over God-emphasis, spiritual growth stagnates. Wrong priorities send the believer into the downward slide of reversionism.

Despite the potential blessings and advantages of positive Christian fellowship, believers should refrain from assigning too much importance to this type of activity. Social interaction cannot advance the believer in God's plan and purpose for his life. Accordingly, there is no command for it in Scripture. The verse so often upheld as the directive, Hebrews 10:25, emphasizes assembling together not for the purpose of fellowship with other Christians but for the teaching of God's Word. With doctrine in the soul and an ever-increasing rapport with God, the believer then has capacity for enjoyable, legitimate relationships with those of like mind.

See also CHRISTIAN SERVICE; FELLOWSHIP WITH GOD. For further reference, *The Angelic Conflict; Witnessing*. Lessons 412:725, 812, 926; 376:716–18.

Christian nation (a) A term sometimes used to describe a country deeply influenced by Christianity; (b) a misguided ideal applied by believers who advocate merging of church and state for the national entity.

Strictly speaking, the term "Christian nation" is incongruous. In any national entity, even those

influenced by Christianity, there are believers and unbelievers, people of all religions and no religions, atheists and agnostics. We as Christians have the responsibility to present the Gospel to all—some will believe and some will not. And regardless of how many citizens profess Christianity, the nation itself cannot be “Christian.” After all, Christianity is a faith by which individuals gain a relationship with God by making a personal choice to accept Jesus Christ as Savior. Nations, on the other hand, are entities designed to provide and protect, by rule of law, freedom for the function of individual volition toward faith and all other aspects of life. A nation populated with a core of mature believers can reside under God’s patronage as a “client nation”—a representative entity that provides the supreme environment for influence of Christianity on civilization, both domestic and foreign.

The United States of America, for example, is not a Christian nation but a client nation. Although many American citizens profess Christianity, the individual liberties recognized in our founding documents ensure protection and blessing of Christians and non-Christians alike. Freedom is the issue. There must be freedom to evangelize and to be evangelized, freedom to teach and learn God’s Word, freedom to protect the dispersed Jews, and freedom to aid remote lands with the message of Christ. Christianity must support the state and political establishment, but it must never *be* the establishment (Matt. 22:21; Rom. 13:1–7; Titus 3:1). The influence of Christianity, rather, occurs by individual believers advancing spiritually and forming a pivot that has invisible impact on the nation and beyond.

Trying to impose Christianity on a population destroys the very framework necessary for Christianity’s maximum impact. At no point in history is a national entity prospered by movements to ‘Christianize’ the laws, culture, and people, or by a ruling force mandating conversion. The latter was attempted in fifteenth-century Spain, whose crown persecuted Jews and so-called heretics in the name of national religious purity. The famous Inquisition devastated Spain’s industrious middle class and, consequently, the empire’s economic power. When man tries to do the work of God and establish God’s kingdom on earth, man produces evil. There has never been and

will never be in human history, including the Millennium, a Christian nation.

See also CHRISTIAN ACTIVISM; CLIENT NATION TO GOD; PIVOT OF MATURE BELIEVERS; SEPARATION OF CHURCH AND STATE.

For further reference, *The Divine Outline of History; Freedom through Military Victory; In Whom Do You Trust?* Lessons 412:933, 1165.

Christian responsibility The Church Age believer’s duties toward God, country, and his fellow man.

In the Dispensation of the Church, two systems of authority—divine and human—coexist. As commanded by Jesus Christ, the believer is to “render to Caesar the things that are Caesar’s; and to God the things that are God’s” (Matt. 22:21). The Christian citizen fulfills his civil and spiritual responsibilities by complying with the laws of divine establishment and submitting to the spiritual laws of God’s Word.

Civil responsibility. The principle of rendering to Caesar is amplified in Romans 13:7: “Render to all what is due them: tax to whom tax *is due*; custom to whom custom; fear to whom fear; honor to whom honor.” In other words, respect the principles and activities of divine establishment. This means to recognize the divine institutions of individual freedom, marriage, family, and the national entity; obey civil authority and the laws of the land (including tax regulations, no matter how confiscatory); uphold the rights to privacy, self-determination, property, and life; exhibit patriotism toward the national entity, which includes honoring and serving the country’s military; and carry out other duties that may apply, such as jury service, voting, even holding public office (Rom. 13:1–7; Titus 3:1–2; 1 Pet. 2:13–17).

The Christian must recognize that governmental authority derives its power not from the people but from God (Rom. 13:1). And what God has ordained, the believer has no right to contradict. Revolution, anarchy, or violent overthrow of government should never be endorsed, and only lawful, legitimate means should be employed in rescinding unjust laws.

Spiritual responsibility. As a royal priest and ambassador, every Church Age believer is commissioned to represent himself before the Father and to represent Jesus Christ before man and

angels. The Christian's preeminent spiritual responsibility is to renovate his thinking by persistently learning Bible doctrine under the ministry of the Holy Spirit (Matt. 4:4; Rom. 12:2; 2 Pet. 3:18). The more mature the believer becomes, the more he serves the will of God by accurately presenting the Gospel, offering consistent prayer directly to the Father, functioning in his spiritual gift, extending graciousness and impersonal love toward all.

Should civil authorities curtail religious freedom and interfere in spiritual matters, the Christian's duty is to "obey God rather than men" (Acts 5:29). Following the precedent set by the great heroes of Scripture (Esther 3:1-2; Dan. 3:6-18; 6:7-10; Acts 4:18-20; 5:27-32), the believer who rightly takes a stand for the Lord continues to witness and grow spiritually and, in doing so, contributes to the recovery of his nation.

See also CHRISTIAN ACTIVISM; ROYAL FAMILY HONOR CODE; SEPARATION OF CHURCH AND STATE. For further reference, *The Divine Outline of History*. Lessons 438:58; 458:386-410; 412:855.

Christian service The believer's good deeds and production that can be classified as either (1) genuine and effective, when accomplished as a result of the filling of the Holy Spirit, doctrinal inculcation, and spiritual growth, or (2) acts of arrogance, when accomplished as a means for spiritual growth or blessing.

At the moment of salvation, every Church Age believer enters into full-time Christian service (1 Cor. 12:27; Eph. 4:12; Col. 3:23-24; 2 Thess. 1:11-12). Full-time service does not imply that all must function as pastors, evangelists, or missionaries; it simply refers to every Christian's privilege, purpose, and obligation in daily life. The believer serves the Lord first and foremost by learning Bible doctrine, applying divine viewpoint to life, and advancing toward spiritual maturity. As a result of this spiritual progress, the believer develops the inner capacity to serve the Lord in more outward ways. Where readiness exists, the Lord opens doors for overt service activities, which include but are not limited to charitable giving, evangelism, intercessory prayer, doctrinal encouragement, and offerings of time and expertise both inside and outside the local church. Spiritual gifts, unique to the individual

believer, determine the more specialized areas of Christian service, while certain functions like witnessing and prayer are obligations for all (John 15:16; Rom. 12:4-8; Gal. 6:9-10).

Not everything touted as 'Christian service' actually is effective Christian service, because believers can perform such acts from true or false motives. Service can come from genuine love for God or from legalism, coercion, self-promotion, arrogance. True Christian service is a privilege, a result of faithfully adhering to the plan of God. Divine good is produced by the doctrinally prepared believer whose service is performed under the filling of the Holy Spirit; otherwise, the believer's deeds amount to human good and dead works (Eph. 6:7; Col. 1:10).

See also DEAD WORKS; DIVINE GOOD; HUMAN GOOD; SPIRITUAL GIFTS.

For further reference, *The Angelic Conflict; The Divine Outline of History; Giving: Gimmick or Grace?* Lessons 412:850; 361:50-57.

Christian way of life A synonym for the spiritual life of the Church Age, the system of divine power, provision, and protocol that enables believers to reflect the character of Christ and grow to spiritual maturity. See PROTOCOL PLAN OF GOD.

Christocentric dispensations The two eras of human history encompassing the years between the birth of Jesus Christ and the still-future Rapture of the Church. This hub of human history is defined by Christ's appearance in the flesh, His strategic victory over Satan at the cross, and the formation of spiritual royalty to glorify the resurrected King of kings. See DISPENSATION OF THE HYPOSTATIC UNION; CHURCH AGE.

Christology The study of Jesus Christ, with emphasis on His person. (Soteriology focuses specifically on His saving work.) Christology includes every aspect of who and what Christ is, from His preincarnate existence in eternity past to His ultimate glorification in eternity future.

Existing forever *from eternity past*, Jesus Christ is the coequal, coeternal Second Person of the Trinity—God the Son. He is the Creator, through whom everything came into being, and He is the *Logos* (the Word), the revelation of God to man

(John 1:1–3; Col. 1:16–17; Heb. 1:10; cf. Isa. 37:16). See also *LOGOS*; *TRINITY*.

In the ages *between creation and the Incarnation*, God the Son provided divine revelation, protection, and judgment to man, appearing in various preincarnate forms (e.g., Ex. 3:2; 13:21–22; 24:9–11; Judg. 6:12–21). He founded and ruled the people and nation called Israel, who anticipated His coming in the flesh. A system of animal sacrifices prescribed for Israel pointed to Jesus Christ as the prophesied Messiah and sacrificial Lamb of God (Heb. 10:1). See also *GOD OF ISRAEL*; *RITUAL PLAN OF GOD*.

During the Incarnation, starting with the virgin birth and culminating with His death, resurrection, and ascension, the God-man Jesus Christ fulfilled the Law and provided the work of salvation. The unique Person of the universe, true humanity and undiminished deity, “dwelt among us” as the teacher of truth, worker of miracles, and the spotless Lamb who paid man’s penalty for sin (John 1:14; Gal. 4:4–5; 1 Pet. 1:18–21), then was resurrected and “taken up in glory” (1 Tim. 3:16). See also *VIRGIN PREGNANCY AND BIRTH*; *HYPOSTATIC UNION*; *ASCENSION OF CHRIST*.

Upon His arrival in heaven, Christ was seated at the right hand of God the Father (Acts 3:15; 5:31; 1 Pet. 3:22). From this seat of highest honor, *He is today* the head of the Church and continues His ministry as Intercessor, High Priest, and Advocate (Rom. 8:34; Eph. 1:22–23; Heb. 4:14–16; 7:25; 8:1; 1 John 2:1). His person—past, present, and future—is now fully revealed through the completed canon of Scripture. See also *SESSION OF CHRIST*; *CHURCH*.

A future age will see Christ’s next appearance on earth, this time as Deliverer, Conqueror, and Ruler who removes Satan and all of Israel’s enemies and establishes the kingdom promised to His people (Isa. 40:11; Rev. 19:11–20; 20:1–3). Jesus Christ, the Prince of Peace and eternal Son of David, will rule the earthly nations for one thousand years (Isa. 2:4; 9:6b; Matt. 1:1; Luke 18:38–39; John 12:13). At the end of human history, He will preside as almighty Judge over those who rejected the offer of salvation (Rev. 20:11–15). Then “a new heaven and a new earth” will be created where Christ, the Alpha and Omega, will dwell among His people for all eternity (Rev. 21:1–

3, 6; 22:13). See also *TRIBULATION*; *MILLENNIUM*; *OPERATION FOOTSTOOL*.

For further reference, *King of Kings and Lord of Lords*. Lessons 215:1–15.

Christophany [from Gk. *Christos*, Christ + *phainein*, to show, to cause to appear] Theological designation for the post-resurrection appearances of Jesus Christ.

Between His resurrection and ascension, Jesus Christ in resurrection body made Himself visible to hundreds of people, including Mary Magdalene at the empty tomb (Mark 16:9–11; John 20:11–17); the two travelers on the road to Emmaus (Luke 24:13–31); the disciples in the upper room (John 20:19–28), on the Sea of Galilee (Tiberias) (John 21:1–23), and on the mountain in Galilee (Matt. 28:16–20); the group of more than five hundred (1 Cor. 15:6); and those on the Mount of Olives at His ascension (Luke 24:44–51; Acts 1:3–9). Following His ascension, Christ appeared to Stephen (Acts 7:55–56), to Paul (Acts 9:3–6; 22:6–11; 23:11), and to John on the Island of Patmos (Rev. 1:12–20).

See also *ANGEL OF THE LORD*; *THEOPHANY*.

church A reference to either the universal Church or localized Christian congregations. The English New Testament uses the word “church” to translate the Greek *ekklesia*, which indicates an assembly or organization. Apart from a few exceptions (Matt. 18:17; Acts 7:38, KJV), appearances of “church” in Scripture pertain to one of the following:

(1) *The Church*. The collective body of believers who accept Christ during the Church Age, between Pentecost and the Rapture (Eph. 1:22; 5:25–27; Col. 1:17–18). Synonyms: royal family of God; universal Church.

Believers enter the universal Church at the moment of personal faith in Jesus Christ. Through the baptism of the Holy Spirit, they are placed in eternal union with Christ and made an entirely new spiritual creation (Rom. 6:3; 1 Cor. 12:13; 2 Cor. 5:17). Members of the Church—male and female—come from all walks of life, all races and regions of the world, and speak many different languages, yet they are “all sons of God through faith in Christ Jesus” (Gal. 3:26–28; 4:5–7). As His sons, the Church is not a nation or man-made

organization but a spiritual family—God’s own royal family. Each member is indwelt by God in order to represent and glorify the resurrected King of kings, Jesus Christ (Acts 1:8; 2 Cor. 5:20; Eph. 2:10, 19; 3:10).

In Scripture, the Church being formed on earth is designated the *Body of Christ*. The image of Christ as the “head” illustrates His authority over believers (Eph 1:22–23; 5:23; Col. 1:17–18; 2:10), and the image of believers as individual “members” emphasizes the varying spiritual gifts and functions that make up the collective organism (Rom. 12:4–5; 1 Cor. 12:18–28). When the Body of Christ is complete, the Rapture of the Church will occur (1 Cor. 15:42–57). The resurrected Church in heaven is called the *Bride of Christ*, the “pure virgin” who is presented to the Groom in sanctified perfection (2 Cor. 11:2; Eph. 5:27; Rev. 19:6–8).

Additional scriptural imagery depicting the relationship between Christ and His Church includes the following: *shepherd and sheep*, illustrating the security and blessings that the leader of the Church provides for His helpless, directionless members (John 10:1–16; Heb. 13:20; 1 Pet. 5:4); *vine and branches*, portraying the Church Age believer’s union with Christ (John 15:1–6); *chief cornerstone and smaller stones*, first taught by Christ when He told the disciple Peter, “You are blessed, Simon, Son of Jonas . . . your name is now Peter [*Petros*, a stone], and upon this rock [*petra*, giant rock, Jesus Christ] I will build my church” (Matt. 16:17b–18, corrected translation). Peter recognized and later wrote that Jesus Christ is the foundation of the Church, the “PRECIOUS CORNER stone,” and that “you also [Church Age believers], as living stones, are being built up as [constructed into] a spiritual house [the Church]” (1 Pet. 2:4–7).

(2) The local church. A localized subset of the universal Church; namely, a congregation assembling in a specific geographical location for the teaching of the Word of God (1 Cor. 1:2; 11:18; 16:19; 1 Thess. 1:1; Titus 1:5–9; Rev. 1:11).

The local church functions as a classroom where believers assemble to learn Bible doctrine under the teaching of their right pastor. Instruction is received either face to face or through another system of communication (1 Cor. 4:17; 1 John 2:1a; 2 John 12; Rev. 2–3). As head of

the universal Church, Jesus Christ delegates authority to men with the gift of pastor-teacher (Col. 1:25; Eph. 4:11). Just as Christ is the great Shepherd over all Church Age believers, the pastor is the under-shepherd who guards and feeds the congregation under his authority through accurate teaching of Scripture (Acts 20:28; 2 Tim. 2:15; 4:2; Heb. 13:20; 1 Pet. 5:1–3). In accordance with biblical principles, each local church is administered through a governing policy and board of deacons (Phil. 1:1; 1 Tim. 3:1–13).

See also BRIDE OF CHRIST; CHURCH AGE; PASTOR-TEACHER; ROYAL FAMILY OF GOD; SANCTIFICATION. For further reference, *Christian Integrity; The Divine Outline of History; Tongues*. Lessons 408:44; 443:42–44; 412:158, 406.

Church Age The time period beginning on the day of Pentecost A.D. 30 and ending with the Rapture (John 14–17, Acts–Jude; Rev. 2–3). Synonyms: Age of the Royal Family; Dispensation of the Church. This is the dispensation initiated by God to form Christ’s royal family on earth, to glorify the physically absent King of kings, and to prepare a generation of spiritual nobility to rule with Christ during the future Millennium (Eph. 1:5–6, 22–23; 1 Pet. 2:9; Rev. 2:26; 3:21; 19:16).

The Church Age is distinguished by its unforetold “mystery” doctrine, which reveals the unique privileges, function, and purpose of believers during this age (Rom. 16:25; 1 Cor. 2:7; Eph. 3:3–4, 9; 5:32; Col. 1:26–27; 4:3). As the royal family of God, the Church is a spiritual organism, not a racial species or national entity like the Jews in the Age of Israel (2 Cor. 5:17). The Church includes all individuals of any race, culture, or nationality who express faith alone in the risen Lord Jesus Christ (Rom. 1:14; 1 Cor. 12:14; Gal. 3:27–28). At the moment of salvation, every believer is united with Christ and indwelt by all three members of the Trinity (John 14:20, 23; Rom. 6:3; 1 Cor. 2:12). Each represents himself before God and represents Christ to the world (Acts 1:8; 1 Cor. 9:16, 19; 2 Cor. 4:5b; 5:20; Eph. 6:20; Heb. 4:16; 1 Pet. 2:9). God maintains a spiritual, not political, presence among mankind through faithful believers learning and thinking with the “mind of Christ,” as recorded in Scripture (1 Cor. 2:16). This unseen spiritual advance of the positive believer is what impacts other people, organizations, nations,

future generations, and even angels (1 Cor. 4:9; Eph. 3:8–10).

The Dispensation of the Church is divided into two sub-periods:

PreCanon Period. The era in which the New Testament canon was being formed (*ca.* A.D. 30–96), beginning with the Church's inception on the day of Pentecost and ending with John's completion of the Book of Revelation.

The preCanon period was characterized by temporary spiritual gifts (e.g., healing, prophecy, tongues) designed to authenticate the apostles' authority, spread the Gospel, and communicate the doctrines for this new dispensation (Acts 1:8; 1 Cor. 12–14). By the end of the first century, revelation of the Church was permanently recorded in the New Testament epistles. Temporary gifts, having fulfilled their purposes, were discontinued, abolished, "done away" (1 Cor. 13:8). Communication from God in the form of dreams, visions, theophanies, unusual events, and direct conversation also ceased with the close of the preCanon period.

PostCanon Period. The current era of history, beginning with completion of the Canon (*ca.* A.D. 96) and ending with the Rapture. Protocol for the postCanon period is governed by the New Testament epistles, Revelation 2–3, and Christ's teachings in John 14–17.

Since divine revelation now resides strictly in the completed Canon, this period is characterized by permanent spiritual gifts, designed to communicate the doctrines of the written Word and carry out the functions of the local church (Eph. 4:11–13). The postCanon period will terminate on an unknown future date, when the Rapture instantly transfers God's completed royal family to heaven (1 Thess. 4:16–17). With the Church Age ended, the time of tribulation on earth will begin.

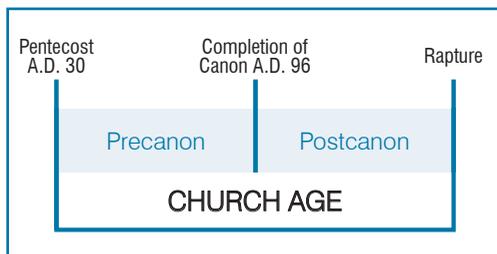


Figure 6

See also GREAT POWER EXPERIMENT; MYSTERY DOCTRINE; ROYAL FAMILY OF GOD; SPIRITUAL GIFTS. For further reference, *The Divine Outline of History; Follow the Colors; Tongues.*

circumcision [from Heb. *muwl*, Gk. *peritemno*, to cut short, to cut around] Removal of the male foreskin, a procedure commanded by God of Abraham and his male progeny.

At the age of ninety-nine Abraham was sexually dead, incapable of producing an heir from his own body. But after believing in the promises of God and submitting to the mandated procedure, he became the father of the Jewish race (Gen. 17:1–21, 24; Rom. 4:17–21; Heb. 11:11–12). From then on, circumcision was a mandated ritual for every male descendent of Abraham (Gen. 17:11–12; Lev. 12:3). The physical sign on the Jewish male served as a reminder of the sexual ability restored to the aged yet faithful Abraham. Furthermore, circumcision represented the beginning of a new, distinguished people multiplied through Abraham (Gen. 17:2, 4), and it was also a "sign of the covenant" between God and Abraham's descendants who followed his pattern of faith (Gen. 17:10–11, 19).

Outward and inward circumcision. Apart from the profound reality behind the ritual, circumcision carried no spiritual merit. Most importantly, circumcision was in no way a means to salvation. As Scripture clarifies, Abraham was justified before God by faith, not by works (Rom. 4:1–3; cf. Gen. 15:6). Long before submitting to the physical ritual, Abraham was circumcised inwardly, "of the heart," meaning he believed in the promised Messiah and was spiritually regenerated (Rom. 2:29). Then, as a result of spiritual maturity, Abraham "received the [outward physical] sign of circumcision, a seal of the righteousness of faith" that he had previously expressed (Rom. 4:9–11).

Still, throughout the generations, Jews who rejected the grace of God erroneously clung to physical circumcision as evidence of a superior spiritual and ethnic heritage. Paul described the arrogant, unbelieving Jews of the first century as "the so-called 'Circumcision,' which is performed in the flesh by human hands" (Eph. 2:11). They had the outward physical ritual without any inward spiritual reality. Stephen described

them as “uncircumcised in heart . . . resisting the Holy Spirit [rejecting the Savior]” (Acts 7:51).

Circumcision in the Church Age. Because the ritual plan of God for Israel has been replaced with the protocol plan of God for the Church, physical circumcision carries no significance for the believer today. Every Church Age believer is baptized by the Holy Spirit into union with Christ, and “neither circumcision nor uncircumcision means anything” (Gal. 5:6; 6:15; Col. 2:11–12). Circumcision is, however, still practiced throughout the world, as a means of physical sanitation, as a religious ritual in modern-day Judaism, or, in some cultures, as a rite of initiation.

See also JEWISH RACE; RITUAL PLAN OF GOD; SEED OF ABRAHAM.

Lessons 419:68–69; 600:82–84; 458:66–68; 412:183–84.

civilizations, biblical Periods of human history that begin with believers only, then populate and progress to a state of maximum degeneracy, and finally end with a divine judgment that removes all unbelievers from the earth. Three such civilizations occur during the span of human history. A unique civilization, with no degeneracy, unbelievers, or terminating judgments, is reserved for eternity.

(1) **Antediluvian civilization** [from Lat. *ante*, prior to + *diluvium*, deluge, flood]. The period beginning with the creation of Adam and ending with the Flood.

The initial state of perfection in the Garden came to an end with Adam’s fall. Adam and Eve were driven out of perfect environment and into the devil’s world (Gen. 3:22–24), and the human race began to increase in number (Gen. 4:1–6:1). During this civilization, environmental conditions allowed for perfect climate, the absence of bacteria and disease, unique animal forms, and a human life span of over 900 years (Gen. 5:3–5; 9:29). Over time, however, the ways of God and His protective principles of marriage and family gave way to lusts of the sin nature. Seizing the opportunity, fallen angels in the form of human men invaded earth, procreated with human women, and produced a contaminated, hybrid superrace called “Nephilim” (Gen. 6:2, 4). So great became the evil—the violence, lawlessness, and degeneracy—that by the tenth generation from

Adam, only one uncorrupted and faithful family remained (Gen. 6:5, 8–12). God administered the great judgment over the earth and its unbelieving population through the universal Flood (Gen. 6:7, 13–17). Noah and his believing family, along with portions of the animal population, were the only ones preserved (Gen. 6:18–22; 2 Pet. 2:5). As part of this judgment, God also removed the sexual ability from the angels. See also NEPHILIM.

(2) **Postdiluvian civilization.** The period beginning with Noah and his family after the Flood and ending with the Second Advent.

From Noah’s sons the earth was repopulated (Gen. 9:19), yet life span was shortened due to bacteria introduced by the Flood. An interim divine judgment was pronounced on arrogant mankind at Babel: after confusing the language and scattering the people, God ordained the national entity as additional protection on the human race (Gen. 11:7–9). The postdiluvian civilization continues to the present day. It will reach the peak of degeneracy during the future Tribulation and will terminate with the judgment that occurs at Christ’s second advent. At that time, He will cast unbelievers into the fire of Torments and rescue the remnant of believers (Matt. 24:37–39; Luke 3:16–17; cf. Dan. 2:35). See also BAPTISM (of fire); NATIONALISM; TRIBULATION.

(3) **Millennial civilization.** The future period beginning with the establishment of Christ’s thousand-year earthly reign and terminating with the Last Judgment.

The remnant of believers delivered into the millennial kingdom will be instantly joined by resurrected believers of history up to that point. Perfect environment—including universal peace, absence of disease, and a tame animal population—will once again exist (Isa. 2:4; Hosea 2:18). Degeneracy, however, will manifest itself in descendants of the surviving tribulation believers. The rebellious portion of the millennial population will reject the ruling Jesus Christ and enlist in Satan’s final campaign against Him. Their efforts instantly crushed, these unbelievers will be condemned to the lake of fire at the Last Judgment (Rev. 20:8–9, 15). Millennial believers will be transferred to the eternal state as this civilization, along with human history, comes to an end (1 Cor. 15:24). See also MILLENNIUM.

(4) *Eternal civilization*. The period beginning with the creation of the new heavens and new earth and continuing forever (Rev. 21:1–4). With the divine purpose for humanity accomplished, all believers, in resurrection bodies, will reside with God and His elect angels in a state of indescribable glory (1 Cor. 15:42–44; Phil. 3:21). Degeneracy and judgments are not factors of the eternal civilization. See also ETERNAL STATE.

For further reference, *Victorious Proclamation*.
Lessons 376:135, 194–95.

client nation arrogance

See COSMIC SYSTEM (arrogance complex).

client nation to God A national entity set apart by God as a repository for divine truth—a nation where the Gospel is freely communicated, doctrine widely taught, and missionary activity extended to areas of positive volition throughout the world. Synonym: priest nation, in reference to Israel.

Throughout most periods of history, God ordains a client nation for the purpose of furthering His plan for mankind. The formation of such a nation begins with people who respond to God's grace in salvation. Under a government that honors divine establishment and protects the freedom of all citizens, the nucleus of believers matures spiritually and becomes sufficient to fulfill the mandates of custodianship and communication of God's Word, inside and outside national borders. The nation also acts as a haven for the Jews.

God deals with the client nation according to the spiritual condition of individual believers (Matt. 5:13–16). Blessing by association overflows from mature believers to the nation in the form of stability and prosperity; divine discipline to reversionistic believers finds the entire nation weakened, and unless believers heed God's warning and recover, the client nation is eventually destroyed through the fifth cycle of discipline (2 Chron. 7:14; Hosea 4:1–6). As goes the spiritual life of the believer, so goes the client nation.

Jewish client nations. In the Old Testament Age of Israel, the client nation to God was made up of His chosen people, the Jews (2 Sam. 7:10–12; Ps. 33:12). Specific responsibilities delegated to Israel

as a nation were delineated under the Mosaic Law, doctrine was revealed to and communicated by specially appointed prophets and priests, and the “remnant” of faithful believers was used by God to sustain the nation (Ex. 19:5–6; Lev. 18:1–5; 2 Kings 19:30–31; Rom. 11:2–5). The theocratic kingdom (1441–1020 B.C.), the first in a series of five Jewish client nations, was founded under Moses' leadership in the Exodus and was indeed a theocracy, ruled personally by God. The four kingdoms that followed were monarchies, ruled by human kings. Currently under divine discipline that began in A.D. 70, Israel as a client nation will be restored at the Second Advent and continue throughout the millennial reign of Christ.

Gentile client nations. With Israel temporarily set aside, these are the times of Gentile client nations (Luke 21:24). In every generation until the Rapture, there exists among the earth's nations at least one center of positive volition that stands as God's protected agent. Gentile client nations, unlike the theocracy of Israel, are ruled through human government that, under lawful design, functions separately from the church. God's purpose is fulfilled as the state promotes human freedom and Christianity impacts the nation through a spiritual pivot of invisible heroes. By choosing to utilize the unique spiritual assets of the Church Age, individual believers contribute anonymously to their country and to the uptrends of history. The spiritual vigor of the nation is manifested by evangelists, pastor-teachers, and missionaries who accurately communicate the Gospel and written Word to those who are positive. The nation is blessed and sustained also for providing the currently dispersed Jews a refuge from persecution in other parts of the world (Gen. 12:3). Imperial Rome, A.D. 70–476, was the first Gentile client nation; other examples include fifth- and sixth-century Scotland and Ireland, sixteenth-century Switzerland, seventeenth-century Sweden, nineteenth-century England, and the United States of America since its founding in 1776.

See also BLESSING BY ASSOCIATION; CYCLES OF DISCIPLINE; DISPENSATION OF ISRAEL; DIVINE ESTABLISHMENT; PIVOT OF MATURE BELIEVERS.

For further reference, *Anti-Semitism; The Divine Outline of History; Freedom through Military Victory; In Whom Do You Trust?*

Lessons 458:60–61; 457:152; 835:1–10.

cognitive invincibility

See SPIRITUAL ADULTHOOD (spiritual maturity).

common grace Generally refers to the blessings that God extends to all mankind, including divine maintenance of the universe (Col. 1:16–17; Heb. 1:3), the natural bounties that sustain life on earth (Matt. 5:45; John 1:16), restraint of evil in the fallen world (Eph. 2:2; 2 Thess. 2:7), and the Holy Spirit’s clarification of the Gospel for unbelievers. Most often, “common grace” is used in specific reference to the Spirit’s ministry toward unbelievers.

See also GOD THE HOLY SPIRIT (ministries at Gospel hearing).

Communion

See EUCHARIST.

communion of attributes Describes the divine and human natures of Jesus Christ functioning in hypostatic union, so that whatever is true of either nature is true of the entire person.

Since the Incarnation, Jesus Christ is both God and man in one person forever. The natures of His deity and humanity are inseparably united in such a way that there is no loss or mixture of their separate identities. While both natures remain distinct and unchanged, the communion of attributes affirms that whatever Scripture reveals about either nature must be understood in the context of the entire unique Person (John 1:14). More specifically, attributes of His deity (e.g., omniscience, omnipresence) are never ascribed to His humanity, nor are attributes of humanity (e.g., born of flesh and blood, temptable) ever ascribed to His deity, but the attributes of both natures are properly ascribed to the one person of Jesus Christ.

Some biblical passages focus on the whole Person and reveal attributes that involve both natures—Jesus Christ is a prophet, high priest, king, and redeemer (Matt. 11:28; Luke 22:37; John 14:6; 1 Cor. 11:24; 2 Cor. 5:21; Heb. 4:15–16; 10:5–14). Some passages reveal attributes true only of His humanity—“I am thirsty” (John 19:28b); “He became hungry” (Luke 4:2b)—but the whole Person is the subject. In another passage, the whole Person Himself declares attributes true

only of His deity: “Most assuredly, I say to you, before Abraham was, I existed eternally” (John 8:58, corrected translation).

See also HYPOSTATIC UNION.
For further reference, *King of Kings and Lord of Lords*.
Lessons 840:165–66; 376:1303–4.

computer assets

See PORTFOLIO OF INVISIBLE ASSETS.

condemnation at birth

See ADAM’S ORIGINAL SIN.

confess English translation of the Hebrew *yadah* and Greek *homologeō*, used in Scripture to describe the act in which believers admit, or acknowledge, their transgressions to God the Father (Ps. 32:5; 1 John 1:9). See REBOUND.

confidence A state of absolute certainty and assurance, used as a synonym for the biblical use of the word “hope.” See HOPE.

conscience

See STREAM OF CONSCIOUSNESS.

contentment [Gk. *autarkeia*] The inner happiness, relaxed mental attitude, and tranquillity of soul that characterize the mature believer in every circumstance of life (1 Tim. 6:6–8; Heb. 13:5). See SHARING THE HAPPINESS OF GOD.

convicting ministry of the Holy Spirit

See GOD THE HOLY SPIRIT (ministries at Gospel hearing).

corban

See QORBAN.

corporate witness

See MARRIAGE (Christian).

cosmic one and cosmic two Alternative titles for the two spheres of Satan’s cosmic system—the arrogance complex and the hatred complex—both of which exploit man’s innate weaknesses and bad decisions and imprison him in a labyrinth of satanic deceit. See COSMIC SYSTEM.

cosmic panaceas Satan-inspired philosophies and agendas upheld as cure-all remedies for the complex problems of mankind.

Utopian ideals such as durable peace, human equality, and perfect environment are unattainable in the devil's world. But to foolish man they are panaceas—guaranteed cures for unhappiness, poverty, injustice, deprivation. These oversimplified solutions are commonly molded into agendas to redistribute wealth, clean up the environment, disarm the nations, and legislate morality and welfare, all of which oppose the plan of God while professing to help mankind. Cosmic panaceas promise everything that cannot be fulfilled. Their very nature demands a full mobilization of arrogant self-righteousness, which must finally resort to coercion, confiscation, and destruction of freedom to impose its false standards. See UTOPIANISM.

See also COSMIC SYSTEM (hatred complex).
Lessons 412:460.

cosmic system Satan's orderly, cohesive, and multifaceted system of power and thinking, which includes a purpose, strategy, and structure of authority designed to subvert the human race and control the world he now rules.

The cosmic system, Satan's alternative to the perfect plan of God, is designed to exploit man's bad decisions and trap him in a web of deception. When the Bible declares that someone loves the world (2 Tim. 4:10; James 4:4; 1 John 2:15) or lives according to the standards of the world (Rom. 12:2; Eph. 2:2), that individual resides in the cosmic system. He is under the control of the sin nature and in a position of weakness, enslaved to Satan's authority and fulfilling Satan's purpose. Residents include anyone—believer or unbeliever—who uses his volitional freedom to reject divine truth (the laws of divine establishment, the Gospel of salvation, or Bible doctrine). Toward those who have personally believed in Jesus Christ, the devil administers the cosmic system to prevent, impede, and reverse their spiritual growth.

The cosmic system is composed of two spheres of power, or *dynaspheres*. In cosmic one, the arrogance complex, a person is self-centered and neglectful of the spiritual life. In cosmic two,

the hatred complex, that person rebels against God and is hostile toward anything identified with grace and truth. Gates of the arrogance and hatred complexes interlock in myriad combinations, attacking personal weaknesses and areas of blindness. The believer may enter by any one of the gates, but once inside, if he does not immediately escape by rebound (acknowledging his sins to God) and application of doctrine, he develops new weaknesses and succumbs to new sins that never before tempted him. Eventually, involvement in many gates pulls him down until he is thoroughly entangled in the cosmic system.

COSMIC ONE—THE ARROGANCE COMPLEX

The first sphere of satanic influence entangles man in sinful attitudes related to preoccupation with self and apathy toward Bible doctrine. The believer who exaggerates his own importance to the exclusion of God cannot appreciate divine grace or enjoy the blessings God has for his individual life. He becomes his own worst enemy, enslaved to himself and his bad decisions. Synonym: interlocking system of arrogance.

Gate 1, attitude arrogance. The thinking of the person consumed with mental attitude sins such as pride, jealousy, vindictiveness, fear, bitterness, anger, implacability, self-pity, or guilt. Because mental attitude sins motivate all other evils of the cosmic system, no other category of sin is as destructive to the believer's spiritual growth, for as a man "thinks within himself, so he is" (Prov. 23:7a).

Gate 2, negative volition. Preoccupation with self to the point of indifference toward Bible doctrine. While not denying that doctrine is truth, this believer is distracted by wrong priorities, ignores the study of the Word of God, and renders himself defenseless against false doctrine. See also NEGATIVE VOLITION.

Gate 3, authority arrogance. Behavior that duplicates Satan's original rebellion against God. When under authority, the person immersed in this type of arrogance despises his leaders and seeks to undermine or overthrow them. When in a position of authority, this person abuses his power and becomes a tyrant to those under his leadership. See also AUTHORITY ORIENTATION.

Gate 4, self-righteous arrogance. Describes the distortion of true morality and the spiritual life

into a legalistic mode of operation that elevates self and judges others. This insidious mental attitude easily links with the impulsive desire to impose those standards on others through religious fanaticism and activism. See also CHRISTIAN ACTIVISM; CRUSADER ARROGANCE; SELF-RIGHTEOUSNESS.

Gate 5, sexual arrogance. Describes the distortion of normal sexual desire into an uncontrollable lust that destroys the capacity for legitimate romantic love and distracts from the spiritual life.

Gate 6, criminal arrogance. The thinking and behavior of a person who presumes himself to be above the law and superior to the rights, privacy, and property of others. Such a person uses and harms others to demonstrate control, alleviate boredom, or attempt to prove his own worth.

Gate 7, psychopathic arrogance. Describes a person who, through habitual bad decisions, rejects reality and moves into a state of psychosis. Distorted thinking from a position of subjectivity creates intolerance, insecurity, self-destructiveness, possibly violence, and can also lead to suicide. See also SHIGGAON.

Gate 8, arrogance of unhappiness. The subjective preoccupation with self that expects circumstances, possessions, and other people to provide one's happiness. See also HAPPINESS (pseudo).

Gate 9, iconoclastic arrogance. The subjective attitude that inordinately exalts another person then attacks him for failing to meet fantasized expectations. See ICONOCLASTIC ARROGANCE.

Gate 10, rational and irrational (emotional) arrogance. Rational arrogance describes those who dispute or superficially interpret the Bible [see also INTELLECTUAL ARROGANCE]. Irrational arrogance is emotional revolt, uncontrolled emotion taking over the mentality of the soul [see also EMOTION].

Gate 11, arrogance of Christian service. The thinking of the believer who performs biblically mandated activities while motivated by the sinful desire to earn approbation or stave off divine discipline. See also LYING TO THE HOLY SPIRIT.

Gate 12, client nation arrogance. The state of a client nation in which the majority of believers have succumbed to self-centered, worldly thinking and rejected both divine establishment and Bible doctrine.

COSMIC TWO—THE HATRED COMPLEX

The second sphere of satanic influence entangles man in antagonistic attitudes toward God's authority, Word, and plan. The hatred complex takes apathy toward Bible doctrine and parlays it into outright opposition. As a full-fledged ally and slave of the devil, the believer in the hatred complex is an "enemy of God" (James 4:4b), one who justifies evil, despises divine good, and relentlessly attacks divine viewpoint with human viewpoint. Antagonism toward God only increases as the various gates of the hatred complex interlock with one another. Synonym: interlocking system of hatred.

Gate 1, the sin nature. Satan's inside agent through which he executes his sinister policies of hatred and antagonism within the human race. Succumbing to the temptations of the sin nature means automatic entrance into the cosmic system. See SIN NATURE.

Gate 2, negative volition. Outright rejection of and antagonism toward the plan of God and Bible doctrine. See also NEGATIVE VOLITION.

Gate 3, degeneration. Progressive deterioration of thoughts and behavior. In the believer, this is the decline from the superior standards of God's plan to inferior, worldly standards. See DEGENERACY.

Gate 4, antiestablishment. Describes the behavior of the citizen whose desire is to dispute, reject, and even destroy the legitimate authorities under which he lives. See ANTIESTABLISHMENT.

Gate 5, demonism. Refers to the influence of demons on the human soul, an influence through which Satan increases his control over the world. See DEMONISM.

Gate 6, cosmic panaceas. Philosophies and agendas inspired by Satan's cosmic policy and upheld as cure-all remedies to the problems of mankind. See COSMIC PANACEAS.

Gate 7, religion. Antigrace systems of human works and worship rituals used to seek salvation, spirituality, or the approbation of God. See RELIGION.

Gate 8, anthropocentric academic speculation. Man-centered ideologies and scientific assertions that explain life through human intellect and experience and produce antagonism toward divine viewpoint. Persons afflicted with intellectual

arrogance enter this gate by trying to reconcile academic speculations with God's Word. They end up using humanistic theories to deny spiritual truth. See also INTELLECTUAL ARROGANCE.

Gate 9, evil. The policy and modus operandi through which Satan seeks to capture the human soul, establish his own millennial kingdom, and become the victor in the angelic conflict. See EVIL.

The believer in Jesus Christ has a choice between palace living (residence inside God's divine dynasphere) or dungeon living (residence inside the cosmic system). The conflict of the divine dynasphere versus the cosmic system is a battle of thought versus thought, an ongoing warfare waged in the soul. Divine viewpoint is pitted against cosmic-influenced human viewpoint, and Satan's evil counterfeits attack the reality of God's plan. Although the power of God is greater than the power of Satan, the devil can lure any believer out of fellowship into arrogance or hatred so that spiritual strength is never attained. Despite eternal security, life on earth for the cosmic believer is meaningless, filled with subjectivity, instability, and unsolvable frustration.

See also *COSMOS DIABOLICUS*; *DIVINE DYNASPHERE*; *WORLDLINESS*.

For further reference, *The Angelic Conflict*; *Christian Integrity*; *Reversionism*.
Lessons 457:297–315; 412:438–50, 457–60.

cosmic thinking (a) The mental attitude of the person residing inside Satan's power system (i.e., cosmic system), inculcated with the doctrines of demons, and thereby living a life based on human viewpoint as opposed to divine viewpoint; (b) defines the mentality and lifestyle of the unbeliever in rejection of the Gospel and the believer with negative volition toward Bible doctrine. Cosmic thinking enslaves man to his own bad decisions and arrogant notions. It perpetuates sin, human good, and evil in the devil's world.

See also *COSMIC SYSTEM*; *DOCTRINES OF DEMONS*; *WORLDLINESS*.

For further reference, *The Angelic Conflict*; *Mental Attitude Dynamics*.

cosmos diabolicus [Lit. "the devil's world," from Gk. *kosmos*, world, worldly affairs, and Lat. *diabolicus*, of or relating to the devil] (a) Drawn from

the New Testament use of *kosmos*, the term that designates the "world" as Satan's domain and identifies the evil premise, purpose, and policy on which it is formed (John 7:7; 15:18–19); (b) the state of human civilization as fashioned by the ruler of this "present evil age" (Gal. 1:4; cf. 2 Cor. 4:4).

To gain control over the realm he usurped from Adam, Satan constructs his earthly kingdom on the lie that the creature can thrive independently of the Creator (John 8:44; 1 John 5:19b). The vast and sophisticated *cosmos diabolicus*, according to theologian Lewis Sperry Chafer, is "the consummating display of that which the creature—both angelic and human—can produce, having embarked on an autonomous career."⁶ It is a highly ordered civilization of secular governments, education, and culture; man-centered theories of life, nature, and human behavior; religions of mere morality, legalism, even false gods. In its determination to imitate, obscure, and rule out God, Satan's cosmos "includes all the good which he can incorporate into it and be consistent in the thing he aims to accomplish."⁷ This deceptive 'good' is the relative righteousness of human good, a replacement for the absolute standards and righteousness of God. *Cosmos diabolicus* is thus a world in which man strives by his own works to improve, even perfect, the human condition—a world whose intrinsic depravity is whitewashed by the ideals of a utopian kingdom that, in Satan's mind, will supersede the kingdom that Christ has promised to inaugurate on His return.

Satan is indeed the present ruler of the cosmos (John 12:31; 14:30; 16:11; Eph. 2:2). His offer to Jesus in the desert was bona fide, because "all the kingdoms of the world" were, and still are, his to offer (Matt. 4:8–9). However, infinite God, sovereign over all creation, ensures that this finite creature will never gain complete control of the world he rules and thus never accomplish his evil objectives. God permits the satanic kingdom to run its course, because the failure of *cosmos diabolicus* must be fully demonstrated against the supremacy of God's power and plan. This demonstration will culminate with Satan's defeat

6. Lewis Sperry Chafer, *Systematic Theology*, 8 vols. (Dallas: Dallas Seminary Press, 1947), 2:84.

7. *Ibid.*, 100.

at the Second Advent, when rulership of all the earth's kingdoms will be delivered to Jesus Christ. The King of kings will inaugurate His millennial reign only after everything of *cosmos diabolicus* is crushed, set ablaze, laid waste, and the devil is deposed and imprisoned (Ps. 2:7–9; Dan. 2:34–35, 44–45; Mal. 4:1; Matt. 13:41–43; Rev. 18:9–20:3).

See also COSMIC SYSTEM; EVIL.

For further reference, *The Angelic Conflict; Heathenism; Satan and Demonism*.

covenants to Israel God's promises and provisions for Israel as the new racial species and unique client nation, and to born-again Jews as the possessors of eternal life. Israel is defined by these five divine covenants. Although Israel was established to benefit all nations, the covenants did not and never will belong to Gentiles (Deut. 4:8; Rom. 2:12–14). Neither do they apply to the Church (including racial Jews who become believers during the Church Age). Of the five covenants to Israel, four are unconditional and eternal and one is conditional and temporal:

UNCONDITIONAL COVENANTS

Fulfillment depends solely upon the character of God, and since fulfillment is everlasting, only those Jews who possess eternal life can receive these covenants' eternal blessings (Gen. 13:15; 17:7; 2 Sam. 7:13, 16).

Abrahamic Covenant. The sworn contract in which God promised to make Abraham and his descendants the first and last client nation to God. After commanding Abraham to separate from his homeland (Gen. 12:1), God added the following distinct promises: "*I will make you a great nation,*" which revealed Abraham as founder and foundation of the new race and ordered great national blessings for the future (Gen. 12:2a); "*I will bless you,*" which provided personal blessings for the patriarch, particularly once he reached spiritual maturity (Gen. 12:2b); "*And make your name great; And so you shall be a blessing,*" which spoke of his impact on future generations (Gen. 12:2c); "*In you all the families of the earth shall be blessed,*" which revealed the promise of a Savior for mankind through Abraham's seed (Gen. 12:3b; cf. Gal. 3:8–9, 16); "*I will bless those who bless you, And the one who curses you I will curse,*" which promised God's protection against Satan's plan to

eradicate the new race (applies to believing and unbelieving Jews during human history) (Gen. 12:3a); "*All the land which you see, I will give it to you and to your descendants forever. I will make your descendants as the dust of the earth,*" a promise of land from which this great nation would serve God (Gen. 13:15–16). The Abrahamic Covenant was confirmed to its regenerate heirs: Isaac (Gen. 26:3–4), Jacob (Gen. 35:12), and Moses and the Exodus generation at the time the Jewish nation was formed (Ex. 6:2–8).

Palestinian or Real Estate Covenant. Defines the specific geographical boundaries for the client nation (Gen. 13:14–15; 15:18–21). The real estate contract was the basis for the Jews' deliverance from slavery, for the founding of the new nation (Ex. 6:6, 8; Joshua 1:2–4), and for securing Israel's future restoration in this territory at the Second Advent (Isa. 11:11–12). Initially disclosed to Abraham as "all the land which you see" (Gen. 13:15), the region is revealed in other passages to include a significant portion of the Middle East, going as far west as the Nile and as far east as the Euphrates (Gen. 15:18–21; Num. 34:1–12; Joshua 1:3–4). Not until the Millennium will the Jews fully occupy this real estate (Deut. 30:1–9; Jer. 32:36–44; Ezek. 11:16–20; 36:21–38).

Davidic Covenant. Defines the ruling dynasty for client nation Israel and guarantees perpetuation of that dynasty through the eternal reign of Jesus Christ (2 Sam. 7:8–16; 22:51; 2 Chron. 21:7; Ps. 89:20–37; Luke 1:32; Acts 2:29–30). In His humanity, Jesus Christ is the "Son of David" and "King of Israel" (Matt. 1:1; Luke 18:38–39; John 1:49; 12:13), fulfilling God's covenant to David at two points of history: (1) the First Advent, when He was born by virgin pregnancy to Mary, a descendant of David's son Nathan (1 Chron. 3:5; Luke 3:23–38); and (2) the Second Advent, when Christ returns to earth to establish His millennial reign and assume the throne of David in restored Jerusalem. In the eternal state, the Son of David will rule from the throne of the Jews' heavenly city called New Jerusalem (Rev. 21:2).

New Covenant. Defines restoration of the client nation Israel at the Second Advent and guarantees eventual fulfillment of all the everlasting covenants. The New Covenant was first stated to Jeremiah and is quoted by the writer of Hebrews

(Jer. 31:31–34; Heb. 8:8–12; 10:15–17). This revelation is reassurance that despite Israel's failure as a nation and her current dispersion under divine discipline, believing Jews of history have a future kingdom on earth. The Lord will "faithfully plant them in this land" (Jer. 32:41), where they will dwell in safety and be His blessing to all millennial nations (Isa. 61:2–11; Jer. 32:36–44; Ezek. 11:16–21; 36:21–38; Zech. 8:23; cf. Deut. 30:1–9). The way of life for restored Israel will be like that described in the Sermon on the Mount (Matt. 5–7), and Israel's millennial priesthood will function as described in Ezekiel 40–48. Furthermore, the restored regenerate nation is guaranteed to continue on into the eternal state.

CONDITIONAL COVENANT

Covenant to Moses—Mosaic Law. Defines the spiritual and civil policy for all citizens of the Old Testament nation of Israel. The Law was not designed to provide Israel's spiritual heritage but to serve as a vehicle by which spiritual heritage and freedom could be understood and perpetuated. Most importantly, this covenant identified nonmeritorious faith as the way to inherit the eternal blessings of the unconditional covenants. According to the Law's conditional clauses, if the Jews would do their part, then God would do His (Ex. 19:3–6; Joshua 1:7–8). See MOSAIC LAW.

See also JEWISH RACE; SEED OF ABRAHAM.
For further reference, *The Divine Outline of History*.
Lessons 631:170; 412:505; 840:11–14.

covenant theology A method of biblical interpretation that sees all of God's purposes worked out on the basis of covenants. Covenant theology is intrinsically opposed to dispensationalism. Synonym: covenantalism. Sometimes referred to as federal theology or Reformed theology.

Overview. While dispensationalism views God's plan as unfolding across defined periods of history, each with unique elements of revelation and administration, covenant theology approaches all of Scripture through a framework of covenants. "Covenants" does not refer here to the promises to Israel clearly stated by God and recorded in the Bible (e.g., Abrahamic, Davidic). Rather, the "covenants" in covenant theology refer to a specific set of concepts formulated by several Reformed theologians. Two covenants

(covenant of works and covenant of grace) are said to exist between God and man, and a third (covenant of redemption) within the Godhead.⁸ From these covenantal concepts is constructed an interpretive framework to explain the explicit biblical covenants, as well as the fall of man, the redemptive role of Christ, the relationship between Israel and the Church, and eschatology.

Fundamental errors. In striving to fit everything into this framework, covenant theology tends to overemphasize continuity in the plan of God. Interpreting Scripture primarily through their covenant of grace, covenantalists weave a seamless relationship between the Old and New Testaments, overlook changes in divine administration, and fold the biblical covenants into God's overarching promise of grace, said to be fulfilled in the Lord Jesus Christ. The most prominent consequence of this broad-stroke approach to Scripture is the absence of definition between Israel and the Church. In other words, covenant theology regards any believer from any period of history to be part of God's chosen people (sometimes called "spiritual people" or "covenant people of God"). The basic reasoning is as follows: God's people in Old Testament times consisted primarily of Jews in Israel, hence the term "Israel." Since the time of Christ, the chosen group has been expanded to include believing Gentiles and Jews worldwide, named "the Church." All believers are seen as the same regenerate people with a common role and destiny in the plan of God. In this classic covenantal view, there is no lasting significance to the Jews as a race or national entity, and no earthly Jewish kingdom is anticipated for the future. Instead, the Rapture and Second Advent are blended into one event, after which the millennial kingdom

8. Covenant theology interprets Scripture with the following theologically devised covenants: (1) *covenant of works*, described as an agreement between God and Adam whereby God put Adam under probation, offering eternal life in perfect righteousness for passing the test of obedience; (2) *covenant of grace*, which indicates God's intervention on behalf of fallen mankind—God extends His grace to those made able to receive it, promising eternal life to the elect; (3) *covenant of redemption*, described as an eternal contract between members of the Godhead concerning the salvation of man.

is established with a common purpose for all believers of history.

By contrast, dispensational theology asserts that Israel is a distinct entity with blessings yet to come. The Jews are God's chosen people—they will be preserved as a race (Isa. 66:22), and Israel's covenants regarding the land and promised kingdom will be literally and physically fulfilled in the Millennium (Ezek. 36:21–38; Rev. 20:3–4). The Church is the Body of Christ, a spiritual organism presently being formed on earth for a separate, unique purpose. The Church will be resurrected prior to Israel's final testing period but will return at the Second Advent to take her own special place in the millennial kingdom. Both regenerate Israel and the Church are believers saved by grace through faith in Christ, but they are two discrete peoples with separate roles in the plan of God. See ISRAEL AND THE CHURCH.

See also COVENANTS TO ISRAEL; DISPENSATIONALISM; DISPENSATIONS; JEWISH RACE.

For further reference, *Anti-Semitism; The Divine Outline of History*.

Lesson 412:603.

Creationism

(1) The biblical doctrine declaring that the universe and all life forms were created by God with distinct design and purpose. This is opposed to the theory of evolution, which proposes that life originated through random natural processes and developed over time into its present form. See also RESTORATION OF THE EARTH.

(2) The theological viewpoint that every human soul originates with a creative act of God. Creationism correctly recognizes that the immaterial soul—created by God directly and immediately—is joined with the material, mediately formed body to produce a living human being. This is opposed to Traducianism, which maintains that both the soul and body are formed through human reproduction. Concerning the actual time of ensoulment, Creationists differ on whether the soul is created by God at conception, during the nine-month gestational period, or at the time of birth. Correct interpretation of Scripture confirms ensoulment at birth. See also ORIGIN OF HUMAN LIFE; TRADUCIANISM.

criminal arrogance

See COSMIC SYSTEM (arrogance complex).

cross and crucifixion [Gk. n. *stauros*, upright pole or cross used for execution; v. *stauroō*, to hang on a pole or cross as a means of capital punishment] (a) The ancient instrument and method of execution that suspended the body on an upright post and crossbeam in order to inflict slow death; (b) terms that describe and represent Jesus Christ's substitutionary sacrifice and death, the most significant event of history in which God's salvation plan for mankind was accomplished.

Among the ancient Persians, Greeks, Carthaginians, and Romans, crucifixion in all its variations was considered the most ignominious form of death. The Romans perfected the torturous process and reserved its use for non-citizen thieves, murderers, traitors, fugitive slaves, and provincial rebels. (Roman citizens were by and large exempted from this form of execution.)

In the standard Roman procedure of New Testament times, crucifixion was preceded by scourging the accused with a leather whip embedded with bits of metal and bone (Lat. *flagellum/flagrum*, Gk. *mastix*). The criminal was then required to carry his crossbeam to the site of execution, outside the city. There, a primitive narcotic of sour wine and gall was offered to lessen the pain. After being stripped of his clothes, the condemned was fastened to the horizontal beam with either cords or nails. The crossbeam was then connected to the vertical post, which was secured into the ground, and a sign naming the accusation was sometimes affixed to the top of the upright post. Slowly but surely, by weight of the body, bones separated and joints moved apart. Screams of excruciating pain rang out, sometimes for several days, until the person finally died from suffocation. In cases where the Romans wanted the bodies removed more quickly, they practiced *crurifragium*—breaking the legs below the knee in order to hasten death.

CRUCIFIXION OF JESUS CHRIST

In the time of Christ, imperial Rome executed many criminals by crucifixion. Our Lord's crucifixion, however, was unique among all others because of who He is and what His execution represents. Here was the unique Person of the

universe, the impeccable God-man willingly sacrificing Himself for sinful humanity. Having never committed one act of sin, Jesus Christ was accused of criminal offense, abused, rejected, mocked, and agonizingly tortured. Yet even through the most intense suffering ever endured, the humanity of Christ stayed true to His purpose, remained sinless, and humbly bore the penalty of sin that rightfully belonged to all mankind. From beginning to end, the process of Jesus Christ's crucifixion reveals that "God causes all things to work together for good" (Rom. 8:28), for out of this travesty of justice came our so-great salvation.

Trials. Jesus' legal examination consisted of not one but six trials—three before Jewish religious leaders (Matt. 26:57–68; 27:1–2; Mark 14:53–65; Luke 22:66–71; John 18:12–14, 19–24), one before Herod (Luke 23:8–12), and two before the Roman governor Pontius Pilate (Matt. 27:11–26; Mark 15:1–5; Luke 23:1–7; John 18:28–19:16). During the process, two superior systems of jurisprudence (Jewish and Roman) violated cardinal principles of law: the prisoner was presumed guilty from the start, no legal defense was allowed, and court proceedings were corrupted by false accusations, false testimonies, and violence against the defendant. In the end, Pilate yielded to public pressure and allowed mob rule to usurp Rome's official verdict of innocence [see also MORAL COURAGE].

Scourging. Since Pilate had already tried and pronounced Jesus not guilty, this scourging was neither for interrogation nor preliminary suffering (John 18:38; 19:1). The flogging of Jesus, rather, was Pilate's attempt to avert crucifixion by pacifying the Jews with the lesser punishment. Jesus was hauled into the Praetorium where His hands were tied to the scourging post and His back lashed repeatedly by the Roman whip. But after Pilate presented the lacerated prisoner to the crowds for mercy, the Jews only continued their demands to "crucify Him!" (Matt. 27:22–23; Luke 23:23; John 19:4–6a). Pilate then "washed his hands" of the situation and handed Jesus over to his soldiers for crucifixion (Matt. 27:24–26; Mark 15:15; Luke 23:24; John 19:6b).

Mockery of a King. When Pilate's cohort gathered around Jesus, "they stripped Him and put a scarlet robe on Him [robe of a Roman official]. And after twisting together a crown of thorns, they

put it on His head, and a reed [mock scepter] in His right hand; and they knelt down before Him and mocked Him, saying, 'Hail, King of the Jews!' They spat on Him, and took the reed and *began* to beat Him on the head" (Matt. 27:27–30). Ironically, their evil ridicule declared the truth: before them was the "Son of Man" (Dan. 7:13; Matt. 9:6; 12:8), who would bear the curse of thorns pronounced after the Fall, provide mankind with the way to salvation, and someday, as the true King of the Jews, reign over a transformed earth (Gen. 3:17–18; Ps. 72; Isa. 11; 35; 62; Zech. 14:9–11).

Carrying His cross. A barely recognizable Jesus was led out of the Praetorium to the processional roadway. He looked at the hostile crowds lining the street, He looked at the religious mob, and impersonal love prevailed. He had come to earth to die as the perfect sacrifice for sinful man, so He picked up His cross and moved toward His destiny. Because of the abuse, however, He had not the physical strength to carry the cross. So the Roman centurion grabbed a man walking through the crowd—Simon of Cyrene (North Africa), visiting Jerusalem for the Passover—and forced him to assist Jesus (Mark 15:21). This unsuspecting and unbelieving Jew later accepted Christ and evangelized his family (Rom. 16:13).

Prayer of forgiveness. When He arrived at the hill of Golgotha, the "Place of the Skull," Jesus was offered an intoxicant-anesthetic of sour wine and gall (Matt. 27:33–34a; Mark 15:22; John 19:17). He refused it in order to retain mental clarity for the judgment He was about to endure (Matt. 27:34b). He was nailed to the beams through His palms and feet (Ps. 22:16; John 20:25b–27; Acts 2:23), and then His cross was lifted into vertical position. Across the top of His head was placed a placard inscribed with the charge against Him: "THIS IS JESUS THE KING OF THE JEWS," another intended mockery that proclaimed the truth (Matt. 27:37; John 19:19). Soldiers who had driven the nails proceeded to cast lots for His garments (Matt. 27:35; Luke 23:34b), while the crowds and religious leaders sneered at Him saying, "If you are the Son of God, come down from the cross" (Matt. 27:39–43; Mark 15:29–32; Luke 23:35). One of the criminals crucified beside Him also hurled abuse, saying, "Are You not the Christ? Save Yourself and us!" (Luke 23:39).

<i>“ALL THIS HAS TAKEN PLACE TO FULFILL THE SCRIPTURES” AND ACCOMPLISH GOD’S PLAN OF SALVATION (MATT. 26:56).</i>	
PROPHECY DECLARED	PROPHECY FULFILLED
“The Son of Man . . . will be handed over to the Gentiles, and will be mocked and mistreated and spit upon, and after they have scourged Him, they will kill Him.” Luke 18:31–33 <i>a</i> ; Matt. 26:1–2	Matt. 26:47–27:50; Mark 14:43–15:39; Luke 22:47–23:47; John 18–19:30
“He was oppressed and He was afflicted, Yet He did not open His mouth . . . like a sheep that is silent before its shearers.” Isa. 53:7	Matt. 26:63; 27:12–14; Mark 14:61; 15:5; Luke 23:9; John 19:9
“By His scourging we are healed.” Isa. 53:5 <i>b</i>	Matt. 27:26; Mark 15:15; John 19:1
“They pierced my hands and my feet.” Ps. 22:16 <i>b</i> ; Zech. 12:10	John 20:25 <i>b</i> –27; Acts 2:23
“Because He poured out Himself to death, And was numbered with the transgressors.” Isa. 53:12 <i>b</i>	Matt. 27:38; Mark 15:27; Luke 23:39–43
“All who see me sneer at me A band of evildoers has encompassed me They wag their head.” Ps. 22:7 <i>a</i> , 16 <i>b</i> ; 109:25 <i>b</i>	Matt. 27:22–23, 27–31, 39–44; Mark 15:29–32; Luke 23:35; John 19:5–6, 12
“They divide my garments among them, And for my clothing they cast lots.” Ps. 22:18	Matt. 27:35; Mark 15:24; Luke 23:34 <i>b</i> ; John 19:24
“They also gave me gall for my food And for my thirst they gave me vinegar to drink.” Ps. 69:21	Matt. 27:34, 48; Mark 15:23, 36; Luke 23:36; John 19:29–30
“My tongue cleaves to my jaws.” Ps. 22:15 <i>b</i>	John 19:28
“He will bear their iniquities He Himself bore the sin of many.” Isa. 53:11 <i>b</i> –12; cf. 53:6	Rom. 5:8, 18; Heb. 9:28 <i>a</i>
“My God, my God, why have You forsaken me?” Ps. 22:1 <i>a</i>	Matt. 27:46; Mark 15:34
“Into Your hand I commit my spirit.” Ps. 31:5 <i>a</i>	Luke 23:46
“He keeps all his bones, Not one of them is broken.” Ps. 34:20; cf. Ex. 12:46	John 19:31–36
“He was with a rich man in His death.” Isa. 53:9 <i>b</i>	Matt. 27:57–60; John 19:38–42
“And the third day He will rise again.” Luke 18:33 <i>b</i> ; 24:6 <i>b</i> –7, 45–47; Matt. 12:39–40; John 2:19	Matt. 28:6–7; Mark 16:1–14; Luke 24:6, 34; John 20:1–18; Acts 10:40; 1 Cor. 15:4

Figure 7

CRUCIFIXION PROPHECY

Instead of crying out from the excruciating pain, railing against the horrid injustice, or invoking the heavenly hosts to destroy them all, Jesus prayed, “Father, forgive them; for they do not know what they are doing” (Luke 23:34a; cf. Matt. 5:44). The other criminal hanging beside Jesus requested of Him, “Remember me when You come in Your kingdom,” expressing his belief in the Savior. Jesus assured him, “Today you shall be with Me in Paradise” (Luke 23:40–43; cf. Matt. 27:38; Mark 15:27).

BY HIS OWN WILL

Christ’s death on the cross did not depend on either Jewish rejection or Pilate’s lack of moral courage. Execution of the Son of God could only occur by His own consent, which He had previously confirmed to His followers when He said, “I lay down My life . . . No one has taken it away from Me, but I lay it down on My own initiative” (John 10:17–18).

The work of salvation. At the third hour of crucifixion, noontime, ordinarily the brightest period of the day, an impenetrable “darkness fell upon all the land” (Matt. 27:45; Mark 15:33; Luke 23:44). For the following three hours, so intense was the suffering of Jesus Christ that the Father hid the Son’s face from view. Jesus had borne in silence the scourging, the ridicule, and the agony of crucifixion (Isa. 53:7; Acts 8:32–35), but the anguish of bearing the sins of the world caused Him to scream out again and again, “MY GOD, MY GOD, WHY HAVE YOU FORSAKEN ME?” (Matt. 27:46; Mark 15:34; cf. Ps. 22:1). The Father had to turn His back on the Son in order to judge Him on our behalf (2 Cor. 5:21). Separated from God the Father, the humanity of Christ died spiritually, and this was the price paid to redeem fallen mankind from the penalty of sin (Rom. 6:23a). See also SUBSTITUTIONARY SPIRITUAL DEATH.

With every last sin imputed and judged, the Lord shouted *tetelestai*, “It is finished!” (John 19:30b). Atonement was accomplished, and He was free to die physically. He did so in the words, “Father, INTO YOUR HANDS I COMMIT MY SPIRIT,” after which “He breathed His last” (Luke 23:46). “When the centurion, who was standing right in

front of Him, saw the way He breathed His last, he said, “Truly this man was the Son of God!” (Mark 15:39; cf. Matt. 27:54; Luke 23:47).

Victory revealed. Immediately following Christ’s physical death, the veil in the Temple, sixty feet of heavy twisted cords blocking the entrance to the Holy of Holies, “was torn in two from top to bottom” (Matt. 27:51; Mark 15:38). God Himself split the veil to indicate that the barrier between God and man was forever removed by the work of Christ (Heb. 10:19–20).

Another show of victory came when Jewish leaders requested expeditious death and removal of the bodies, in order to comply with Sabbath regulations. Soldiers broke the legs of the two thieves, but when they saw that Jesus was already dead, “they did not break His legs” (John 19:31–33). The true “Lamb of God” (John 1:29; 1 Pet. 1:19), without spot or broken bone, had been sacrificed once and for all according to God’s promise (Num. 9:12; Ps. 34:20; John 19:36).

Finally, one of the soldiers “pierced His side with a spear, and immediately blood and water came out” (John 19:34), a sign that Jesus died not from loss of blood but of His own accord after accomplishing His mission.

Completion of victory. Roman authorities released Jesus’ body to the wealthy Joseph of Arimathea, who “wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock” (Matt. 27:57–60; Luke 23:50–53; John 19:38–42; Acts 13:29). On the third day, Jesus Christ rose from the dead and, in an eternal resurrection body, walked through the solid stone of His tomb (Matt. 28:6–7; Mark 16:1–14; Luke 24:6, 34; John 20:1–18; Acts 10:40; 1 Cor. 15:4). He arose victorious, having defeated sin and death upon the cross. Forty days later, victory was confirmed by God the Father when the resurrected Jesus ascended into heaven and was seated at the Father’s right hand (Acts 1:3, 9; Heb. 8:1; 10:12–13). The Father said in effect, “I am satisfied with this Man, with His sacrifice, and I will accept anyone who seeks Me through Him” (cf. Heb. 2:10; 1 John 2:2).

See also BLOOD OF CHRIST; SALVATION; STRATEGIC AND TACTICAL VICTORIES.

For further reference, *The Blood of Christ; King of Kings and Lord of Lords*.

Lessons 438:72–78; 424:95–110.

crowns Decorations of honor awarded to mature Church Age believers at the judgment seat of Christ (Rom. 14:10b–12; 2 Cor. 5:10).

Illustrative analogy. In the ancient Greek athletic games, wreaths called *stephanos* were awarded to the victors. The superior badge of victory was accompanied by ceremonial honors, monetary rewards, and various civil privileges for the recipient and his family. The Romans awarded a similar crown of leaves (called *corona* in Latin, equivalent to *stephanos* in Greek) for distinguished military service. Highly coveted and held in awe, these wreaths signified the highest personal valor of the soldiers who wore them.

New Testament writers adopted this terminology to illustrate the highest awards that will be given by God in eternity. The Greek *stephanos*, translated wreath or crown in Scripture, represents the indescribable blessings that the Lord will distribute to Christians who have “fought the good fight . . . finished the course . . . kept the faith” (2 Tim. 4:7–8). For their faithfulness to God on earth, winners of these awards will be distinguished at the judgment seat of Christ and throughout eternity (1 Cor. 9:25; Rev. 22:12).

Crowns of righteousness and life. The “crown of righteousness” describes the mature believer’s capacity to receive and enjoy the greater blessings of the eternal state (2 Tim. 4:8). The “crown of life” honors the mature believer’s perseverance under testing and his use of spiritual skills while on earth (James 1:12; Rev. 2:10). Together, these two rewards indicate maximum production of divine good, occupation with Christ, and the positive impact of that believer’s life on human history.

Crown of glory. This eternal decoration is specially designated for pastors who faithfully communicate the Word of God (Heb. 6:10). The one who obeys the command to “shepherd the flock of God,” whatever the size of his local congregation, not for his own gain but according to God’s will, will be awarded this distinction once the “Chief Shepherd appears” to bring His Church home (1 Pet. 5:2–4; cf. Col. 1:25–29). As part of his reward, the faithful pastor has the pleasure of presenting the mature members of his congregation before the Lord and watching them receive their eternal rewards (Phil. 4:1;

1 Thess. 2:19–20).

See also ORDER OF THE MORNING STAR; UNIFORM OF GLORY; WINNER BELIEVER.

For further reference, *The Integrity of God*.

Lessons 458:444; 457:81–82; 376:323.

crusader arrogance The desire to impose a distorted standard of moral superiority on others. A product of self-righteous arrogance and power lust, crusader arrogance is a self-righteous indignation that disregards honor, law, and justice to pursue its goals through activism, sometimes to the point of violence. See CHRISTIAN ACTIVISM.

current positional truth

See POSITIONAL TRUTH.

cursing by association (a) The negative impact of the reversionistic believer on his periphery (Prov. 13:20; Jonah 1:4–16); (b) the judgment executed on client nations whose pivot of mature believers is reduced due to rejection of Bible doctrine (Hosea 4:6). As the pivot shrinks, “the salt of the earth . . . has become tasteless” and “is no longer good for anything” (Matt. 5:13). The nation loses its client nation status with God and undergoes the five cycles of discipline.

See also CLIENT NATION TO GOD; CYCLES OF DISCIPLINE; REVERSIONISM.

For further reference, *Christian Suffering*.

Lessons 457:72; 412:1353.

cycles of discipline Five incremental divine judgments upon a client nation saturated with negative volition, reversionism, immorality, and evil. Divine retribution intensifies through the cycles (Lev. 26:14, 18, 21, 23, 27), until the oncemighty nation is destroyed by military conquest and her populace reduced to poverty, barbarism, and slavery (Deut. 28:15–67).

CAUSE OF DISCIPLINE

Scripture confirms that national suffering is administered by God Himself. Just as God disciplines individuals when they step out of line (Heb. 12:6), so also does He discipline a country whose believers reject His Word. In a national entity where neither Bible doctrine nor divine establishment principles are heeded, crime and other forms of degeneracy prevail and human

freedom disappears. The first four cycles of discipline serve as warning signals, then God administers the fifth cycle in order to purge the land of apostasy and preserve the remnant of Bible-oriented believers.

ADMINISTERED TO JEWISH CLIENT NATIONS

Upon the founding of Israel, God instructed His people on the progressively intensified discipline they would experience if they rejected Him and His mandates (Lev. 26:14–39). About 700 years later, through the prophet Hosea, God warned the apostate believer-citizens that the Northern Kingdom would be destroyed for “lack of knowledge [divine truth]” and forgetting “the law of your God” (Hosea 4:1–6; cf. 2 Kings 17). Over a century later, the Southern Kingdom was removed for the same reasons (Jer. 7:24–29; 50:17). The last judgment of Israel occurred in A.D. 70, when decadent Jerusalem fell to the conquering legions of Titus. The barbarous siege left over one million Jews dead or enslaved, and the entire Jewish nation was dispersed throughout the world.

THE FIVE CYCLES

While the content of Leviticus 26 was given specifically to the original Jewish nation, the principles apply to any country set apart by God. Penalties for a nation’s persistent disobedience toward God include the following:

First cycle. Loss of health; decline of agricultural prosperity; escalation in crime, terror, and fear; decline in patriotism as the people lose the will to defend the nation (Lev. 26:14–17).

Second cycle. Economic recession and depression (Lev. 26:18–20).

Third cycle. Breakdown of law and order severely restricts travel and commerce (Lev. 26:21–22); violence and natural calamity thin out the population.

Fourth cycle. Military invasion and partial defeat; disease, rationing, and beginnings of starvation (Lev. 26:23–26).

Fifth cycle. Total conquest and destruction of the nation; malfunction of morality and establishment principles to the point of cannibalism; the people taken into slavery by their victorious enemies (Lev. 26:27–39; Deut. 28:49–67).

SOLUTION TO NATIONAL DISCIPLINE

To save the client nation from catastrophic

divine judgment, citizens must wake up and look toward the truth of God’s Word. The country’s survival depends on spiritual factors: evangelism and regeneration of unbelievers and the application of Bible doctrine among believers. If God’s people will humble themselves before Him, confess their sins, pray, and seek His Word, He will hear their cry and heal their land (2 Chron. 7:13–14). Any nation that experiences the fifth cycle of discipline has failed to heed the warnings of the previous cycles and rejected God’s solution for recovery.

See also BABYLONIAN CAPTIVITY; CLIENT NATION TO GOD; PIVOT OF MATURE BELIEVERS.

For further reference, *Daniel Chapters One through Six; Freedom through Military Victory.*

Lessons 201:74; 809:10; 585:21–22; 412:844.

Dd

Daniel's seventieth week A synonym for the Tribulation, based on the timetable prophecy of Daniel 9:24–27.

Background. Daniel chapter 9 opens with the prophet's intense prayer for deliverance of Israel. At the time, the Jews had been under the discipline of foreign exile for nearly fifty years, but their conqueror Babylon had just fallen into the hands of the Media-Persian Empire (539 B.C.). Daniel wanted to know what would happen in the years to come. His prayer acknowledged that "indeed all Israel has transgressed Your law and turned aside, not obeying Your voice" (verse 11), and he appealed to God's righteousness for forgiveness. While Daniel was still speaking, the angel Gabriel appeared.

In a prophetic vision, Daniel was told that "seventy weeks have been decreed for your people and your holy city [the Jews and Jerusalem] . . . to make atonement for iniquity . . . and to anoint the most holy place" (Dan. 9:24–27). "Seventy weeks," literally seventy segments of seven years each, means 490 years were given to post-exilic Israel. With this promise Daniel was assured that the Age of Israel would continue and that the Jews had a future on the other side of discipline.

Timetable. The starting point for these "seventy weeks" is 445 B.C., the year Artaxerxes I of Persia issued a decree to rebuild the walls and city of Jerusalem (Dan. 9:25a; Neh. 2:1–8). After 483 years, Jesus Christ entered Jerusalem, where He was hailed by some as Messiah but was overall rejected and crucified (Dan. 9:25b; cf. Matt. 21:8–9, 15). The 490-year interval, then, was halted seven years short. Israel's remaining time will be finished during the seven-year Tribulation, or the "seventieth week." (The Church Age, the period when Israel is set aside, occurs in the interim.)

By what was revealed to him, Daniel understood that the seventieth week referred to a time

of great trouble for his people (Dan. 9:27). Details unknown to Daniel were finally revealed to the Apostle John near the end of the first century A.D. (Rev. 6–19).

"WEEK" = SEVEN

The Hebrew *shabua*, translated "week," is a generic term for a segment of seven. In the context of Daniel 9:24–27, *shabua* refers to segments of seven years, not days. Verse 25 states that from the issuance of the decree to the time of Christ's rejection in Jerusalem would be "seven weeks [49 years] and sixty-two weeks [434 years]." These prophetic 483 years are calculated on an ancient calendar system of 360 days per year.

See also INTERCALATION OF THE CHURCH; TRIBULATION.
Lessons 508:44–45; 457:378.

Davidic Covenant

See COVENANTS TO ISRAEL.

Day of Atonement [Heb. *yom kippur*, literally "day of covering"] The most solemn holy day of Israel, on which the high priest entered the Holy of Holies to perform the annual sin offerings on behalf of himself and the people (Lev. 16; 23:26–32).

Ritual and symbolism. Two animal sacrifices were required on the Day of Atonement: a young bull as a sin offering for the high priest and a goat as a sin offering for the people. Only by way of these symbolic offerings could the high priest enter the Holy of Holies. First, he sacrificed the bull on the brass altar and collected the blood in a basin. After carrying the basin past the heavy curtain and into the sacred inner room, he sprinkled the blood over the top of the mercy seat,

the golden lid of the ark of the covenant (Lev. 16:6, 14). The high priest then returned to the altar and sacrificed a goat as an offering for the people. With the goat's blood in a bowl, he reentered the Holy of Holies and again sprinkled the blood over the mercy seat (Lev. 16:15–16).

The blood symbolized the work of Christ atoning for the sins of the high priest, the people, and indeed of all mankind (Rom. 3:25). Two cherub figures atop the golden lid, both looking down at the blood upon the mercy seat, represented God's righteousness and justice being satisfied by the sacrificial work of Christ. The high priest returned to the people waiting outside to show that God had accepted the "atonement for the sons of Israel for all their sins" (Lev. 16:34). Rejoicing arose, for once again God had ceremonially pardoned and cleansed His chosen people from the sins of the past year (Lev. 16:30).

Veil removed. The heavy curtain blocking entrance into the Holy of Holies separated man from the dwelling presence of God. When Jesus Christ completed His saving work on the cross, this veil was ripped by God from top to bottom (Matt. 27:51; Mark 15:38; Luke 23:45). The torn curtain symbolized the removal of the barrier between God and man through the blood of Christ (Heb. 9:12; 10:19–20).

See also ARK OF THE COVENANT; BLOOD OF CHRIST. For further reference, *The Blood of Christ; Levitical Offerings*.
Lessons 419:100–103, 111.

dead works [Gk. *nekros ergon*] The good deeds and Christian service produced by a believer in the state of carnality, operating on human power as opposed to the power of the Holy Spirit.

Hebrews 6:1 and 9:14 use the term "dead works" to indicate human good performed by believers. Classification of these works as "dead" draws from Scripture's use of death terminology to describe the believer out of fellowship, under the control of his sin nature (Rom. 8:6; Eph. 5:14; 1 Tim. 5:6). When the believer's motivation for service stems from self-righteousness or the lust for approbation, he functions in carnal and operational death. To "serve the living God" requires the filling of the Holy Spirit and metabolized Bible doctrine, but the carnal believer forgoes this divine power and substitutes his

own power and ability (Heb. 9:14).

Described as *phaulos* (bad, worthless) in 2 Corinthians 5:10, dead works do not meet God's standard and therefore constitute the "wood, hay, straw" disqualified for reward at the judgment seat of Christ (1 Cor. 3:12–15).

See also CHRISTIAN SERVICE; DIVINE GOOD; HUMAN GOOD.

For further reference, *The Angelic Conflict; Reversionism*.

death A condition caused by separation or by a change from one state to another. Scripture reveals seven categories of death:

(1) **Physical death** is the separation of the immortal, immaterial soul from the mortal, material body (Gen. 3:19; Eccl. 3:2a). God decides the time, manner, and place of physical death; therefore, nothing can remove the believer from this life apart from the wisdom, grace, and sovereignty of God. The souls of believers enter into the presence of the Lord and spend eternity in heaven housed in a resurrection body (John 3:36; 14:1–6; 2 Cor. 5:8; Rev. 21:4). The souls of unbelievers are transferred to the temporary residence called Torments, where they await the Last Judgment and permanent condemnation to the lake of fire (Matt. 25:41; Rev. 20:15). See also INTERIM BODY; RESURRECTION BODY.

(2) **Spiritual death** describes man's total separation from God (Rom. 6:23a; Eph. 2:1). Adam, the first man, was created spiritually alive—body, soul, and human spirit—but he lost his human spirit and became spiritually dead when he chose to sin in the Garden (Gen. 2:17; 3:6). Adam's original sin brought condemnation to all mankind (Rom. 5:12). Every human being, with the exception of Jesus Christ, is born physically alive but spiritually dead, no human spirit, unable to have a relationship with God or understand His truths (1 Cor. 2:14). The only solution to man's spiritual death is regeneration, to be "born again" into eternal life (John 3:6–7; Rom. 6:23; 1 Cor. 15:22). See also ADAM'S ORIGINAL SIN; REGENERATION.

(3) **Positional death** refers to the Church Age believer's identification with Christ's spiritual death, physical death, and burial. See POSITIONAL TRUTH (retroactive).

(4) **Carnal/temporal death** describes the believ-

er's loss of fellowship with God in time, which is the result of personal sin and the control of his soul by the sin nature (Rom. 8:6; Eph. 5:14; 1 Tim. 5:6; James 1:15). First John 1:9 is the means of recovery from temporal death. See also CARNALITY; REBOUND.

(5) *Operational death* describes any form of Christian service produced apart from the filling of the Holy Spirit. When the believer is out of fellowship with God and hence under the control of the sin nature, he can produce only dead works, human good (1 Cor. 3:12–13; Heb. 6:1). See also DEAD WORKS.

(6) *Sexual death* describes loss of procreative ability, exemplified in Scripture by Sarah's barrenness and Abraham's inability to produce an heir (Rom. 4:17–21; Heb. 11:11–12).

(7) *Second death* is the perpetuation of spiritual death and separation from God into eternity. This occurs when the unbeliever is condemned to the lake of fire at the Last Judgment (Matt. 25:41; Heb. 9:27; Rev. 2:11; 20:14–15).

For further reference, *The Barrier; Dying Grace; Slave Market of Sin*.
Lessons 412:1173–74.

death-shadowed valley

See DYING GRACE.

Decalogue [Gk. *deka*, ten + *logos*, word] Designation for the portion of the Mosaic Law containing the Ten Commandments. See MOSAIC LAW.

defense mechanisms (a) Thought and behavioral patterns used to insulate the conscious mind from conflict and anxiety; (b) psychological tools that temporarily compensate for lack of strength in the soul and are incompatible with spiritual problem-solving tools.

Defense mechanisms are the mind's various attempts to cope with traumatic experiences, personal failures and weaknesses, or feelings of fear, guilt, shame, inadequacy. Intended to hide or alleviate stress in the soul, these maladaptive devices arrest development and frustrate human maturity. By relieving the consciousness from overpowering pressure, they separate the person from reality and are counterproductive to normal mental function. Sometimes, particularly in

cases of abuse involving the very young and powerless, these mechanisms are the only available means for survival, yet they are especially detrimental when carried over into adulthood.

Psychology refers to defense mechanisms as relatively involuntary responses, but a true biblical perspective must classify them as impulsively voluntary. They are reactions from a particular weakness in the soul, and whether or not the person realizes it, they involve the use of volition. For a believer to rely on defense mechanisms is, in effect, to choose against the spiritual life. Perpetual carnality and psychoneurotic behavior are common consequences, unless these human expedients are replaced with God's solutions. Regardless of background, every believer has an option in postsalvation experience: use defense mechanisms to lose out on spiritual advance and blessing, or use God's solutions to achieve victory. A few defense mechanisms relevant to studies of the Christian life are as follows:

Autistic fantasy. (a) Routine mental retreat into fantasies regarding human relationships and effective behavior, employed to compensate for feelings of inferiority and social awkwardness; (b) the use of excessive daydreaming as a substitute for problem solving.

Autistic fantasy is a form of extreme self-absorption, isolating the person from reality and creating a false perception of self and others. Instead of pursuing constructive relationships and solving problems through objectivity, the person withdraws into a dreamland of unrealistic expectations where he is supreme and others comply with his wishes. The believer who engages in imaginations of personal triumph and productive social interaction disregards the fact that God has provided everything for his happiness. And by failing to orient to the grace of God, he loses out on the confidence gained from a personal sense of destiny in the plan of God.

Denial. (a) Refusal to acknowledge a generally apparent aspect of reality; (b) avoiding confrontation with a personal problem or fact by refusing to recognize its existence; (c) a mechanism of self-deception, in which a believer fails to see his flaws, failures, or sins that are apparent to others.

Dissociation. Mental withdrawal in which certain elements of thought and emotion split off

from normal consciousness and function as a separate existence.

The pioneering studies of psychologist Pierre Janet (1859–1947) revealed dissociation as a key characteristic in several psychiatric ailments. Janet showed that when the mentality is weak and deficient, offering no defense against outside pressure, emotionally charged ideas separate, or “dissociate,” from consciousness to reside in the subconscious. There, they produce abnormal responses ranging from frenzied, sinful behaviors to multiple fully developed personalities.

Within the spiritual realm, dissociation is separation from Bible doctrine circulating in the stream of consciousness. When stress and the sin nature dominate the soul, integrative strength from metabolized doctrine diminishes and the believer becomes disconnected from the only reality that matters, the reality of divine viewpoint. Sinful thoughts and emotional reactions band together to form erratic behaviors or alternate opposing personalities. This dissociative split-off in the thinking guarantees a halt to spiritual as well as human maturation and explains why so many believers suffer a lifetime of confusion, instability, and misery. See also *DIPSUCHOS*.

Idealization. The inordinate approval and admiration of others or self.

The believer who idealizes others has succumbed to role-model arrogance. The one who idealizes self is in a state of self-righteous arrogance, literally making a role model of himself. The latter fantasizes a self-image beyond reality, thinking “more highly of himself than he ought to think,” against which Paul spoke in Romans 12:3. See also *ICONOCLASTIC ARROGANCE*.

Projection. The act of falsely assigning one’s own flaws, failures, and sins to someone else in order to justify and deceive oneself.

Projection explains why many believers vilify, gossip, malign, and judge. When sins go unacknowledged, the believer becomes blind to his own faults yet highly sensitive to everyone else’s. Seeking an excuse for his internal misery, he projects bitterness, hatred, vindictiveness right onto his targets, as he accuses them of the very transgressions and flaws that belong to him. An example might occur in romantic rejection, when, in order to assuage feelings of inferiority

or guilt, the believer assigns his weaknesses to his rejecter and portrays himself as a victim. The most explicit biblical example of projection is found in Moses’ chronicle of the Exodus generation: vociferous complaints and accusations against God and Moses were the projection of the Israelites’ own mental attitude sins (Ex. 16:3; 17:3; Num. 14:2–4; 16:13, 41). See also *SHIGGAON*.

Rationalization. The act of devising incorrect explanations and excuses to justify one’s own sinful motives and behavior.

Examples of rationalization in Christianity are found in the antinomian believer who uses the sins of others to justify his own debauched activity, as well as in the self-righteous believer who rationalizes snobbery and judgment toward others based on his own pseudovirtue.

Repression. The psychological mechanism that keeps unacceptable, disturbing, or threatening thoughts from the conscious mind. In repression, anything incompatible with individual self-esteem, anything causing anxiety or guilt reaction, is automatically pushed out of conscious awareness and into the subconscious. Use of this defense mechanism alleviates the immediate anguish related to whatever motivated the repression, yet the repressed emotions and weaknesses remain active in the subconscious to destroy true values and motivate sinful behavior. The abused child, for instance, might escape the reality of his horror by repressing shame and disturbing emotions but later direct his inward rage toward others. The arrogant adult believer who represses the reality of his flaws blames others for his misery; his life is defined by judging, maligning, and seeking to conform everyone to his expectations.

Sublimation. (a) The process of assuaging an unacceptable thought, failure, or impulse with another system of thought or activity; (b) the attempt to compensate for frustration and disappointment by diverting one’s focus toward an outside activity or source of pleasure.

Sublimation describes the bored and often embittered believer who, lacking true capacity for life and happiness, seeks fulfillment in any of life’s details: social, family, marital, or sex life; education and career achievement; food, alcohol, drugs; material possessions; wealth

accumulation; change of environment; even pseudospiritual ecstasies like tongues. In themselves, some details of life are normal, but using them to fill a spiritual void and assigning to them priority over relationship with God reduces even the noblest human pursuits to distractions. A famous biblical account of sublimation is Solomon's frantic search for happiness (Eccl. 1–12). The discontented king pursued every avenue of worldly prosperity and achievement, only to find emptiness awaiting him at the end of each excursion.

See also RIGHT LOBE OF THE SOUL; SUBCONSCIOUS. Lessons 376:8–10.

defensive action

See OFFENSIVE AND DEFENSIVE ACTION IN THE CHRISTIAN LIFE.

degeneracy (a) Progressive decline marked by loss of integrity; (b) describes the mentality and inner condition of the person who has relinquished proper norms and standards and become locked into a lifestyle of unbridled sin; (c) also describes the condition of society when the general citizenry diverges from standards of absolute truth and thus invites divine discipline upon the nation (Hosea 4:1–6; Rom. 1:21–32).

In the unbeliever, the degenerate condition is the consequence of prolonged rejection of divine establishment laws. In the believer, degeneracy is the decline from the superior standards of the plan of God to inferior, worldly standards—a degradation that travels the stages of spiritual reversionism (Eph. 4:18–28). Depending upon the individual's sin nature trend, degeneracy can take two forms:

(1) *Moral degeneracy*. Indulgence in the sin nature trend toward legalism that practices evil behind a façade of good. This type of degeneracy begins with morality arrogance—an arrogance that robs morality of its true virtue and substitutes self-righteousness. Jesus used “hypocrites” and “whitewashed tombs” to denounce those who “outwardly appear righteous” while harboring inner sins (Matt. 23:25–28; Luke 12:1). The moral degenerate is best exemplified by Saul of Tarsus, a Pharisee and zealous adherent to the legalistic distortions of the Mosaic Law. Prior

to his salvation on the Damascus journey, this very moral and pious unbeliever persecuted and murdered Christians in the name of religion (Acts 8:3).

The morally degenerate believer parlays his legalism into the false doctrines of salvation by works, revocable eternal life, or spirituality by works and asceticism. His holier-than-thou intolerance assumes the divine prerogative of judgment, as he invades the privacy of others through manipulation, gossip, slander (Rom. 14:4, 10). Shocked by the overt sins of his fellow man, he crusades to reform not only those in his vicinity but society at large. See also CHRISTIAN ACTIVISM; LEGALISM.

(2) *Immoral degeneracy*. Indulgence in the sin nature trend toward antinomianism that manifests a lifestyle of debauchery and rebellion, sometimes to the point of criminality. The immorally degenerate believer becomes indistinguishable from his unbelieving counterpart (Rom. 6:12–14; Eph. 4:19). Both succumb to sexual permissiveness and perversion, chemical dependencies, all-consuming quest for power or wealth, disregard for law, or a combination thereof. See also ANTINOMIANISM.

See also FRAGMENTATION; REVERSIONISM. For further reference, *Freedom through Military Victory; Reversionism*. Lessons 412:945–92.

degeneration

See COSMIC SYSTEM (hatred complex).

deity The state of being God, the possession of divine nature. Deity belongs to each member of the Trinity and to no other being. Synonym: divinity.

Essence of deity. The three persons of the Trinity share the nature of deity (Isa. 48:16; Matt. 28:19; John 10:30; 2 Cor. 13:14). God the Father, God the Son, and God the Holy Spirit all possess the same divine attributes of absolute sovereignty, justice, righteousness, omniscience, omnipotence, omnipresence, love, eternal life, immutability, and veracity.

Scriptural words for deity. In the Old Testament Hebrew, *Elohim* indicates the deity of God. *Elohim* is often paired with *Yahweh*, a personal name of

God. For example, in Rahab's confession of faith, she declares "the LORD [*Yahweh*] your God [*Elohim*], He is God [*Elohim*]" (Joshua 2:11; cf. Deut. 7:9). In other words, "Christ, the God of Israel, is deity."

THE LORD JESUS CHRIST

The full title "Lord Jesus Christ" confirms that the incarnate Son retained the nature of deity while also becoming true humanity: "Lord" refers to His deity (Phil. 2:11), "Jesus," meaning Savior, is the title for His humanity (Matt. 1:21), and "Christ," meaning Anointed One, refers to His role as the promised Messiah and King (John 4:25–26).

In the New Testament Greek, *Kurios*, typically translated "Lord," is the indication of deity and, depending on the context, can refer to any member of the Trinity: 2 Timothy 2:19 and 2 Peter 2:9 use *Kurios* to emphasize the deity of God the Father, as related to His omniscience in eternity past; 2 Corinthians 3:17 proclaims the deity of the Holy Spirit; and in Matthew 8, Luke 11:1, and John 11, Jesus Christ is called *Kurios* by those who recognize Him as God and Savior.

See also ESSENCE OF GOD; TRINITY.

For further reference, *The Integrity of God; The Trinity*.

demon [Heb. *shed, sair*; Gk. *daimonion*] Designation for an angel who fell with Satan and actively serves him in the ongoing angelic conflict. Demons are also called "unclean spirits" and "deceitful spirits" in Scripture (Mark 5:13; 6:7; 1 Tim. 4:1).

To further Satan's agenda of deceiving the nations and controlling human history, demons seek every opportunity to influence and indwell unbelievers and influence believers (Matt. 17:18; Luke 8:30; 1 Tim. 4:1). Demons cannot indwell a believer [see DEMON POSSESSION]. At the end of time, all fallen angels will be consigned to the lake of fire for eternity, along with Satan and the entire unbelieving human race (Matt. 25:41).

See also ANGELS (fallen); DEMON INFLUENCE; DEMONISM.

For further reference, *The Angelic Conflict; Satan and Demonism*.

Lessons 457:279–301, 611–15; 412:1270–73.

demon influence The infiltration of satanic ideas, the "doctrines of demons," into the thinking of believers and unbelievers (1 Tim. 4:1).

Demonic attacks on man's thinking do not occur apart from man's free will. In fact, the prerequisite for demons' attention is a soul saturated with negative volition toward divine truth. Prime targets include the believer in prolonged carnality, the believer antagonistic toward Bible doctrine, the unbeliever in rejection of the Gospel, or anyone who opposes the laws of divine establishment. Demon influence is a process by which every facet of a person's soul and personality is eventually overwhelmed by the policies of Satan's cosmic system. The process can occur subtly, by embracing such false concepts as humanism and religion, or more directly by involvement in the occult. The longer one rejects divine truth, "paying attention to deceitful spirits and doctrines of demons" (1 Tim. 4:1), the greater the degree of influence. For the unbeliever, demon influence can be a staging ground for demon possession.

See also COSMIC SYSTEM; DEMON POSSESSION; DEMONISM; DOCTRINES OF DEMONS; OCCULT; VACUUM IN THE SOUL.

For further reference, *The Angelic Conflict; Satan and Demonism*.

Lessons 457:297–301.

demon possession [Gk. *daimonizomai*, to be possessed by a demon; *echo daimonion*, to have a demon] The invasion and control of the body of an unbeliever by one or more demons.

Indwelling demons are capable of imparting supernatural strength as well as inflicting physical illness and deformities, blindness and inability to speak, and mental disorders to the point of violence (Matt. 9:32–33; 12:22; Mark 9:17–18; Luke 8:29; 13:11). The possessing force can also induce personality changes manifesting irresistible, compelling, and charismatic qualities. In the case of *engastrimuthos* (ventriloquist) demons, the indwelling demon controls the vocal cords of a medium in order to impersonate the dead.

The demon-influenced unbeliever, his mentality saturated with the doctrines of demons, is an open platform for demon possession. Believers, protected by the imputed righteousness of God and the indwelling of the Holy Spirit, cannot be

demon possessed.

See also CASTING OUT DEMONS; DEMON INFLUENCE; DEMONISM; ENGASTRIMUTHOS DEMON; EXORCISM; OCCULT.

For further reference, *The Angelic Conflict; Satan and Demonism*.

Lessons 748:17–18; 412:424.

demonism (a) The operation of fallen angels (demons) through which Satan covertly lures humanity into his service; (b) the invisible attacks of demons on the human soul, attacks in which weapons of satanic doctrine are used to influence the thinking or even gain possession of the entire person, body and soul.

Satan himself is the prince of demons and, therefore, the strategist and commander of all demon offensives toward mankind (Matt. 9:34; 12:24; Mark 3:22; Luke 11:15; Eph. 2:2; 6:12). Of all his attacks on the human race—including the genetic corruption of the pre-Flood civilization (Gen. 6) and violent invasion of demon armies during the Tribulation (Rev. 9; 12:7–17)—*demonism* is the most devastating and successful. This is Satan's most clever invention through which his doctrine, his own thinking, is transferred to the human soul. Satanic doctrine puts believers and unbelievers under demon influence—their thinking and decisions conform to Satan's deceptive agenda. For unbelievers, demon influence is the staging ground for demon possession—every facet of their being, physical and mental, is open for control by indwelling evil forces.

Satan's supernatural soldiers indeed possess immense power, but demonism cannot succeed apart from human consent. Those who are demonized have knowingly or unknowingly courted these sinister forces and allowed the invasion of cosmic policy. Submission to demons can occur subtly and inadvertently through chemical abuse, sexual promiscuity, religious rituals and idolatry, modern-day tongues and healing, or adherence to any man-centered philosophy. The more direct route to the demonic realm is the occult—actively engaging the supernatural through divination, necromancy, astrology, mysticism, sorcery. No matter how alluring, innocent, or beneficial the pathway may seem, no matter how much knowledge, self-fulfillment, or 'spirituality' it claims to offer, if it excludes divine power and truth it

is an avenue for demonic communication, emphatically warned against and judged by God (Judg. 2:10–14; Ezek. 16:36–41; Rom. 1:22–25; 1 Cor. 10:6–8; Gal. 5:19–21).

Some of the guises under which demonism has secured its place in human history are as follows: (1) ancient-world religious practices like Baal worship, licentious and sacrificial rites, and mythology; (2) Eastern religions like Buddhism and Hinduism, which promote heightened spirituality through idolatry, asceticism, and mystical meditation; (3) Islam and Mormonism, both of which derive from alleged angelic appearances and claims of new revelation; (4) the pervasive New Age movement, a contemporary conglomeration of humanistic psychology, Eastern mysticism, and astrology; and (5) various cultural and intellectual movements that reject legitimate authority and divine truth. Demonism has even crept into areas of Christianity through emphasis on ecstatic experience, empty rituals, deification of human beings, and mystical traditions.

See also DEMON INFLUENCE; DEMON POSSESSION; DIVINATION; MYSTICISM; NECROMANCY; OCCULT.

For further reference, *The Angelic Conflict; Revelationism; Satan and Demonism*.

Lessons 748:16–18; 457:279–301, 611–15; 412:1270.

denial

See DEFENSE MECHANISMS.

depravity

See TOTAL DEPRAVITY.

details of life (a) The external factors of human life, beyond the spiritual nourishment of the soul; (b) temporal blessings provided by God as logistical grace support and prosperity for the believer in time. Details of life include the basic necessities of food, shelter, and clothing, as well as the less fundamental accouterments like wealth and material possessions, education and achievement, approbation and status, personal relationships, environment, and the general circumstances of everyday living.

The details listed above, however pleasant, must be kept in proper perspective and distinguished by their superficial, temporary nature. In themselves they are neither wrong nor evil, but when desire for human security and plea-

sure supercedes desire for spiritual advance, the details of life become the master of the soul (2 Pet. 2:19b; cf. Matt. 6:24; 1 Tim. 6:17). In contrast, when the spiritual life based on God's Word takes first priority, there emerges a soul capacity called "mastery of the details of life." The believer who masters life's details genuinely enjoys and appreciates but is not controlled by circumstances, people, wealth, or material things. With a soul edified from metabolized doctrine, he realizes the sufficiency of God's grace provision, fixes his eyes on spiritual victory, and is content in both abundance and need (Phil. 4:12–13, 19; Heb. 13:5).

See also HAPPINESS; LOGISTICAL GRACE.
For further reference, *The Pursuit of Happiness*.

devil [Gk. *diabolos*, slanderer, traducer, adversary] A biblical title for the fallen super-angel, originally named Lucifer, or "morning star," then renamed Satan upon his fall. See SATAN.

devil's seven A seven-point intelligence report on Satan—his person, history, and strategy. This profile helps believers understand why they are mandated to be on the alert and to hold their ground against the devil (2 Cor. 2:11; 1 Pet. 5:8–9).

(1) *Person of Satan*: a powerful super-angel with alluring personality, spectacular beauty, but an essence of absolute evil that entirely opposes God (John 8:44; 2 Cor. 11:14).

- Under his original name "Lucifer," this pre-historic creature held the highest position among all angels. Arrogance brought him to revolt against his Creator, and he took one-third of the angels with him (Isa. 14:12–17, KJV; Ezek. 28:14–15; Rev. 12:4a).
- Renamed Satan (meaning "adversary") after his fall, he became the chief antagonist, instigator, and commander of all fallen angels in the ongoing war against God (Eph. 6:12).
- He continues to be an unrelenting opponent of the Word of God and believers in Jesus Christ. See ANGELIC CONFLICT; SATAN.

(2) *Rulership over the world*: secured after the fall of Adam and retained until Jesus Christ returns (Luke 4:5–7; John 12:31; 14:30; 16:11; 2 Cor. 4:4; Eph. 2:2).

- Satan's tyranny over the fallen world is wielded through a system of evil disguised as good, promoting the lie that the creature can succeed independently of the Creator and thereby encouraging arrogance and antagonism toward God (2 Cor. 11:15).

- Satan possesses tremendous power to distract, persuade, discredit, even destroy—a power offset only by the grace of God (Eph. 6:10–11). See COSMIC SYSTEM; COSMOS DIABOLICUS.

(3) *Strategy against the nations*

- Strategic objective: to consolidate the nations into a one-world state from which he can destroy Israel and maintain his evil influence over humanity.
- Tactics: break down the sovereignty and freedom of independent nations; oppose the laws of divine establishment and advocate visionary schemes of socialism and internationalism (Rev. 20:3a, 8a). See ANTI-SEMITISM; NATIONALISM.

(4) *Strategy against unbelievers*

- Strategic objective: to keep unbelievers (spiritually dead citizens of his kingdom) from being regenerated, or born again into God's kingdom.
- Tactics: obscure the Gospel with counterfeit gospels of human works, false gods, social justice, and the cunning denial of the Savior (2 Cor. 4:3–4; Col. 2:8); entice the sin nature with sin and degeneracy; promote the promise of security and happiness through the superficialities of life (Gen. 13:13; Ps. 140:1–5; Mark 7:21–22; Luke 8:12). See also EVIL; HUMAN GOOD; UTOPIANISM.

(5) *Strategy against believers*

- Strategic objective: to dupe believers into arrogant preoccupation with self and antagonism toward grace, inculcate their minds with human viewpoint, and render them defenseless in the angelic conflict.
- Tactics: accuse believers before the court of heaven (Job 1:6–11; Rev. 12:10b); lure believers from the Word with false doctrine, legalism, and social crusades (1 Chron. 21:1; Prov. 29:18; Rom. 1:21–22; 1 Cor. 10:19–21; Eph. 4:17–24;

Heb. 3:12); hinder believers from recognizing and executing the will of God (1 Thess. 2:18); neutralize doctrinal application with mental attitude sins of worry, anxiety, and fear (Matt. 13:22; Heb. 2:14–15); discourage occupation with Christ by encouraging eyes on people, self, and details of life (Jer. 17:5; 1 Tim. 6:10; 2 Tim. 3:2–5). See also CHRISTIAN ACTIVISM; REVERSIONISM; WORLDLINESS.

(6) *Religion, his greatest weapon*

- As counterfeits of God's grace plan, religious systems deceptively distract from true Christianity.
- With religion, Satan encourages believers and unbelievers to seek salvation, spirituality, or approval from God through their own ideas and efforts (Matt. 23:5–6, 23–27; Mark 7:3–9; Phil. 3:2–7). See RELIGION.

(7) *False teachers*: sponsored by Satan to teach and promote spurious doctrines.

- Using a phony and hypocritical façade (Matt. 7:15; Rom. 16:18), Satan's teachers appeal to pride and emotionalism with "empty chatter," legalism, social programs, even idolatry (Hab. 2:18–19; 1 Tim. 1:6–7; 2 Tim. 2:16–17; 3:5–7).
- Maligning of truth will continue throughout Satan's rulership and reach its peak in the Tribulation (2 Thess. 2:9; 2 Pet. 2:1–3; 1 John 4:1; Rev. 13:3b–8, 11–14). See also DEMONISM; ECUMENICAL RELIGION.

devil's world

See COSMOS DIABOLICUS.

diaspora Greek word that means "scattering" or "dispersion," used theologically for the scattering of the Jews outside their homeland. The primary cause of the *diaspora* is divine discipline upon client nation Israel.

Dispersion of the Jews began in 721 B.C., when the apostate Northern Kingdom surrendered to Assyrian forces and the conquered Jews were taken as slaves to eastern Assyrian provinces (2 Kings 17:5–12, 20–23; Jer. 50:17a). Over one hundred years later, the Southern Kingdom (Judah) similarly ignored the prophets' warnings against

idolatry and fell to Nebuchadnezzar of Chaldea. Through three invasions (606–586 B.C.), Judah's population was exiled in the Chaldean Empire, which later fell to Persia (2 Kings 25:1–6; Jer. 3:8; 17:1–13; 25:11; 50:17b). While many Jews returned to the Land when Judah was finally restored (2 Chron. 36:22–23; Jer. 29:10; cf. Ezra 1:1–3), thousands chose to remain in Persia and from there wandered into other parts of the world.

JEWES IN PERSIA

Descendants of Jews who remained settled in the Persian Empire became the population subject to the attempted holocaust in the Book of Esther.

Further dispersion occurred in 332 B.C., when Alexander the Great carried off Jews to administer his far-flung Graeco-Macedonian Empire. And in 63 B.C., Pompey's conquest of Jerusalem left another portion of Jews in Roman captivity.

The extent of the *diaspora* as of the mid-first century A.D. is confirmed in the New Testament. On the day of Pentecost A.D. 30, Jews visited Jerusalem from "every nation under heaven," speaking a multitude of languages from the many regions of Egypt, Parthia, and Asia Minor (Acts 2:5–11). Reports of synagogues in Thessalonica, Berea, Athens, and Corinth (Acts 17:1, 10, 16–17; 18:1–8; cf. James 1:1) further illustrate the dispersion established throughout the previous centuries, a condition exacerbated by the persecution of believing Jews in Jerusalem (Acts 8:1).

The final increment of dispersion, the culminating discipline to apostate Israel who rejected the incarnate Christ, occurred in A.D. 70 when Roman legions served as God's instrument of destruction upon the homeland's capital (Luke 21:24). According to historian Josephus, approximately one million Jews died and ninety-seven thousand were taken as slaves, leaving the nation scattered across the world.⁹

Since the fall of Jerusalem in A.D. 70, no Jewish client nation has existed. Modern-day Israel, established in 1948, is the Jewish nation-state, but it is not the regenerate nation that God ordained

9. Flavius Josephus, *The Wars of the Jews*, Book VI, ix.

to represent Him to the world. Not until the Second Advent will believing Jews of history be regathered as the promised client nation (Deut. 30:3–5; Joel 3:1–2). In the meantime, God’s chosen people remain largely dispersed, under divine discipline, yet still protected by His unbreakable promise (Gen. 12:1–3).

See also BABYLONIAN CAPTIVITY; CLIENT NATION TO GOD. For further reference, *Anti-Semitism; The Divine Outline of History; Tongues*.

dichotomous / trichotomous Two terms that describe the status of man with regard to his material and immaterial components. *Dichotomous* refers to the possession of the material body and the immaterial soul. *Trichotomous* refers to the possession of the material body, the immaterial soul, and the immaterial human spirit (1 Thess. 5:23; Heb. 4:12).

Adam and the woman were created as perfect and trichotomous beings, each possessing a body, soul, and human spirit. The moment they sinned, each acquired a sin nature, fell into spiritual death, and lost the human spirit. In their new-found status of dichotomy—body and soul only—they were separated from God and totally incapable of a relationship with Him (Gen. 2:17; 3:8). Faith in the Savior brought regeneration, which restored the human spirit and rendered them trichotomous again (1 Cor. 15:22). The sin nature, however, remained part of their mortal bodies.

As Adam’s progeny, every human being (with the exception of the humanity of Christ) enters this world separated from God, without a human spirit (Rom. 5:12). First Corinthians 2:14 describes the dichotomous person as the “natural [*psuchikos*, soulish] man,” the one who “does not accept the things of the Spirit of God.” This is the unbeliever. Though he does indeed have soul life, he does not have spiritual life or a human spirit to comprehend the revelation of God. In order to be reconciled to God and granted eternal spiritual life, dichotomous man must accept God’s gift of salvation and be regenerated by rebirth (John 3:3, 16). The one who expresses faith in Jesus Christ gains a human spirit and becomes trichotomous.

See also ADAM’S ORIGINAL SIN; HUMAN SPIRIT; REGENERATION; SPIRITUAL DEATH. For further reference, *The Barrier; The Divine Outline of History; The Trinity*.

dipsuchos (a) The Greek noun that literally means “double-souled,” translated “double-minded” in the English text to describe believers in an unstable, psychoneurotic state (James 1:8; 4:8); (b) describes believers whose thinking has split off from spiritual truth, resulting in an alternate personality of emotional and arrogant reaction. *Dipsuchos* is a companion term of the Hebrew *shiggaon* (madness), which denotes mental and emotional disorders of Old Testament believers (Deut. 28:28).

Biblical usage. James 4 is a rebuke of Christians who, through emotional revolt and locked-in negative volition, have amplified carnality into the psychotic realm and become “double minded [*dipsuchos*].” Though eternally united with Christ, these reversionists have failed to put the Lord first and are preoccupied with themselves, other people, material possessions, and pleasure. Unrestrained lusts of the sin nature have attacked their once-unified souls and caused a personality change—a separation from the normal, spiritual personality and the formation of a definitively carnal personality. Bitter, jealous, greedy, vengeful, they justify their wrongdoing and continue to commit evil, even to the point of murder. James heightens his reprimand by calling them “adulteresses” who have rejected God’s Word for a pseudo-love relationship with the world (James 4:4).

Cause and recovery. To grasp the concept of eternally saved yet split-souled believers, understand first that all children of God have a vulnerability they did not possess as unbelievers: they are vulnerable toward viewing life from the “old things” of human viewpoint (2 Cor. 5:17), when only divine viewpoint will sustain them in God’s plan. Failure to learn and utilize Bible doctrine incites their vulnerability and leads to soul weakness.

When the soul lacks cohesive strength from doctrine, the mentality gives way to emotion. Fear, worry, and anxiety convert outside pressure into stress, and temptation from the sin nature overwhelms the soul. If rejection of God’s plan persists, believers become disorganized in their thinking, irrational and withdrawn from reality. Perpetual sinful reaction takes on an existence of its own, and the outcome is a conflict of personalities within the soul—a true double-mindedness.

Across the Old and New Testaments, Scripture presents this soul division in the believer as a condition acquired through negative volition toward doctrine, not through heredity. The personality dysfunction and mental disorders of the double-minded are fostered by arrogance—the use of free will to reject truth and make many decisions toward human viewpoint and sin: “Therefore whoever *wishes* to be a friend of the world *makes himself* an enemy of God” (James 4:4, italics added). Still, the “LORD is slow to anger and abundant in unfailing love” (Num. 14:18a, corrected translation). Recovery is available. James instructs his subjects accordingly to “cleanse your hands,” a reference to rebound, the confession of sin to God the Father (1 John 1:9), and to “purify your hearts [*kardia*, right lobe of the soul],” a reference to metabolizing doctrine (James 4:8b). The believer must make many decisions—day by day, moment by moment—toward renovating the weakened soul with God’s grace provisions. As the Holy Spirit circulates divine viewpoint throughout the stream of consciousness, emotional revolt is replaced by emotional stability and sin nature lust is restrained by humility (Gal. 5:22–23). Also, spiritual problem-solving devices are formed to prevent outside pressure from becoming stress in the soul.

Though not part of the spiritual life as such, psychiatric diagnosis and medication may be necessary to resume normal function and concentration for those suffering from psychoses or neuroses. However, true stability for the Christian is ultimately derived from metabolized doctrine in the stream of consciousness. Recovery for the *dipsuchos* believer hinges on making daily perception of doctrine and execution of the plan of God the top priorities in life.

See also REVERSIONISM; SHIGGAON; SPIRITUAL METABOLISM; SUBCONSCIOUS.
Lessons 361:10–13; 840:26–40.

disaster testing

See SUFFERING (for blessing).

discipline

See DIVINE DISCIPLINE.

dispensationalism An orthodox theology based

on the doctrine of *dispensations*, which reveals God’s plan for human history through the framework of distinct, successive divine administrations of time. Dispensationalism is most distinguished by its ecclesiology and eschatology: the Church and Israel are dealt with by God as separate entities, and the Jews have a national future guaranteed by God’s unconditional covenants. Synonym: dispensational theology. Antithetical to covenant theology.

Ideas of various dispensations and the scriptural unfolding of history are present in writings of some early Church fathers and in other works previous to the nineteenth century. But the formal theology of dispensationalism is credited to the 1830s Plymouth Brethren movement in Ireland and England, most notably to John Nelson Darby (1800–1882), the regarded father and systematizer of dispensationalism. Faithful to theological orthodoxy, Darby and his contemporaries developed more accurate methods of interpreting Scripture, with careful attention to biblical prophecy and the varying order of God’s interaction with man across time. Darby’s most significant contributions to Church history were in clarifying the timing of eschatological periods and distinguishing the roles of Israel and the Church.

Simultaneous to its burgeoning presence in Europe, dispensational theology made its way into North America in the mid-1800s through publications and organized teaching of James Inglis (1813–1872). Its eschatological views in particular captured the attention of conservative denominations, namely Baptist and some Presbyterian, who were concerned with the rise of liberalism in Christian thought. Dispensationalism spread across the United States through the Niagara Bible Conferences (1883–1897) and the teaching of pastors and theologians such as James H. Brookes (1830–1897), Dwight Moody (1837–1899), and Cyrus Scofield (1843–1921). Scofield’s reference Bible, with its accompanying dispensational notes, helped further instill this theology, especially among evangelical churches.

Dispensationalism secured institutional standing as noted proponents assumed leadership of Bible schools and seminaries such as Moody Bible Institute (1886), Philadelphia School of the Bible

(1914), and the Bible Institute of Los Angeles (1908). In 1924, Lewis Sperry Chafer (1871–1952), perhaps the most influential twentieth-century dispensationalist, founded and led Dallas Theological Seminary. The systematic teaching of Dr. Chafer and fellow doctrinal professors like Charles L. Feinberg (1909–1995), Henry Ironside (1876–1951), and Merrill Unger (1909–1980) established the seminary’s flagship status among U. S. dispensational institutes. Today, the tenets of dispensationalism are upheld across various portions of conservative evangelical Christianity, though debates linger over the precise division, nomenclature, and number of dispensations.

See also COVENANT THEOLOGY; DISPENSATIONS. Selected Bibliography: Beale, David O., *In Pursuit of Purity: American Fundamentalism Since 1850* (1986). *Evangelical Dictionary of Theology* (2001), s.v. “Darby, John Nelson” by W. A. Hoffecker; “Dispensation, Dispensationalism” by C. Blasing.

dispensations Consecutive periods of human history that reflect the unfolding of God’s plan for mankind. From one dispensation to the next, differences in administration and policy reveal God’s unchanging glory under changing conditions.

The time line. Human history can be viewed in the following three categories, each containing two dispensations: The *theocentric*, or pre-Incarnation, dispensations are the Age of the Gentiles and the Age of Israel. The *Christocentric* dispensations begin with the First Advent (called the Dispensation of the Hypostatic Union) and continue with the Church Age, which is the present dispensation. Finally, the *eschatological* dispensations that the Bible prophesies for the end of history are the

Tribulation and Millennium.

See entries for description of each: (1) DISPENSATION OF THE GENTILES, (2) DISPENSATION OF ISRAEL, (3) DISPENSATION OF THE HYPOSTATIC UNION, (4) CHURCH AGE, (5) TRIBULATION, and (6) MILLENNIUM.

Terminology. The New Testament uses several Greek words to communicate the concept of dispensations. *Aion*, *chronos*, and *kairos* all indicate time periods or eras, as in the age of the Church being “hidden from the *past* ages [*aion*] and generations” (Col. 1:26) and “kept secret for long ages past [*chronos*]” (Rom. 16:25). *Oikonomia* speaks of the administration of a business or estate and implies order, plan, arrangement (Eph. 1:8–10; Col. 1:25–29; 1 Tim. 1:3–4). Each dispensation is ultimately administered by God, and He appoints stewards, or human agents, to convey His plan for a particular era. For example, *oikonomia* reveals that Paul was entrusted with the “administration [*oikonomia*] of the mystery [doctrine for the Church]” (Eph. 3:9; cf. 3:2). From these various terms of the original Greek, dispensation comes to mean a period of human history expressed in terms of divine revelation and administered to man by God’s appointed stewards.

Continuity and change through the ages. The divine administration of time incorporates both continuity and change. Regardless of biblical era, there is always one Savior—the Lord Jesus Christ—and fallen man is saved by faith alone in Him alone (Gen. 15:6; Isa. 43:10–12; John 14:6; Acts 4:12). But revelation of the Savior is different in each dispensation, as is the human agency entrusted with its communication (e.g., prophets of Israel, apostles and pastor-teachers of the Church, Jewish evangelists of the Tribulation)

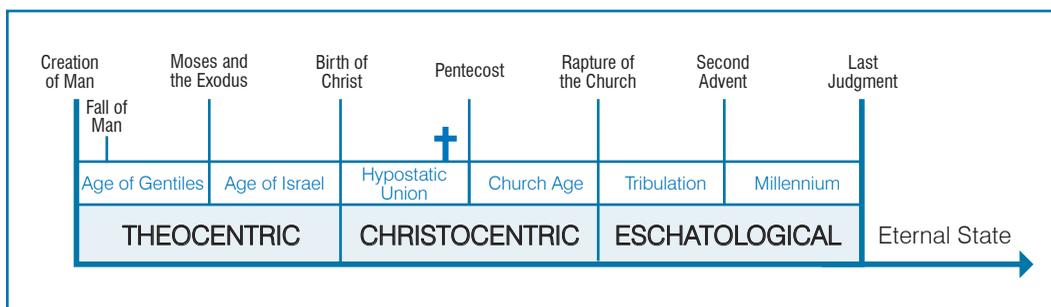


Figure 8

DISPENSATIONS OF HUMAN HISTORY

[see also DIVINE REVELATION].

Furthermore, because God's character is unchanging (Ps. 102:25–27), His policy of grace toward mankind remains constant throughout history. Expressions of that grace vary, however, as His plan unfolds across time. Against a background of consistency, God introduces changes in delegated authority, divine instruction, and the mechanics and assets for living the post-salvation life. These changes distinguish one epoch of biblical history from another.

Dispensations and the Christian life. The doctrine of dispensations clarifies God's purpose for Christians after salvation. The Church Age is unique, set apart from other dispensations, and the postsalvation life holds unprecedented privileges and opportunities (Eph. 1:3–14). Through an accurate and cohesive view of Scripture, the dispensational Christian can utilize the spiritual assets of this age to orient to God's plan and ultimately glorify the resurrected Jesus Christ [see also ROYAL FAMILY OF GOD].

Apart from dispensational truth, however, Christians cannot know all that God has provided for them or why He has given them so much. They might erroneously view Christianity as a blend of the Ten Commandments, the Sermon on the Mount, and a few contemporary social norms. Some fail to distinguish between Israel and the Church, creating confusion about Law, divine promises, and New Testament doctrine. Instead of fulfilling their personal destiny in God's plan, they occupy themselves with issues that are not central to their spiritual growth or relationship with God. The right dispensational approach to Scripture frees Christianity from harmful distortions and gives direction to the believer's life.

See also COVENANT THEOLOGY; MILLENNIALISM. For further reference, *The Divine Outline of History*. Lessons 412:580–83, 655–71.

Dispensation of the Church

See CHURCH AGE.

Dispensation of the Gentiles The period beginning with the creation of Adam and ending with the Exodus (Genesis 1—Exodus 11). Synonym: Age of the Gentiles. This dispensation is divided into three sub-periods:

Age of Positive Volition. From the creation of Adam to the Fall (Genesis 1:26–3:6). Synonyms: Age of Innocence; Age of Perfection.

During this undefined span of time, Adam and the woman were supplied with everything necessary to enjoy paradise in Eden. Individual volition and marriage were the only divine institutions in operation, since families and nations had yet to be formed. The first couple lived in perfect environment, received direct revelation from God, and in their state of sinlessness had no need for salvation. However, the age came to an end when they disregarded God's authority and disobeyed His mandate concerning "the tree of the knowledge of good and evil" (Gen. 2:17; 3:6–7). By Adam's initial transgression, sin entered the human race, and he and the woman were sent "out from the garden of Eden" (Gen. 3:23).

The events of the Age of Positive Volition emphasize that neither human perfection, perfect environment, nor divine warnings are a guarantee against man's sin. Human volition, truly free, is the critical issue in determining man's course in history.

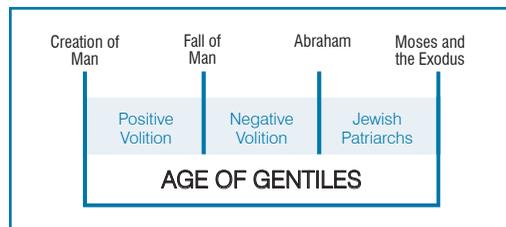


Figure 9

Age of Negative Volition. From the Fall to Abraham (Genesis 3:7–11:32). Just prior to their expulsion from the Garden, Adam and the woman were regenerated through faith in the promised Savior. However, as a result of the Fall, both possessed a sin nature, which would be inherited by their progeny. Since every descendent would be born in a state of depravity, spreading the Gospel of the promised Savior became the responsibility of believers during this age. To this end, the third divine institution, the family, came into being. Spiritual authority was vested in the head of the family, who communicated God's truth and performed priestly functions on behalf

of the household. God revealed Himself to these stewards of His Word through angelic messengers, visions, dreams, and theophanies, as no canon of Scripture yet existed. Evil, first displayed in Cain’s murder of Abel, grew to epidemic proportions during this age, warranting severe divine judgments in the form of a universal flood and, later, the separation of languages at Babel. These catastrophic events served to differentiate man by race, national boundaries, and language, eventuating in the fourth divine institution, the national entity. See also NATIONALISM.

The Age of Negative Volition highlights the fact that anthropological unities—a single language, race, and culture—cannot solve man’s problems or replace his relationship with God, and that divine institutions can restrain human arrogance but never eradicate the sin nature. See also ADAM’S ORIGINAL SIN; DIVINE INSTITUTIONS; TREE OF THE KNOWLEDGE OF GOOD AND EVIL.

Age of the Jewish Patriarchs. From Abraham to the Exodus, ca. 2050 to 1441 B.C. (Genesis 12—Exodus 11). God founded the Jewish race during this age in preparation for the upcoming client nation Israel.

Through direct revelation, the Lord entered into a covenant with Abraham, making him the father of a new racial species (Gen. 12:2; 17:1–21; 22:17–18). “Abraham, the patriarch” (Heb. 7:4) “became the father of Isaac . . . and Isaac became the father of Jacob, and Jacob of the twelve patriarchs” (Acts 7:8b–9). Jacob’s sons were the heads of the twelve tribes of Israel and the basis for perpetuating the Jewish race. The Age of the Patriarchs ended with the Jews enslaved in Egypt. (Moses was born during this age, but the last forty years of his life belong to the next dispensation, the Age or Dispensation of Israel.)

See also JEWISH RACE; SEED OF ABRAHAM. For further reference, *The Divine Outline of History*. Lessons 201:8–40; 412:657–58.

of God and man in the incarnate person of Christ. Synonyms: First Advent; Incarnation.

A distinct era of history. For approximately thirty-three years, God the Son dwelt in the flesh among mankind. This unique age, termed the Dispensation of the Hypostatic Union, stands as its own distinct, momentous time period. It separates the ages of Israel and the Church, relating to both yet belonging to neither. During His earthly ministry, Christ presented Himself to Israel as the promised Messiah and Savior. He fulfilled Old Testament prophecy (Isa. 7:14; Matt. 1:20b–23; 2:13–20; 4:13–16), performed miracles that established His credentials (Matt. 4:23–25), and announced policy for His coming kingdom (Matt. 5–7). In the same period, Christ began His ministry to the approaching Church, unveiling a new system of spiritual dynamics and setting the precedent for the Christian way of life (2 Pet. 1:2–4).

Israel’s opportunity. The Incarnation represented a fork in the road of history. To the Jews, Christ announced that the kingdom of God was “at hand” (Matt. 4:17), yet the kingdom’s arrival at that time was contingent on Israel’s acceptance of Him. Here was the nation’s opportunity to embrace her Messiah, resume her God-ordained function, and enter into the long-awaited kingdom on earth (Matt. 3:1–2; 4:17; 9:35; 12:28; John 2:18–22). Individual Jews, like Jesus’ disciples, believed in Him as Savior, but Israel as a nation denied her King and even played a role in His death (Matt. 20:18; 27:1, 22–25; Mark 15:1–15; Luke 23:13–25; John 11:47–57).

Results of Israel’s decision. With the nation’s rejection confirmed, Israel was removed from the spotlight and the historical focus was shifted to a new body of believers, the Church. Shortly before His crucifixion, Jesus announced to His disciples the plan of God for the Church Age, a divine system of mystery doctrine and spiritual protocol (John 14–17). He then completed His

Dispensation of the Hypostatic Union

The period beginning with the birth of Jesus Christ and ending with His resurrection, ascension, and session; ca. 4 B.C. to A.D. 30 (Matthew—John). Hypostatic union is the theological term for the union

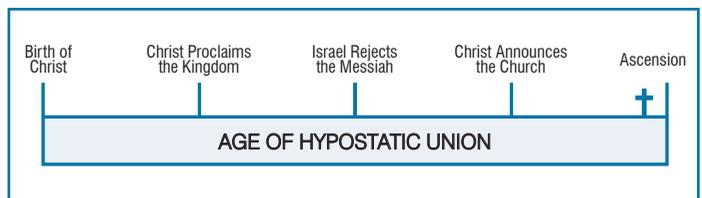


Figure 10

saving mission on the cross, rose from the grave, and ascended victoriously to the Father's right hand. Regarding failed Israel, her future was not withdrawn but put on hold (Matt. 23:37–39; 24–25). The kingdom has been postponed until the King's future return. In the interim, a royal family—the Church—is being formed on earth to glorify and represent the exalted King of kings.

See also HYPOSTATIC UNION.

For further reference, *The Divine Outline of History*.

Dispensation of Israel The period beginning with Moses and the Exodus and ending with the birth of Jesus Christ, ca. 1441 to 4 B.C. (Exodus 12–Malachi 4). Synonyms: Age of Israel; Dispensation of the Jews; Jewish Age.

Upon the Jews' delivery from Egyptian bondage, God established Israel as His national representative and missionary agency on earth. The spiritual heritage that had been established with the Jewish patriarchs continued, but to this was added a legacy that would manifest God's grace and character as never before (Deut. 4:6–8, 32–40). Israel was made "a kingdom of priests and a holy nation," carrying the great responsibility of recipient, custodian, and communicator of the written Word (Ex. 19:6). The kingdom was to be a theocracy—ruled personally by Jesus Christ, the God of Israel. Directly from God, Moses received a new code of law, the Mosaic Law, which regulated life among God's chosen people, exposed man's sinfulness and need for a Savior, and instructed Israel to anticipate the coming Messiah.

In addition to the Mosaic Law, God's mandates, warnings, and prophecies were revealed to certain men endowed with the Holy Spirit and endowed with the gift of prophecy, office of prophet, or both (Judges 6:34; Ezek. 2:2; Zech. 7:12). Included in this revelation were additional covenants specifying the Savior's genealogical descent from the Davidic dynasty (2 Sam. 7:8–17; Ps. 89:20–37) and Israel's future kingdom ruled by Christ (Jer. 31:31–34). God's entire plan and instruction for His chosen people, along with Israel's history as it unfolded, was recorded to form the books of the Old Testament canon.

Throughout this dispensation, Israel frequently disregarded God's Word and embraced false gods, suffering divine discipline as a result. In 1020 B.C.,

the people rejected the Lord's personal rule and petitioned for a human king (1 Sam. 8:7, 19–20). A century later, civil and political upheaval divided the client nation into the Northern Kingdom of Israel and the Southern Kingdom of Judah. Both kingdoms fell deeper and deeper into apostasy, ignored the warnings of divine discipline, and were eventually conquered by foreign peoples (2 Kings 17:1–23; 25:1–21; 2 Chron. 36:11–21; Jer. 7:24–29; 50:17; Hosea 4:1–6). After a period of exile, Judah was restored and spiritually revived, yet her positive volition, peace, and grace prosperity did not endure.



Figure 11

By the last century B.C., the Jewish client nation, reduced to the territory of Judea, had lost her spiritual vigor and distorted the Law into a tyrannical system of religious legalism. Divine discipline was administered through domination by the Roman Empire, eventually bringing Judea under Rome-appointed rulers. With Christ's birth came the beginning of the next era, the Dispensation of the Hypostatic Union. Spiritually and politically rebellious Israel, having squandered her opportunity as God's client nation, now had to make her most critical decision in history—to accept or reject the incarnate Messiah.

See also COVENANTS TO ISRAEL; GOD OF ISRAEL; MOSAIC LAW.

For further reference, *Anti-Semitism; The Divine Outline of History*.

Lessons 201:42–63, 70–116; 412:659.

dispersion

See DIASPORA.

dissociation

See DEFENSE MECHANISMS.

divination The attempt to foresee and foretell future events or to discover hidden knowledge, usually by interpreting omens or engaging the aid of supernatural powers. Clairvoyance, palmistry, channeling, dowsing, and psychometry are practices of the diviner.

The Bible declares divination a sin and expressly forbids its practices (Lev. 19:26; Deut. 18:10; 1 Sam. 15:23a). In describing the evil of Jewish king Manasseh, who “practiced witchcraft and used divination, and dealt with mediums and spiritists,” Scripture declares that he “did much evil in the sight of the LORD provoking *Him to anger*” (2 Kings 21:6).

Demons do in fact operate in divination to accurately foretell the future, though some of the dabbling in this area amounts to clever fakery. In either case, intoxication with the diviner’s claims of power is tantamount to rejection of God’s authority and provision.

See also DEMONISM; NECROMANCY.
For further reference, *Satan and Demonism*.

divine decree The sovereign declaration by God, made in eternity past, of all that would occur in history. In full theological description, the decree of God is His eternal, holy, wise, and sovereign purpose, comprehending simultaneously all things that ever were or will be—in their causes, courses, conditions, successions, and relations—and determining their certain futurity (i.e., future occurrence).

In the divine decree is the all-inclusive will and purpose of God, objectively designed by God for His own glory, satisfaction, and pleasure (Prov. 16:4; Rom. 11:36; Heb. 2:10; Rev. 4:11). The “will of God” in this context refers to God’s sovereign decision that certain things would actually come into being while other things would not. It is in reality all one decree, made instantly, eternally, and simultaneously and covering everything that occurs in angelic and human history (Ps. 2:7; 148:6). However, the plural “decrees” is sometimes used to express its many facets and to better accommodate human understanding. To the finite mind, the decrees are many, but to God, they are all one plan embracing both cause and effect, means and end.

Volition in the decree. In rendering all things

certain to occur, God did not interfere with angelic or human free will. In fact, He decreed that His creatures would have free will and that freewill decisions would certainly take place. Omniscient God knew ahead of time precisely what His creatures would decide, and He not only decreed that those exact decisions would exist but also decreed the exact manner in which His perfect integrity would respond.

No event, then, is directly effected or caused by the decree. The decree merely establishes the facts of history—reality—much of which God does not desire. Sin, human good, and evil are not the desire of God, but they are in the decree because they occur from individual volition. Neither does God desire to cast His creatures into the lake of fire, but it is decreed as certain for all who choose to reject Jesus Christ as Savior (2 Pet. 3:9).

Illustration of the decree. In eternity past, from His omniscience, God fed the facts of history into what can be thought of as a giant computer. Data consisting of the sovereign will of God and the freewill decisions of man was integrated into God’s computer to produce an output that amounts to every detail of human history playing out in time. For every individual there is a printout of the course of his life. Romans 9:10–13, for example, reveals information from the decree: Jacob’s printout reads regeneration and true Israel, while Esau’s reads condemnation and exclusion from the Jewish race (cf. Mal. 1:2–3). We do not know exactly what the future holds for each of us, but God does. He knew it and recorded it in eternity past, and it glorifies and pleases Him now to run the printouts until the end. See also ROM AND PROM CHIPS.

See also ELECTION; FOREKNOWLEDGE; LAPSARIANISM; PREDESTINATION.

For further reference, *The Integrity of God*.
Lessons 458:550–53, 573–77; 412:11, 13.

divine discipline Punitive action taken by the justice of God to correct, encourage, train, and motivate the carnal believer to recover and move forward in the plan of God. This category of suffering is limited to believers and occurs only in time, not in eternity (Heb. 12:8; Rev. 21:4).

God desires only the best for every member of His family; therefore, all divine discipline is administered in love and grace, in the manner of

a parent toward a child (Heb. 12:6–10; Rev. 3:19). When believers neglect the Word and drift off course, away from God’s will and purpose, the pain of punishment is designed to bring them back. Punishment from our heavenly Father is perfectly just: He “*disciplines us for our good*” with corrective measures that are neither too lenient nor too severe, tailored to the individual believer and administered for maximum effectiveness (Heb. 12:5, 10). Even during the punishment, God faithfully supplies logistical grace blessings to protect and sustain His errant children. In this way believers under divine discipline have every opportunity to rebound, receive forgiveness of sins, be restored to fellowship, and resume their spiritual lives (Job 5:17; Heb. 12:12–13; 1 John 1:9).

Three stages of discipline. With each stage of decline, the negative believer is subject to even greater divine punishment (1 Cor. 11:30–32). *Stage 1, warning discipline*, alerts the carnal Christian to his need to recover fellowship with God. The Lord graciously knocks at the door, giving the believer opportunities to recognize his failure and rebound (Rev. 3:19–20). Lack of response warrants *stage 2, intensive discipline* (Ps. 38:1–14), a more potent warning that is administered to shock the rebellious believer out of his persistent carnality (Heb. 12:6). With each rejection of God’s appeal, the Christian causes himself more misery. Unless he chooses to acknowledge his sin and reverse his bad decisions, he arrives at *stage 3, dying discipline*, the “sin unto death” (1 John 5:16, KJV), which is a premature, painful, and sometimes prolonged departure from time into eternity [see SIN UNTO DEATH].

Triple compound discipline. For a believer guilty of verbal sinning—gossip, slander, maligning, judging others—divine punishment is threefold: (1) discipline for the mental sin that motivated the verbal sin; (2) discipline for the verbal sin itself; and (3) discipline for the sins mentioned. In the third form, the believer who accuses another person of sinning is judged by God as if he himself had committed those sins. More specifically, if the accusations are real and the accused is under divine discipline, God gives an equal measure of that discipline to the one guilty of verbal sinning. If the person accused is innocent, God disciplines the slanderer for the

sins falsely mentioned while He gives special blessing to the one wrongly accused (Ps. 37:33). This is what Jesus meant when He warned, “For in the way you judge, you will be judged; and by your standard of measure, it will be measured to you” (Matt. 7:2). See also JUDGING.

Collective discipline. Believers are responsible for their decisions collectively as well as individually. Across a geographic area or a generation, God administers punitive suffering when the impact of negative Christians is strong enough to affect the larger group. Collective discipline can occur through natural disasters, political crises, widespread famine, or some form of historical catastrophe. Like individual discipline, the intensity of mass suffering increases as believers fail to respond to God’s warnings (Lev. 26:14, 18, 21; Ps. 37:38; Isa. 28:14, 17). Although the innocent suffer with the guilty, God delivers faithful believers through the adversity “because they take refuge in Him” (Ps. 37:40). See CYCLES OF DISCIPLINE; FOURTH-GENERATION CURSE.

See also SUFFERING; SUPREME COURT OF HEAVEN; VOLITIONAL RESPONSIBILITY, LAW OF.

For further reference, *Christian Suffering; Rebound Revisited; Reversionism*.

Lessons 366:3, 20; 457:113, 193–95; 412:196–97; 361:20.

divine dynasphere [from Gk. *dunamis*, power + *sphaira*, sphere, area] The system of power and virtue given by God to Church Age believers. Used as an illustrative teaching aid, the conceptual “divine dynasphere” consolidates all of God’s mandates and provisions for the Christian life into one comprehensive system. Synonyms: interlocking system of love; love complex; royal palace. Antonym: cosmic system.

Strength in place of weakness. On our own, we are helpless to understand God’s will, resist the influence of evil, and glorify the Lord Jesus Christ. Only God’s power can convert our human weakness into strength, and only inside the divine dynasphere is God’s power available. This invisible sphere of divine resources offers an inexhaustible supply of spiritual strength—surpassing any human ability—that enables us to obey God, execute His plan, and receive divine blessings beyond imagination (Eph. 1:19; 6:10; 2 Tim. 1:7). Those not residing in the divine dynasphere are residing in Satan’s cosmic system and living in a

state of weakness. At any given time, we live in one system or the other.

System modeled and tested. The original divine dynasphere was given by the Father to Jesus Christ on the day of His birth. This magnificent source of strength was designed to support the humanity of Christ throughout the First Advent. Our Lord’s total reliance on the divine dynasphere allowed Him to resist every temptation, remain sinless, and ultimately fulfill His destiny as Savior of mankind. After fully testing and proving its effectiveness, He gave the same system to the Church (John 15:9–10). Now Church Age believers, by residing inside the divine dynasphere, can “walk in the same manner as He [Jesus Christ] walked” (1 John 2:6), acquire the same virtue and integrity, and fulfill their individual destiny in the plan of God (1 Cor. 2:16; Gal. 5:16; Phil. 2:5). See also PROTOTYPE SPIRITUAL LIFE.

Royal palace for Christian living. The entire divine dynasphere can be likened to a palace, where members of God’s royal family (Church Age believers) reside for instruction, motivation, protection, and momentum toward spiritual maturity. Life inside the palace is achieved by following New Testament mandates such as “be filled with the Spirit” (Eph. 5:18), “clothe yourselves with humility” (1 Pet. 5:5), “continue [abide] in My word” (John 8:31), “love one another” (John 15:12), “put on the full armor of God” (Eph. 6:11–13). The many divine mandates, when classified into categories, act as gates of the palace that open upon divine assets. Each gate is a spiritual

resource in itself, but all the gates must function together as a complete, balanced system for the believer to achieve victory in God’s plan.

Gate 1: *The power gate* is the filling ministry of the Holy Spirit, the enabling power for the Christian life. The believer enters the divine dynasphere at salvation through Gate 1, but he exits immediately when he sins. He reenters at Gate 1 by simply following the grace procedure of rebound, privately confessing personal sins to the Father (1 John 1:9). Back in the sphere of divine power, he is once again “filled with the Spirit” (Eph. 5:18b) and ready for advance in the other gates (Gal. 5:16a). See also REBOUND; SPIRITUALITY.

Gate 2: *Basic Christian modus operandi* introduces the elementary tools for maintaining objectivity and solving problems: mixing biblical promises with faith, avoiding mental attitude sins, and understanding the attributes of God and basic doctrines about Christ and His saving work (Ps. 37:7a; Rom. 8:28; 12:3, 12a; Heb. 4:1–2). See also FAITH-REST DRILL; SPIRITUAL CHILDHOOD.

Gate 3: *Enforced and genuine humility* form the key virtue that makes the believer teachable and self-disciplined (1 Pet. 5:5b–6). Humility is freedom from arrogance, allowing the believer to submit to divine authority and accept the absolute truths of the Word. The believer with genuine humility is oriented to grace; he depends on a strength greater than his own and has the discipline necessary to fulfill his objectives. See also GRACE ORIENTATION; HUMILITY.

Gate 4: *Spiritual momentum* is where the believer’s perception and application of Bible doctrine accelerate his spiritual growth (Matt. 4:4; Heb. 4:12). His experience in the first three gates—learning, thinking, and solving problems with doctrine—further increases his desire to “grow in the grace and knowledge” of Christ (2 Pet. 3:18). The believer in Gate 4 understands and lives by the Word, which, in turn, strengthens his motivation to learn and advance even further. See also DOCTRINAL ORIENTATION; SPIRITUAL MOMENTUM.

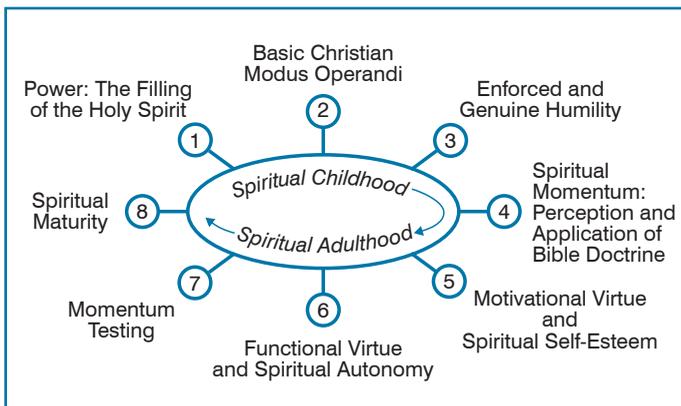


Figure 12

GATES OF THE DIVINE DYNASHERE

Gate 5: The gate of motivational virtue and spiritual self-esteem is where the believer moves from spiritual childhood to spiritual adulthood. Personal love for God becomes the believer's motivation in life (Mark 12:30; 1 Pet. 1:8), and from that love comes confidence in his own ability to use the assets God has given him. This builds spiritual self-esteem—a confidence marked by inner strength, composure, and doctrinal wisdom. See PERSONAL LOVE FOR GOD; PERSONAL SENSE OF DESTINY; VIRTUE LOVE.

Gate 6: The gate of functional virtue and spiritual autonomy is the counterpart to Gate 5. The motivation of personal love for God becomes the function of impersonal (unconditional) love toward mankind, in which the believer exhibits virtuous morality, courage, and integrity toward others (Matt. 5:44b; Mark 12:31b; 1 John 4:18a, 21). Living solely on God's agenda, the believer attains spiritual autonomy—the strength to live by his own independent thinking from divine viewpoint. See also IMPERSONAL LOVE; VIRTUE.

Gate 7: Momentum testing provides the opportunity to accelerate spiritual growth by relying on divine solutions during the intensified challenges of life (Phil. 3:14–15a). See also SUFFERING (for blessing).

Gate 8: Spiritual maturity is the winner's gate, where God is glorified and the believer is abundantly blessed. Here, inner happiness is maintained through all circumstances, whether good or bad, prosperous or adverse. See also SHARING THE HAPPINESS OF GOD; WINNER BELIEVER.

See also COSMIC SYSTEM; DYNASPHERE; GREAT POWER EXPERIMENT; LOVE COMPLEX.

For further reference, *Christian Integrity; Christian Suffering*.

Lessons 431:62–69; 457:318–43; 412:38.

divine establishment Principles ordained by God for the survival, stability, prosperity, protection, and perpetuation of the human race, believers and unbelievers alike.

Divine establishment principles were introduced in the Garden (Gen. 2:16–18, 22–25), extended to the formation of early nations (Gen. 10:5, 32), and fully delineated in the Mosaic Law, specifically the Ten Commandments of Codex I and the social and political rules of Codex III (Ex. 20:1–17; 21:1–24:11). Even though the Law

was given by God to govern Israel's theocratic kingdom, its principles of liberty, morality, civility, and authority within a national entity apply to all mankind in every age. These basic truths, reiterated in the New Testament (e.g., Matt. 19:5; Rom. 13:1–7; Eph. 6:1), are God's design for restraining man's sin nature while allowing maximum function of volition, which includes bearing responsibility for personal decisions. Without the divinely established order for life on earth, the human race would destroy itself, along with all opportunity for man to be reconciled to God. Therefore, adherence to these principles is the inherent obligation of every person, regardless of faith, personal status, or circumstances.

The foundation of God's plan for humanity is freedom, which He encourages and protects by way of four divine institutions: the individual, marriage, family, and the national entity, each regulated by a corresponding authority. When each institution functions as outlined in Scripture, maintaining a balance of freedom and authority, the individual and society at large are stabilized and strengthened. Self-determination, privacy, property, and life are protected, so that all human beings have the greatest opportunity to cultivate virtue and achieve happiness and prosperity. While establishment principles cannot provide salvation or the spiritual life, adherence to these guidelines creates an environment for evangelism and Bible teaching within society.

See also AUTHORITY; DIVINE INSTITUTIONS; MORALITY; MOSAIC LAW.

For further reference, *The Divine Outline of History; Freedom through Military Victory*.

Lessons 373:6; 458:382–86.

divine good (a) In the broadest sense, indicates everything that originates from God and serves to fulfill His sovereign purpose; (b) with specific reference to man, describes the thinking, deeds, service, and impact of the believer utilizing divine resources to execute the plan of God.

Though all good works may appear commendable, God differentiates those performed by human power from those performed by use of His power. The believer's good works—visible and invisible—are classified as divine good when achieved through total dependence upon God

and His grace provisions (2 Cor. 9:8). The filling of the Holy Spirit is the necessary source of power behind all divine good production, and Bible doctrine in the believer's soul is what the Spirit uses to properly motivate and guide that production (Gal. 5:16, 25; Eph. 4:11–13; 2 Tim. 3:16–17).

FRUIT BEARING CLARIFIED

Fruit bearing, or serving the Lord with divine good, is a function of the believer's spiritual life. Fruit bearing must never be used to determine whether one is a 'true Christian,' because eternal salvation is accomplished at the moment of faith alone in Christ alone.

The more the believer matures in the spiritual life, the more he can glorify God by producing this good of intrinsic value—good of absolute, incorruptible, eternal value—as opposed to the relative, temporal, easily corruptible value of human good. Only divine good receives recognition and reward from God in heaven. When all Church Age believers are evaluated at the judgment seat of Christ, the quality of their deeds will be tested by fire: human good will be consumed in the flames as “wood, hay, straw,” while divine good will survive as “gold, silver, precious stones” and qualify for eternal rewards (1 Cor. 3:12–14; 2 Cor. 5:10).

The grace basis for divine good. History's greatest act of divine good occurred at the cross, when the sinless humanity of Christ bore the judgment for all the sins of mankind and rejected every form of human good. Christ never wavered from the Father's plan, never broke from His total reliance upon the Holy Spirit and the inner resources of Bible doctrine. For all Church Age believers, Jesus Christ is the foundation on which to build divine good (1 Cor. 3:11–14; cf. Eph. 2:8–10). In union with Christ, believers have access to the tremendous grace assets that make it possible to serve God in a way that meets divine standards, with no human merit attached. By utilizing the spiritual skills—namely, the filling of the Spirit and consistent perception and application of God's Word—every Christian has the privilege of glorifying God with divine good in his thoughts, motives, and actions (Col. 1:10; Titus 2:7).

Biblical illustration. Fruit bearing is used metaphorically throughout Scripture to represent the production of divine good. Colossians 1:10 encourages believers to “walk in a manner worthy of the Lord, . . . bearing fruit in every good work.” In John 15:1–8, Church Age believers are depicted as branches connected to—in union with—the “true vine,” Jesus Christ. Just as branches must be nourished by the vine in order to bear fruit, so also believers must utilize the power of the Spirit and Bible doctrine in order to cultivate divine good. In another analogy, Christ states that “every good tree bears good fruit, but the bad tree [carnal believer] bears bad fruit” (Matt. 7:17). That is, the believer operating on the sin nature and human energy is like a rotten tree—he may perform a lot of good deeds and be praised by others, but his production amounts to bad fruit, dead works, nothing of value to the plan of God (Matt. 7:19; John 15:6).

See also CHRISTIAN SERVICE; GOOD OF INTRINSIC VALUE; HUMAN GOOD.

For further reference, *The Angelic Conflict; Rebound & Keep Moving!*

Lessons 361:28–40, 45–59.

divine guidance The means of determining God's will for the believer's life. God guides His children by communicating His thinking and plan in divine revelation. See WILL OF GOD.

divine institutions Four organizational principles within the laws of divine establishment, each regulated by a corresponding authority (Titus 3:1–2; 1 Pet. 2:13–17). These institutions apply to believers and unbelievers—regardless of race, gender, or any other factor—and are ordained by God to restrain the sin nature and protect human freedom. The four divine institutions are as follows:

(1) *The individual, under the authority of his volition.* This personal divine institution began with the creation of Adam (Gen. 1:26). To distinguish man as a rational creature, God bestowed volition, or decision-making ability, to the human soul. Every member of the human race exercises freedom of choice and also bears responsibility for those decisions (Gen. 2:16–17; Col. 3:25). The choices made by an individual not only manifest his character but also determine the course

of his life and condition of his nation. See also VOLITION.

(2) *Marriage, under the authority of the husband.* In the Garden, prior to the Fall, God instituted marriage—the joining of one man and one woman—as the stabilizing structure of civilization (Gen. 2:18, 21–25). God assigned authority to the husband, who is mandated to love his wife and to guard and maintain her freedom; the woman is mandated to respect her husband’s leadership (Gen. 3:16b; Eph. 5:22–33). When the divine design of marriage is rejected by a sufficient portion of society, national degeneracy results. See also MARRIAGE.

(3) *Family, under the authority of parents.* From marriage logically comes the framework for perpetuating and safeguarding future generations. In the home, mother and father create the environment for a helpless infant to grow and be nurtured until capable of self-sufficiency. Whether a child is reared by both parents, only one, or another adult as a surrogate, the parental figures hold the authority and responsibility to establish household policy. They are charged with teaching their children right from wrong, instilling norms and standards within their developing souls, and training them to respect the privacy, possessions, and authority of others.

Stability in society rests with the family unit, in which parents have numerous responsibilities but children have one: “Honor your father and your mother” (Ex. 20:12; Deut. 5:16; Eph. 6:2a; Col. 3:20). Without obedience to this critical command, peer pressure and self-gratification become the guidance for a budding generation, and the condition of the nation deteriorates from within.

(4) *The national entity, under the authority of government.* God ordains independent nations for the orderly function and blessing of humanity (Gen. 10:5). Also sanctioned is the rule of government for each entity, an authority designed to protect the freedom, privacy, property, and lives of residents (Rom. 13:1–7). Within the national borders, the standard of law and order allows both individual liberty and spiritual evangelism to flourish. Among separate and autonomous nations, the balance of power provides for global stability. See NATIONALISM.

See also AUTHORITY ORIENTATION; DIVINE ESTABLISHMENT.

For further reference, *The Divine Outline of History; Freedom through Military Victory.*

Lessons 467:23; 458:382–83; 457:313; 376:784.

divine invitation The calling by God for the unsaved person to believe in Jesus Christ for eternal life. Synonym: divine call.

The divine invitation is the link between common and efficacious grace: once the Holy Spirit makes the Gospel clear and understandable, God calls the hearer to believe in Jesus Christ. (Note, this call is made through accurate communication of the Gospel, not spoken directly by God.) If the person responds to the invitation and expresses personal faith in the Savior, the Holy Spirit then makes that faith effective for salvation. The divine call that precedes faith is mentioned throughout Scripture: Romans 1:1; 8:28; 9:11; 1 Corinthians 1:1–2, 9, 24, 26; Ephesians 4:1, 4; Colossians 3:15; 1 Thessalonians 2:12; 2 Thessalonians 2:14; 1 Timothy 6:12; 2 Timothy 1:9; Hebrews 3:1; 1 Peter 1:15; 5:10; 2 Peter 1:3.

See also GOD THE HOLY SPIRIT; SALVATION.

divine revelation [Gk. *apokalupsis*, an unveiling, uncovering, revealing] (a) The unveiling and disclosure by God of His person, His works, and His ways; (b) all that God makes known to man, including that which cannot otherwise be explained or understood.

By man’s observation, the structure of the physical universe indicates a master designer, creator, and sustainer (Ps. 19:1–6; Rom. 1:19–20). God indeed reveals His existence through the natural world. His plan, will, and purpose for humanity, however, are made known not by His visible handiwork but by supernatural communication of His truths to the soul of man.

Pre-canon revelation. Prior to completion of the written Canon, God revealed Himself and His instructions to man as follows: (1) *dialogue with the voice of God*, such as that experienced by Abraham, Noah, Moses, Isaiah, and Jeremiah (Gen. 6:13–7:5; 12:1–3; Lev. 26:46; Isa. 6:8–13; Jer. 1:4, 11); (2) *visible manifestations of deity*, such as the preincarnate theophanies to Old Testament prophets (Ex. 3:2; 34:28; Judg. 6:12; 2 Kings 1:3) and the earthly ministry of the incarnate Jesus

Christ (Matthew—John); (3) *prophetic dreams*, such as those of Abraham, Joseph the son of Jacob, Daniel, and Joseph the husband of Mary (Gen. 15:12–13; 37:5–9; Num. 12:6; Dan. 10:9; Matt. 1:20–21); (4) *visions* revealed to men like Isaiah, Ezekiel, and the Apostle John (Isa. 1:1; 6:1; Ezek. 1; 10; Rev. 1–22); (5) *angelic communication* (Deut. 33:2; Ps. 68:17, KJV; Luke 1:26–38; Acts 7:53; Gal. 3:19); (6) *written Scripture as it then existed* (Dan. 9:2); (7) *the Word spoken through prophets* like Isaiah and Jeremiah (Isa. 28; 61:1–2; Jer. 28:13–14; 31:33); and (8) *temporary spiritual gifts of communication*, like prophecy, tongues, and knowledge, bestowed upon certain men to spread the message of Christ while the New Testament was being formed (Acts 2:6–11; 1 Cor. 12; 13:8–10).

Postcanon revelation for the Church. With completion of the Book of Revelation, all extra-scriptural revelation ceased. The postcanon period of the Church Age is the time in which the Bible, its sixty-six books forming the ratified Canon, is the sole source of divine revelation and complete provision of spiritual nourishment for believers. The Bible is interpreted by men with the gift of pastor-teacher, who study from the original languages and then faithfully and accurately teach the spiritual truths to their congregations.

Eschatological revelation. During the Tribulation, when cosmic evangelism is at its peak, the Gospel will be revealed by 144,000 Jewish evangelists, the resuscitated prophets Moses and Elijah, and visible elect angels (Rev. 7; 11:3; 14:6–7). During the Millennium, the glory of God will be revealed universally through the reign of the incarnate Jesus Christ (Isa. 11:9; Jer. 31:33–34).

See also LOGOS; VERBAL PLENARY INSPIRATION; WORD OF GOD.

divine viewpoint (a) The attitude and standards of God revealed in the entire realm of Bible doctrine; (b) the system of thinking, values, and problem solving based on the revelation and “manifold wisdom of God” (Eph. 3:10), as opposed to the system of human or satanic viewpoint based on the “wisdom of this world [*kosmos*]” (1 Cor. 3:19).

Divine viewpoint within the believer results from metabolized doctrine in the soul and pro-

vides protection against the human viewpoint of the cosmic system. The believer who thinks with God’s thinking (1 Cor. 2:16b) accurately interprets human history and life’s circumstances, objectively evaluates self, recognizes and accepts God’s personal plan for his life, and thereby glorifies God.

See also HUMAN VIEWPOINT; POSTSALVATION EPISTEMOLOGICAL REHABILITATION; SPIRITUAL METABOLISM; WISDOM.

For further reference, *Christian Integrity; Mental Attitude Dynamics*.

divinity

See DEITY.

divorce

See MARRIAGE (divorce and remarriage).

doctrinal orientation The focused direction of the believer who consistently learns and instills the Word of God in his soul and operates on divine standards.

The believer oriented to doctrine is the faithful person who seeks the Lord (Lam. 3:25). He recognizes divine truth as a fundamental necessity of life and the key to transforming himself from someone who thinks like the world to someone who thinks like Christ (Prov. 23:7a; Rom. 12:2; 1 Cor. 2:16). He therefore makes the intake of doctrine top priority around which all other aspects of daily life are organized. With consistent perception of God’s Word, the believer develops a frame of reference on which to understand more and more doctrine (Isa. 28:10). As he looks into his own soul from the perspective of divine viewpoint, he makes objective self-evaluation and increasingly adjusts to God’s will, plan, and purpose for his life. Particularly as it works in tandem with orientation to grace, doctrinal orientation is the glue that holds together all other functions of the spiritual life.

See also HEARER VS. DOER OF THE WORD; ORIENTATION ENVELOPE; POSTSALVATION EPISTEMOLOGICAL REHABILITATION.

Lessons 376:277–325.

doctrine

See BIBLE DOCTRINE; WORD OF GOD.

doctrines of demons Terminology used in

1 Timothy 4:1 to describe the false policies, subtle distortions, half-truths, and outright lies conjured by Satan, “the father of lies,” and disseminated by his minions to corrupt and control man’s thinking (John 8:44). Synonym: satanic viewpoint.

In retaliation against God, Satan inundates the world with a counterfeit of divine truth—the doctrines of demons. These doctrines are the embodiment of Satan’s policy and purpose as he fights to maintain control over the world he currently rules. When man’s negative volition presents an opportunity, Satan, with the help of his demon army, seizes the initiative, preys on the sin nature trends, and targets man’s thinking with his evil ideas. Satanic doctrines, which permeate every area of life, include the deceptive ideologies of anti-Semitism, antiestablishment, socialism, and internationalism, and the many facets of religion such as salvation and divine approval by works, removal of the sin nature by works and rituals, and the perversion of deity to include idolized human beings and an array of false gods and false powers.

See also COSMIC SYSTEM; DEMON INFLUENCE; EVIL. For further reference, *The Angelic Conflict; Satan and Demonism*. Lessons 467:51; 412:1270.

double-column advance

See SIMULTANEOUS ADVANCE TO THE HIGH GROUND.

doubtful things Descriptive name for Christian behavior not directly addressed in Scripture and thus resolved only by application of doctrinal “laws” and priorities.

While the Bible presents a clear-cut roster of sins (e.g., Prov. 6:16–19; Gal. 5:19–21a; Col. 3:5–9), there exists a realm of activities not defined as either sinful or permissible. The questionable activities, termed “doubtful things,” are most often related to personal pleasures, style, and amusements. Since the Bible does not specify the merits or demerits of these controversial practices, “doubtful things” can be a source of friction among believers at varying stages of growth. Biblically speaking, a believer has the right to do that which is not prohibited by God, yet problems may arise when those actions present a stumbling block to another believer or to

the unbeliever considering the Gospel.

Careful study of the Word reveals the difference between human opinion and divine standards and guides the believer in the tempered use of freedom (Rom. 14; 1 Cor. 8; 10). The following are four spiritual laws that apply to the dilemmas of doubtful things. These laws are designed for the believer who is filled with the Holy Spirit and is making decisions based on the full knowledge of doctrine.

Law of liberty. Directed toward self, this spiritual law gives every believer the freedom to serve the Lord. Aside from the practice of immorality or sin, “all things are lawful” for the believer in Jesus Christ (1 Cor. 10:23a, 26). However, if the innocent actions (e.g., moderate drinking) of a strong believer tempt a weaker believer to sin or confuse the unbeliever’s view of Christianity, then other laws must supersede the law of liberty (1 Cor. 10:23).

Law of love. Directed toward other believers, this spiritual law places the weaker brethren above the exercise of personal liberty. Since a fundamental mandate for the family of God is “LOVE YOUR NEIGHBOR AS YOURSELF” (Matt. 22:37–39), the strong believer is responsible for tolerating the shortcomings of the weak and avoiding legitimate activities that may cause the brethren to stumble (Rom. 15:1; 1 Cor. 8:9). The weak believer has not yet learned enough to differentiate between doctrinal truths and man-made prohibitions, between sinful and doubtful activities. He also lacks sufficient inner strength to resist temptation and avoid the misuse of liberty. When he observes the strong believer enjoying a bona fide liberty—in the case of the Corinthians, eating meat offered to idols—he may react in antagonism or be encouraged to indulge in actual sinfulness (1 Cor. 8:11). Therefore, the strong believer refrains from such doubtful activities, not because they are wrong as such but because of the repercussions.

Law of expediency. Directed toward the unbeliever, this spiritual law places the unhindered testimony of the Gospel above the exercise of liberty. Because the unbeliever typically has his own standard (whether right or wrong) for Christianity, the believer refrains from legitimate activities that might distract from the

true issue of salvation. The mandate, “give no offense either to Jews or to Greeks [unbelievers],” does not imply that one should compromise doctrinal principles but, rather, that one must live in a manner that may lead others to Christ (1 Cor. 10:32). Giving the Gospel to unbelievers is the objective. If this means setting aside certain liberties, it is well worth the inconvenience to see people saved for eternity (1 Cor. 10:25–33).

Law of supreme sacrifice. Directed toward God, this spiritual law involves the abandonment of normal functions and liberties for the purpose of maximum service to the Lord (1 Cor. 9:19). Missionaries often function under supreme sacrifice by living in primitive conditions of the mission field. However, this law also operates in highly civilized environments. A faithful pastor, for instance, forgoes many aspects of family and social life in order to study and teach his congregation. An evangelist may do likewise, as he travels the country to deliver the Gospel. Even for the ordinary believer, sacrifice is demanded in one way or another, namely to maintain the daily intake of Bible doctrine as top priority in life.

In summary, the primary purpose of the believer on earth is to glorify God (1 Cor. 10:31), and certain circumstances demand that certain liberties be set aside: when love supersedes personal pleasure, when the value of one soul becomes more precious than human comforts and desires, and when serving the Lord is more important than all other functions of life.

See also ASCETICISM; DRINKING; TABOOISM.
Lessons 408:19, 29–37.

dragon [Gk. *drakon*] A title used in the Book of Revelation for Satan (Rev. 12:9; 16:13; 20:2). *Drakon* is derived from the classical Greek verb *derkomai*, which means “to see clearly, to have perspicacity.” Since the devil possesses superior intelligence and foresight with which to deceive the world, the name “dragon” or “great dragon” is an apt description of the ancient enemy of God. See SATAN.

drinking, doctrine of The biblical viewpoint regarding consumption of alcoholic beverages. Scripture gives neither a license to drink nor a universal command to abstain, but instead ad-

dresses the proper and improper uses of alcohol.

Drunkenness condemned by Scripture. Drunkenness—meaning alcohol consumed to the point of intoxication—is unequivocally condemned in passages like Proverbs 23:20, Isaiah 5:11, Romans 13:13, 1 Corinthians 5:11, and Ephesians 5:18. Scripture also instructs authority figures to be temperate in the use of alcoholic beverages (1 Tim. 3:2–3, 8; Titus 1:7) and records the consequences of drunkenness in men like Noah (Gen. 9:21), Lot (Gen. 19:32–36), and Nabal (1 Sam. 25:36–37). In the case of Israel’s Northern and Southern Kingdoms, the rampant use of alcohol was a factor in their national demise (Isa. 28:1–9; Jer. 13:12–13; Hosea 7:13–14; Joel 1:5–6).

Whether a person drinks an inordinate amount over a long period or at one time, excessive drinking is not only a sin in itself but an activity that carries grave consequences. First, alcohol is a depressant; when used liberally it dulls the senses and lowers resistance to temptation. More specifically, alcoholic indulgence interferes with clear thinking and distorts judgment, suppresses moral standards, and induces irresponsible behavior that can harm the drinker as well as those in his periphery: the drunken leader loses integrity, the drunken man or woman becomes promiscuous, the drunken spouse or parent abuses, the drunken driver injures or kills (Prov. 20:1; 23:29–35; 31:4–5). A person given to excessive drinking eventually destroys his personal relationships, career opportunities, physical and economic well-being, and possibly his own life or individual freedom. Furthermore, the believer who seeks happiness or escape in drinking rejects the superior blessings of the spiritual life and reaps punitive action from God (Gal. 6:7; Col. 3:25).

Moderate drinking not condemned by Scripture. Believers of legal drinking age have the spiritual right to drink moderate amounts of alcohol. In fact, there are legitimate benefits to be derived from temperate alcohol consumption, as indicated in Psalm 104:15, Proverbs 31:6–7, and 1 Timothy 5:23. The key to temperance is using one’s volition to remain within reasonable and proper limits, so as to avoid loss of self-control. An example is Jesus Himself, who appropriately enjoyed the customary beverage of the ancient

Near East. Naturally, the Pharisees attempted to discredit His character by labeling Him “a man gluttonous, and a winebibber,” but the Lord’s perfect humanity never indulged sinfully (Matt. 11:19, KJV; Luke 5:29–30).

For all believers, common sense must be employed when deciding where, when, and how often to drink. For instance, one should not drink while frustrated or unhappy, while on the job, while operating machinery, or when isolated with strangers. One must also consider the effect that legitimate drinking has on others. Paul warns in 1 Corinthians 8:9, “Take care that this liberty of yours does not somehow become a stumbling block to the weak.” A strong believer rightly enjoying an alcoholic beverage might be a stumbling block to a person accustomed to strict abstinence or, on the opposite end, to an alcoholic looking to justify his sinful indulgences. Mature believers should refrain from drinking when there is a risk of leading astray an immature believer or distracting an unbeliever from the true issue of salvation (Rom. 14:13, 21). Of course, the believer who lacks the volitional strength to drink in moderation should avoid the use of alcohol entirely.

See also DOUBTFUL THINGS; TABOOISM.
For further reference, *Daniel Chapters One through Six*.
Lessons 412:1178–82.

dying grace The final and highest form of blessing for mature believers in time, a divine provision that allows them to experience extraordinary blessing and happiness while dying (Ps. 116:15).

The sovereignty of God decides the time, manner, and place of physical death. With the exception of the Rapture generation, every believer is provided his very own death-shadowed valley—the dying phase, the final experience on earth before departing to be with the Lord. Upon entering that “valley of the shadow of death” (Ps. 23:4), the spiritually mature believer transitions from living grace to dying grace and walks the final journey in harmonious rapport with God. The Bible doctrine in his soul, which comforted and encouraged in the living phase, becomes his source of comfort and encouragement in the dying phase.

Whether the journey lasts a year or an instant,

and no matter how painful or dangerous the circumstances, the death-shadowed valley for the mature believer is one of inner peace and confidence (Job 5:22–24). He looks back on his life with no regrets and joyfully anticipates meeting his Savior face to face (2 Cor. 5:8; Phil. 1:20–21; 2 Tim. 4:7–8). After he crosses the high golden bridge into heaven, the impact of his life and his death sends an invisible salute from the grave, helping those still living to put death in its proper perspective and recognize the victory of our Lord (1 Cor. 15:55, 57).

See also SALUTE FROM THE GRAVE; SIN UNTO DEATH; WINNER BELIEVER.

For further reference, *Dying Grace; Psalm Twenty-Three*.
Lessons 101:22; 412:1087; 376:240–41.

dynasphere A term coined from the combination of the Koine Greek *dunamis* (power) and Attic Greek *sphaira* (sphere, area) to designate a “power sphere,” a coordinated system of influence in which man lives under a power greater than his own. A dynasphere has a purpose, policy, and structure of authority and is composed of interlocking elements that unify and direct the efforts of those who reside in it.

Since humanity is inherently weak, regardless of what Satan would have the world believe, man must inevitably choose something greater than himself by which to live. There are two systems of power operational on earth during the Church Age—one invented by God, for the purpose of blessing man, and one invented by Satan, for the purpose of deluding and enslaving man. God’s system is termed the “divine dynasphere.” Satan’s system is referred to as the “cosmic system,” which is composed of two distinct yet closely related dynaspheres. The divine and cosmic power systems have nothing in common and are opposed to each other (Matt. 6:24a). God’s system combines divine principles that manufacture truth and virtue, while Satan’s system combines his two attitudes toward God, arrogance and hatred, to produce confusion, misery, and evil. Man cannot change these spheres of influence. He can only recognize their existence and make decisions that determine which one he resides in.

Anyone, believer or unbeliever, can reside within Satan’s system. While unbelievers have

access to a few elements of God's system (i.e., principles related to divine establishment), only believers can reside within God's complete system empowered by the Holy Spirit.

See COSMIC SYSTEM; DIVINE DYNASPHERE.

Ee

ecclesiology [from Gk. *ekklesia*, assembly] Study of theological doctrines related to the Church, which is the universal body of believers during the age spanning the day of Pentecost (A.D. 30) through the Rapture. See CHURCH.

ecstatics [Gk. *ekstasis*, bewilderment, amazement, condition of mental trance] (a) An abnormal state of consciousness in which revelatory communication (prophecy, dreams, visions) is received directly from God to the mentality of the soul and then revealed to a human audience; (b) overwhelming feelings of rapturous delight, sometimes accompanied by an outpouring of emotional frenzy and mysterious utterances.

Legitimate ecstatics, the state in which revelation is communicated directly by God, occurred in certain persons prior to completion of the canon of Scripture in A.D. 96. Apostles in the early Church sometimes fell into a trance in which they received prophetic visions or divine instructions; some were instantly induced by the Holy Spirit to communicate the Gospel in languages unknown to them (Acts 10:10–17; 11:5, 27–28; 19:6; 22:17). Receiving direct revelation from God undoubtedly caused temporary emotional excitement, but the experience itself was driven by divine power, not human emotion, for a specific purpose in God’s plan. Once God’s communication to the Church was set in writing, new revelation ceased and the spectacular, temporary spiritual gifts were withdrawn.

Today, charismatic Christians promote illegitimate ecstatics—an aggressive, effusive pseudojoy—as a mark of so-called spirituality. Often involved is the experience of ‘speaking in tongues,’ which is nothing more than a satanic counterfeit of the spiritual gift. In the present age, the believer’s true relationship with God is based on thought—the content of Bible doctrine

in the soul. God has set aside the spectacular so that His wisdom and power are displayed in doctrine (1 Cor. 1:23–25; Eph. 3:10). Ecstatic experiences involving visions, prophesying, mysterious utterances, or uncontrollable excitement are neither the work of the Holy Spirit nor valid forms of worship in the Church Age.

In the Millennium, when the Living Word, Jesus Christ, is present on earth with the written Word, the Holy Spirit’s ministry will again include ecstatics as a genuine spiritual experience (Isa. 29:19; Joel 2:28–29).

See also EMOTION; SPIRITUAL GIFTS (temporary). For further reference, *The Divine Outline of History; Tongues*. Lessons 408:55; 402:7; 412:1202.

ecumenical religion An organized, global system of worship used by Satan to oppress human freedom, stifle divine truth, and spread his policy across the earth. Ecumenical religion is a form of religious internationalism that combines its power with the political power of the state, enhancing the control of dictatorial rulers.

Present-day trends. A push toward unity, or ecumenism, among religious entities is a satanic movement “already at work” in the world today (2 Thess. 2:7). Organizations such as the World Council of Churches promote cooperation and ‘solidarity’ among a wide range of faiths, while discarding the fundamental truths of the Gospel and Bible doctrine. And yet, heretical as they are, these efforts of satanic internationalism are but a flicker of the flame to come. With the end of the Church Age, the Holy Spirit’s restraining ministry will be removed and the full evil of ecumenism quickly revealed (2 Thess. 2:3–10).

The tribulation ruler. The Tribulation will begin with the maneuvering of political powers. Once the western dictator (the “beast”) secures

his rulership within the Revived Roman Empire, he will expand his influence through a system of ecumenical religion (Rev. 13:1–8). Naturally, this man “who opposes and exalts himself above every so-called god” will assume leadership of the one-world faith (2 Thess. 2:3–4). Personally empowered by the devil, he will perform “signs and false wonders” to give himself credibility as the one to be worshiped (2 Thess. 2:9–10; Rev. 13:4). Halfway through the Tribulation, the beast dictator will coordinate with the religious leader of Judaism to impose ecumenical religion upon the Jewish population, bringing Israel under his power (Dan. 9:27; Rev. 13:14–17).

The fusion of religious and political forces is described in Daniel 2:43 as nations that “combine with one another in the seed of men [religious beliefs and activities].” In the Book of Revelation, ecumenical religion is “the great harlot who sits on many waters,” dominating all the “peoples and multitudes and nations and tongues” (Rev. 17:1, 15). Her control of political Rome is depicted as a “woman sitting on a scarlet beast [the Roman dictator], full of blasphemous names” (Rev. 17:3).

Worship, delusion, and horror. Ecumenical religion in the Tribulation will appear to achieve Satan’s long-coveted kingdom on earth—a world of relentless Jewish holocaust, sanctioned persecution of believers, and worship of Satan himself. Kings and peoples across the earth will bow to the beast and drink from religion’s “cup full of abominations,” including demon-empowered false miracles, lying wonders, and the devil’s communion table (Rev. 17:4–5). Rhetoric of a universal state and ‘god’ will replace the Gospel, a statue of the Roman dictator will replace the ark of the covenant, while the mark of the beast, embedded on the arm or forehead, supplants the image of the cross. Any resistance to religion’s mandatory worship will invite persecution and martyrdom (Matt. 24:15–22; Rev. 13:15b; 20:4).

The fall of ecumenical religion. God’s “JUDGMENTS ARE TRUE AND RIGHTEOUS,” and He reserves His bowls of wrath for the great harlot (Rev. 19:2). Every nation and people “drunk with the wine of her immorality” will reap torturous pain and disease, famine, natural disaster (Rev. 17:1–4). Utter destruction of the ecumenical system and base of operations—tribulational Rome—will come

with the final bowl judgment (Rev. 14:8–11; 15:7; 16:19; 17–18).

See also BEAST; NATIONALISM; REVIVED ROMAN EMPIRE; TRIBULATION.

edification complex of the soul (ECS)

Terminology for the immaterial edifice constructed in the believer’s soul, representing the formation of maturity and spiritual strength.

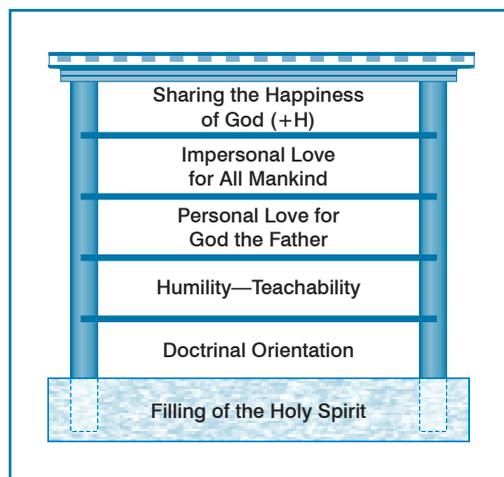


Figure 13 EDIFICATION COMPLEX OF THE SOUL

The word “edification” is a translation of the Greek *oikodome*, which combines *oikia*, “house,” and *demo*, “to build” (1 Cor. 10:23b; 14:3–4, 12, 26; 2 Cor. 10:8; Eph. 4:12, 16, 29). Appropriately, Christian edification—the process of learning and growing in grace—is equivalent to building a structure in the soul. This structure is called a “complex” because it consists of several levels, each representing a mental attitude. With Bible doctrine as the building material and the filling of the Holy Spirit as its foundation, the edification complex is composed of five floors:

(1) **Doctrinal orientation**—operating on the standards of God’s Word by consistently and faithfully listening to the teaching of doctrine.

(2) **Humility and teachability**—recognizing a plan and purpose greater than oneself, responding to grace and divine truth, submitting to legitimate authority.

(3) **Personal love for God the Father**—respect and reverence in response to the perfect essence,

integrity, and provision of God.

(4) *Impersonal love for all mankind*—the virtuous, unconditional regard for the entire human race, based on one’s own integrity of soul.

(5) *Sharing the happiness of God*—inner contentment and joy in all circumstances of life.

Jesus Christ, the glory of God and the light of the world, built this immaterial structure in His soul while on earth (John 1:14; 8:12; Luke 2:52). The believer’s soul is designed by God to be likewise edified, so as to reflect that same glory and light (Matt. 5:14, 16; 1 Cor. 6:20; 2 Cor. 13:10; Eph. 1:6, 12, 14; Col. 1:27; 2 Thess. 2:14). A growing believer may have just two floors complete, with only the scaffolding up on the other floors, but already he has glimmers of light coming forth. As the structure fills in, he has the full reflected glory of God in his life (Eph 3:19). This mature status is described variously in Scripture as “Christ . . . formed in you” (Gal. 4:19), “perfect and complete” (James 1:4), and putting on “the new man” (Eph. 4:24; Col. 3:10, KJV).

For further reference, *Christian Integrity; Mental Attitude Dynamics*.

efficacious grace The part of the Holy Spirit’s salvation ministry that makes the unbeliever’s faith in Christ effective. Without the work of the Holy Spirit, the positive volition of the spiritually dead person could never result in an eternal relationship with God. See GOD THE HOLY SPIRIT (ministries at Gospel hearing).

eirene Greek noun translated “peace” in the New Testament. See PEACE.

ekklesia Greek noun meaning “assembly” or “those called out.” Along with the Greek word *synagoge*, the Septuagint (LXX) uses *ekklesia* to translate the Old Testament Hebrew *qahal*, which designates the assembly of God’s people, Israel (Deut. 10:4; 23:2–3; 31:30; Ps. 22:22). In the Greek of the New Testament, *ekklesia* is used variously to designate political and business assemblies (Acts 19:32, 39, 41), the Jewish assembly in the synagogue (Matt. 18:17), the Exodus generation called out of Egypt (Acts 7:38; Heb. 2:12), or, most notably, the Church universal and its local congregations. See CHURCH.

elect angels

See ANGELS.

election (a) The recognition by God, before the foundation of the world, of those who would believe in Christ; (b) the sovereign act of God in eternity past to choose, to set apart, certain members of the human race for privilege, based on His knowledge of every person’s freewill decisions in time.

While God is sovereign, having the right to do with His creatures as He pleases, never has He hindered or tampered with human free will. He did not choose some to be saved and others to be condemned. Instead, in eternity past, God first chose to accomplish the work of man’s salvation through the Son. Then, He looked down the corridors of time and elected for salvation everyone He knew would believe in Jesus Christ (Eph. 1:4). God elected believers in the sense that He knew ahead of time that their free will would choose for Christ. Election is the expression of the sovereign will of God, His desire to give the highest and best for those who would believe (Rom. 8:28–30). Moreover, God did not elect anyone to hell: unbelievers are condemned to eternally reside in hell only because they have used their volition toward unbelief (John 3:18).

Although every believer throughout history is elect in regard to salvation, election carries additional significance for particular groups. The following are three major elections in the plan of God:

of Jesus Christ. The Second Person of the Trinity was chosen in eternity past as the Savior (Isa. 42:1; 1 Pet. 2:6). His election to become undiminished deity and true humanity in one person, the only one qualified to be the Savior of man, was fulfilled through the virgin pregnancy. The election of Christ is the basis for the other elections. See also HYPOSTATIC UNION.

of Israel. The election of Israel applies only to those who have personally believed in the Savior. Christ, the Messiah, was clearly revealed to the Old Testament Jews; therefore, those who believed in Him had an election, a plan, and provision (Deut. 4:37; 7:6). God’s gracious and unconditional covenants to Israel can be fulfilled only to the elect—to those physical Jews who are

also spiritual Jews through faith in the Messiah (Isa. 45:3–4; 65:9; Matt. 24:31). Unless the racial Jew follows the pattern of Abraham in salvation, he is not elected (Gen. 15:6; Rom. 4:3). See also JEWISH RACE; SEED OF ABRAHAM.

of the Church. God elected Church Age believers for the purpose of glorifying Him to the maximum during this intensified stage of the angelic conflict (2 Tim. 1:9). The election of the Church brought in the new spiritual species, the royal family of God, each member united with the resurrected Christ and equipped with unprecedented spiritual assets (2 Cor. 5:17; Gal. 3:27; Eph. 1:6; 1 Thess. 1:4). By way of their new position “in Christ,” believers of this age share the election of Christ that occurred in eternity past and also share in Christ’s eternal destiny (Eph. 1:5; 1 Pet. 2:4). Therefore, Scripture exhorts us to “walk in a manner worthy of the calling,” to utilize the extraordinary dynamics of the Christian life and advance to spiritual maturity (Eph. 4:1; cf. Col. 3:12; 2 Pet. 1:10).

See also DIVINE DECREE; LAPSARIANISM. For further reference, *The Divine Outline of History; The Integrity of God.* Lessons 469:9; 458:579–80; 457:606–7; 412:46.

Elohim (a) Hebrew title for God that emphasizes the deity of the Trinity; (b) also used in specific contexts to designate heathen deities.

As a name for God, *Elohim* is plural in form but singular in meaning. It is considered an intensive plural, which honors the fullness of divine power and majesty while emphasizing the identical essence that belongs to all three members of the Trinity. *Elohim*, as such, refers to God from the standpoint of His divine nature. Scripture uses the name *Elohim* alone to identify the triune God—Genesis 1:1, for example, indicates that all three Persons were involved in creation. In various other passages, *Elohim* is combined with other words to designate a specific member of the Godhead: Genesis 2:15–22 uses *Yahweh Elohim* to reveal the personal relationship between God the Son and the first couple; Deuteronomy 6:4b uses *Yahweh Elohim* to declare God the Son as the Messiah and God of Israel; Psalm 88:1 addresses God the Father in prayer as *Yahweh Elohim*; and in verses like Exodus 31:3 and 35:31, *Ruach Elohim* refers

to God the Holy Spirit (cf. 1 Sam. 10:10; Job 33:4).

In the contexts of paganism and Gentile unbelievers, *elohim* refers to false gods. The true God commanded Moses that Israel “shall have no other gods [*elohim*] before Me,” a warning against idolatry (Ex. 20:3; Deut. 5:7). The Philistine Goliath cursed David “by his gods [*elohim*],” the false deities worshiped by the Greeks and Canaanites (1 Sam. 17:43).

See also ESSENCE OF GOD; TRINITY. For further reference, *Creation, Chaos, & Restoration; The Trinity.*

elpis Greek noun translated “hope” in the New Testament. See HOPE.

emotion [from Lat. *emovere*, to move out, disturb, or upset; Fr. *émouvoir*, to agitate, excite, stir up] An affective state of consciousness in which joy, sorrow, fear, hate, or the like, is experienced, as distinguished from cognitive and volitional states of consciousness.¹⁰ Emotion is a system of *feeling*, in contrast to *thinking*.

Biblical vocabulary. Scripture presents emotion figuratively, using words for anatomical organs. Greek designations are *koilia* (belly, abdominal organ), *nephros* (kidney), and *splagchnon* (inward parts, heart); Hebrew is *kilyah* (kidneys). English texts translate these terms as appetite, belly, affections, feelings, minds, inmost being, and other expressions.

Thinking is also represented figuratively: the words *kardia* and *leb*, translated into the English as “heart,” refer to the mentality or right lobe of the soul.

Feeling and thought, God’s design. In God’s scrutiny of man, He distinguishes between feeling and thinking: “O LORD . . . Who tries the feelings [*kilyah*, emotions] and the heart [*leb*, right lobe]” (Jer. 11:20; cf. Ps. 26:2; Jer. 17:10; 20:12); “I am He who searches the minds [*nephros*, emotions] and hearts [*kardia*, right lobe]” (Rev. 2:23b). For emotion to function as God designed, the right lobe must lead and dominate emotion, an arrangement brought to light in Proverbs 23:16: “And my inmost being will rejoice / When your lips speak what is right.”

10. *Random House College Dictionary* (1988), s.v. “emotion.”

Good and bad emotion. Emotion in itself contains no virtue, no cognition, no reasoning power. An emotional response simply reflects the character of that to which it responds. For example, if the right lobe of the soul contains establishment or spiritual truth, emotion enhances appreciation of such things as patriotism, personal or family values, relationship with the opposite sex, courage and integrity, and even legitimate excellence in music, drama, or athletics. This is good, or normal, emotion. As long as it is responding to virtuous thought and maintaining its subordinate role, emotion provides stimulation for enjoyment in life. For the believer, good emotion is response to life from a doctrinal perspective. The ultimate in good emotion is response to the spiritual life itself from maximum doctrine in the right lobe (Jer. 15:16; 1 Pet. 1:8).

However, when emotion revolts against the right lobe and responds to the lusts and temptations of the sin nature, it becomes a dominating, irrational force on the soul. Emotion in the aggressive role means every aspect of the soul malfunctions. Sins of fear, worry, anxiety, guilt—reactions that form corrupted, abnormal, bad emotion—overrun the soul’s mentality and separate the thinking from reality. Prolonged emotional reaction rejects divine authority, neutralizes doctrine previously learned, and hinders the ability to assimilate more doctrine. Such a believer becomes “senseless and ignorant . . . like a beast before You” (Ps. 73:21–22), restrained by his “own affections [*splagchnon*, emotions]” (2 Cor. 6:11–12). Philippians 3:19 warns that believers “whose god is *their* appetite [*koilia*, emotions]” are destined for destruction.

Emotion and spirituality. Even good emotion experienced in gratitude for God and His grace has no spiritual power or effectiveness. The Christian way of life is a system of *thinking* dependent upon the filling of the Holy Spirit, an imperceptible divine power. Emotional activity is not a sign of the Holy Spirit—no one is spiritual because he feels spiritual. Making emotion the criterion for spirituality rejects the Holy Spirit’s ministry and emphasizes experience at the expense of doctrinal thought.

See also ECSTATICS; EMOTIONAL COMPLEX OF SINS; REVERSIONISM.

For further reference, *Reversionism*.
Lessons 540:56–71; 412:908; 376:487–88, 498, 1638.

emotional complex of sins The string of sins produced from abnormal emotional reaction to life.

Succumbing to a pattern of emotional sins—such as fear, anxiety, guilt, and anger—destroys perception of reality. The believer can no longer think objectively and apply doctrine to experience. Sins of emotion combine with the sins of arrogance to increase stress in the soul and render him unstable, manipulative, and destructive.

The sinful attitudes and behavior of the emotional complex can be categorized as follows: (1) *Hysteria*—fear, worry, anxiety, panic, consternation; (2) *Hatred*—anger, bitter jealousy, loathing, animosity, vilification, malice, vengeful violence; (3) *Egocentrism*—self-pity, tantrums, vulnerability to imagined insults, projection, denial, whining, hypersensitivity toward self and insensitivity toward others; (4) *Guilt*—remorse for real or imagined wrongs, morbid self-reproach, self-righteous arrogance, vulnerability to legalistic manipulation, preoccupation with one’s feelings and correctness of behavior. Some sins listed are a hybrid of emotion and arrogance.

See also ARROGANCE COMPLEX OF SINS; EMOTION.
Lessons 412:1200–1201; 840:210–11.

emotional revolt of the soul

See REVERSIONISM.

empiricism A basic means of perception that uses observation and experience to understand reality. Through empiricism, man draws conclusions based on confidence in tangible evidence; hence, empiricism is the method used in scientific research and discovery. In contrast to non-meritorious perception by faith, empiricism cannot discern the heavenly things of God, which are immaterial and unseen (1 Cor. 2:9; 1 Pet. 1:8).

See also FAITH PERCEPTION; INTELLECTUAL ARROGANCE; RATIONALISM.

For further reference, *Christian Integrity*.

empowerment of the Holy Spirit

See ENDUEMENT; FILLING OF THE HOLY SPIRIT.

endowment Technical term for the empowering ministry of the Holy Spirit to certain Old Testament believers. Endowment was a granting of divine power that provided necessary strength, wisdom, and skills to those who held positions of unusual responsibility—rulers, judges, priests, prophets, writers of Scripture, and artisans of the Tabernacle and Temple.

In the Age of Israel, God the Holy Spirit did not fill or indwell believers as He does during the Church Age. Only a few specially appointed believers received a special endowment of power from the Spirit. This endowment was temporary and could even be removed as a means of discipline. David’s prayer, “Do not take Your Holy Spirit from me,” was legitimate in that age, because God could revoke the Spirit’s enduing ministry in response to prolonged carnality (Ps. 51:10–11). David had been given the Holy Spirit upon his anointing as king (1 Sam. 16:12–13), but after the Bathsheba affair he prayed that he would not lose that endowed power. King Saul, before David’s reign, had also received the endowment of the Spirit, but this was permanently removed as discipline for persistent reversionism (1 Sam. 10:6, 10; 16:14).

Examples of other Old Testament believers endowed with the Holy Spirit are as follows: *Joseph*, endowed for wisdom, leadership, and preservation of the Jewish patriarchal nation (Gen. 41:38–40); *Moses*, to fulfill his office of prophet and leadership of God’s people, along with *seventy elders* to assist Moses in his tasks (Ex. 4:21; Num. 11:16–17, 25); *skilled laborers*, for craftsmanship related to the Tabernacle, including the garments of the high priest (Ex. 28:3; 31:2–5; 35:30–35); *Joshua*, for spiritual, political, and military rulership (Num. 27:18; Deut. 34:9); *judges*, like Othniel, Gideon, Jephthah, and Samson, the latter endowed with supernatural physical strength to defend against the Philistines (Judg. 3:10; 6:34; 11:29; 13:25; 14:6; 15:14–15); *Daniel*, for prophecy and communication (Dan. 4:8; 5:11–14; 6:3); *prophets*, such as Samuel, Isaiah, and Elijah (2 Kings 2:9; Zech. 7:12); and all writers of the Hebrew Canon (Jer. 1:9; 2 Pet. 1:21). *Elisha* was a prophet who requested and received a double portion of endowment, proving that certain Old Testament believers could obtain the Holy Spirit by asking for Him

(2 Kings 2:9b, 15).

Today, in the Church Age, the Holy Spirit is universally given to all believers. Not only do we receive the irrevocable indwelling of the Spirit at salvation, but we are also filled with the Spirit every time we confess our sins to God the Father (1 Cor. 3:16; 1 John 1:9). Compared to endowment, the Holy Spirit’s ministry in the Church Age is far greater than anything given to even the greatest Old Testament believers.

See also GOD THE HOLY SPIRIT.
For further reference, *Daniel Chapters One through Six*.
Lessons 412:65; 376:889–90.

engastrimuthos demon [Gk. *engastrimuthos*, ventriloquist; equivalent Heb. ‘ov] A demon that impersonates the dead either by possessing and controlling the vocal cords of a medium or by projecting its voice from the ground, ceiling, or table in order to communicate to the medium the supposed speech of a deceased person. *Engastrimuthos* demons and a warning against their evil chicanery are found in Isaiah 8:19; further illustrations include those in Isaiah 29:4, Mark 5:2–13, and Acts 16:16–18.

See also DEMON POSSESSION; NECROMANCY; OCCULT.
For further reference, *Satan and Demonism*; *Tongues*.

ensoulment

See CREATIONISM (2); SOUL LIFE.

Ephesus Capital of the ancient Roman province of Asia and headquarters of early Christianity.

Ephesus was situated three miles from the west coast of Asia Minor at the mouth of the Cayster River (region of present-day western Turkey). Its inland harbor, which opened into the Aegean Sea, accommodated the largest ships of the ancient world, making Ephesus the most prominent seaport in western Asia and a hub of commerce for the entire Roman Empire. Also key to the city’s prominence was its pagan religious culture, which flourished due to the mythological belief that the nearby territory of Ortygia was the birthplace of the Greek goddess Artemis. The massive Ephesian temple erected in her honor became one of the seven wonders of the ancient world and operated as a center of both religious pilgrimage and banking activity.

Christianity entered Ephesus when Paul, on his second missionary journey, preached the Gospel for a brief period then left Aquila and Priscilla to continue planting the message of Jesus Christ (Acts 18:18–21). When Paul returned on his third missionary journey, opposition from Jewish legalism in the synagogue persuaded him to preach from the lecture room of the school of Tyrannus (Acts 19:8–9). There, the apostle ministered to positive Gentiles and made Ephesus the center of his missionary work in that region for two years (*ca.* A.D. 53–54).

The truth of Bible doctrine liberated Ephesus from the influence of sorcery and demon worship (Acts 19:18–19). By way of Paul's tremendous impact, Ephesus became the focal point of Christianity in the ancient world. Jews and Greeks throughout Asia Minor heard the Gospel and Church Age doctrine and formed local congregations in Colossae, Smyrna, Laodicea, Sardis, and other cities (Acts 19:10; 20:17–38). In fact, so many renounced their pagan practices and accepted Christ that Ephesian silversmiths who thrived on selling idolatrous figures rioted, fearful that "the great goddess Artemis . . . whom all of Asia and the world worship will even be dethroned from her magnificence" (Acts 19:23–41).

When Paul departed Ephesus for Macedonia, he left Timothy to pastor the Ephesians (1 Tim. 1:3); the city later became the Apostle John's headquarters. Through these successive ministries, the ancient center of pagan culture emerged as the true 'holy city' in Christian history, for here in Ephesus—not Jerusalem, not Rome—believers positive to doctrine formed a three-generation spiritual pivot. This core of spiritual heroes was the impetus behind Imperial Rome's unprecedented strength and blessing during the second century, when Christianity spread throughout the ancient world. The end of the second century found the pivot in decline, along with the strength of the empire. In A.D. 262, Ephesus was attacked by the Goths and never regained its former glory.

See also ANTONINE CAESARS, AGE OF THE; PIVOT OF MATURE BELIEVERS.
Lessons 402:82; 457:53–55; 412:1.

epignosis [Gk. *epi*, over, beyond + *gnosis*, knowledge] Used in Scripture to indicate full

knowledge of spiritual truth, a genuine understanding beyond that which is purely academic (Rom. 10:2; Eph. 1:17; 4:13; Phil. 1:9; Col. 1:9–10; 2 Pet. 1:2–3). *Epignosis*, also described as metabolized doctrine, is biblical information that has been believed (accepted as truth) and is therefore applicable to the Christian life.

Doctrinal information communicated to the believer is initially staged in the left lobe of the soul as *gnosis*, or academic knowledge. When the believer expresses faith in what he has heard, the Holy Spirit transfers that information to the right lobe of the soul where it becomes *epignosis*—the knowledge that serves as nourishment for spiritual growth. See OPERATION Z.

See also FAITH PERCEPTION; GNOSIS; HEARER VS. DOER OF THE WORD; SPIRITUAL METABOLISM; STREAM OF CONSCIOUSNESS.

For further reference, *Christian Integrity; Daniel Chapters One through Six; Reversionism*.

epistemological rehabilitation

See POSTSALVATION EPISTEMOLOGICAL REHABILITATION.

equal privilege / equal opportunity Divine benefits received by all Church Age believers at salvation, ensuring each person a fair chance to execute the plan of God.

At the start of the Christian life, all human inequalities are removed by God's grace. Anyone who believes in Christ is reborn a new spiritual creature, united with Christ and adopted into His royal family (2 Cor. 5:17; Gal. 3:26–28). Everyone "in Christ" has the same privilege of representing himself before God the Father, and each receives his own portfolio of invisible assets for representing Jesus Christ to the world. No one is inferior; no one is superior. No personal, economic, or circumstantial handicaps, and no racial or gender distinctions, prohibit any Christian from glorifying God to the maximum and receiving maximum blessings. Success or failure is determined strictly by the believer's individual decisions toward utilizing God's grace provision. See ESCROW BLESSINGS; PORTFOLIO OF INVISIBLE ASSETS; ROYAL FAMILY OF GOD.

eschatological dispensations The final two eras of human history, encompassing the time

from the Rapture until the end of the earth. See TRIBULATION; MILLENNIUM.

eschatology [from Gk. *eschatos*, last, furthest out] The theological study of the final events of human history, the biblically prophesied end times, when the “things which have not been done” will be fulfilled (Isa. 46:10). Eschatology specifically studies prophecies regarding the RAPTURE, TRIBULATION, SECOND ADVENT, MILLENNIUM, and LAST JUDGMENT.

For further reference, *The Angelic Conflict; The Divine Outline of History*.

escrow blessings Illustrative term for the extraordinary blessings prepared by God in eternity past, reserved in heaven for every believer, and distributed to those who reach spiritual maturity.

Parties to the escrow. In legal terms, escrow describes the placement of a valuable asset by one party (grantor) into the hands of a third party (escrow officer). The escrow contract states the conditions under which the third party can distribute those assets to the named beneficiary (grantee). God the Father, long before the creation of the world, deposited with God the Son an inheritance of special blessings for each believer (Eph. 1:3–4, 18b). The Father is the grantor, Jesus Christ is the escrow officer, and each individual believer is the grantee of his own personalized escrow.

Contents of the escrow. Ephesians 1:3 calls the contents of this unique treasury “spiritual,” not because they are all intangible but because God is emphasized as their source (cf. John 4:24a; Col. 3:24). Escrow blessings—some awarded in time, others reserved for eternity—are “beyond all that we can ask or imagine,” far exceeding logistical grace provisions like basic life support and protection (Eph. 3:20, corrected translation). Escrow blessings conveyed during the believer’s lifetime include material prosperity and personal and professional success, as well as invisible impact and spiritual strength. These blessings are not identical for everyone; God knows best what to give to whom, and when to do the giving. Escrow blessings conveyed for the eternal state are the “surpassing riches of His grace” (Eph. 2:7),

the special rewards distributed at the judgment seat of Christ [see CROWNS].

Terms of the escrow. Just like an escrow contract is irrevocable from its signed date, the believer’s blessings are irrevocably reserved in his name from eternity past (1 Pet. 1:4). God cannot cancel or close any account He has established. The very definition of escrow, however, means there are conditions the grantee must fulfill before the assets are conveyed to him. For the believer in Christ, capacity for blessings must precede conveyance. Every beneficiary must possess the ability to appreciate and benefit from these extraordinary measures of “greater grace” before Jesus Christ can make a distribution (James 4:6). The faithful believer gains that capacity by taking in Bible doctrine consistently, applying it to the tests of life, and advancing to spiritual maturity (Heb. 10:35–36). God is glorified by distributing to this spiritual winner his treasury of blessings both in time and eternity.

For those who fail to execute the spiritual life, escrow blessings are not distributed (1 Cor. 3:12–15; 2 Tim. 2:5). While these believers will enjoy perfect happiness in heaven, their personal inheritance will forever remain on deposit as a memorial to lost opportunity.

See also CAPACITY, SPIRITUAL; GLORIFICATION OF GOD; PORTFOLIO OF INVISIBLE ASSETS; SUPERGRACE. For further reference, *Christian Suffering; The Divine Outline of History*.
Lessons 728:99–104; 412:268–70, 624–27.

essence of God The intrinsic nature and essential being of God, His true substance and attributes. Synonym: divine attributes.

God’s limitless glory can never be fully grasped by the finite human mind, but what God reveals of Himself is designed to be understood. The essential qualities of His person are revealed through His creation (Rom. 1:20) and His infallible Word (John 1:1). Each attribute of divine essence is eternal, absolute, equal in value, unchangeable, and inseparable from the whole of God’s being. All of the attributes work in perfect coordination and harmony without any compromise to His character. It is by knowledge of the following attributes that God can be known to man.

Sovereignty. God is sovereign, the supreme

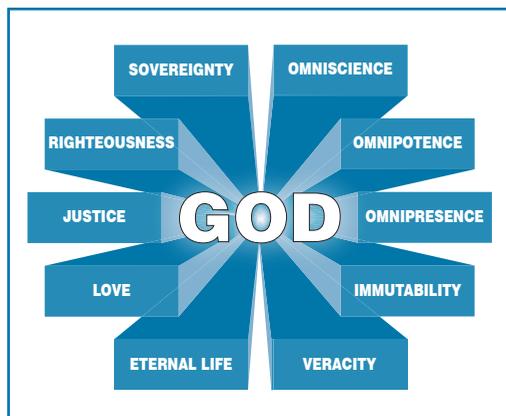


Figure 14

ESSENCE OF GOD

ruler of the universe: “Know therefore . . . that the LORD, He is God in heaven above and on the earth below; there is no other” (Deut. 4:39). As King of heaven and earth, He has absolute will, authority, and volition (Ps. 47:2). By God alone are all things in the universe brought into being, maintained and controlled, and made subject to His pleasure (Isa. 46:10; Col. 1:15–17). The sovereignty of God does not, however, interfere with the free will of angels or man. In granting volition to rational creatures, God guarantees the existence of all free decisions throughout time as well as His exact sovereign actions regarding those decisions. See also DIVINE DECREE.

Righteousness. God is absolute good, free from sin and perfect in nature (Ps. 25:8; 34:8; 86:5; 119:68; Luke 18:19). Inviolable righteousness is the very root and center of God’s essence. Because God cannot compromise His righteousness without destroying His perfect character, all of His attitudes and actions conform to this flawless standard (Ps. 145:17a). Without absolute righteousness, God would not be God.

God’s perfection cannot accept anything less than the standard of His own righteousness. He can only condemn sin and reject the relative standards of human good. Only by possessing God’s own righteousness can man, inherently flawed, have a relationship with God. Hence, believers in Christ enjoy an eternal relationship with God because God’s righteousness is credited to them at the moment of salvation (Rom. 4:3;

2 Cor. 5:21), making them acceptable to the divine standard. See also IMPUTATIONS; RELATIVE RIGHTEOUSNESS.

Justice. God is perfectly just and fair, treating all His creatures alike, without bias or partiality (Deut. 10:17; Rom. 2:11). In dealing with fallen man, the justice of God acts as the guardian of God’s perfect character, ensuring that His absolute righteousness is never violated (Deut. 32:4b). Whatever God’s righteousness demands—either cursing or blessing—His justice executes.

The most dramatic display of divine justice occurred at the cross. In order to reconcile sinful man to God, righteousness demanded that justice impute all human sins to Jesus Christ and judge Him in our place (1 Pet. 2:24a). This substitutionary atonement satisfied God’s righteous standard, freeing His justice to impute His own righteousness to anyone who believes in Jesus Christ. Justice, in turn, is free to bless the believer because he possesses God’s righteousness. See also ADJUSTMENT TO THE JUSTICE OF GOD; INTEGRITY OF GOD; SUPREME COURT OF HEAVEN.

Love. The love of God can be defined as the absolute virtue and benevolence of His thinking and actions. Scripture’s profound truth, “God is love,” declares that God cannot and does not exist apart from love (1 John 4:8b, 16). Functioning in perfect coordination with His righteousness and justice, God’s love is the motivation behind every action toward mankind (Ps. 33:4–5a).

Divine love, like every other attribute of God, is eternal, unchanging, and unailing (1 Chron. 16:34; Ps. 57:10; 136). Even God’s complete knowledge of the sins and failures of His creatures cannot disappoint, frustrate, or diminish His love. God’s love can never be compromised, for it is governed by His perfect integrity (Ps. 89:14a; Jer. 9:24). Infinitely superior to human love, divine love always functions in a rational manner, free from emotion and sentimentality (Ex. 34:6; Ps. 86:15; Eph. 2:4).

The unailing love of God is expressed and defined in three categories: (1) divine self-love, directed among the members of the Trinity [see TRINITY]; (2) impersonal love, directed toward unbelievers [see IMPERSONAL LOVE, DIVINE]; and (3) personal love, directed toward believers in Jesus Christ [see PERSONAL LOVE, DIVINE].

Eternal life. God is the absolute self-existing one, *Yahweh*, the great “I AM” (Ex. 3:14), who has neither beginning nor end (Ps. 90:2; 102:27; Jer. 10:10). There never was a time when God did not exist, and His life continues without termination (Deut. 32:40; Rev. 1:4; 4:8–9). God transcends all temporal limitations. To Him, “one day is like a thousand years, and a thousand years like one day” (2 Pet. 3:8*b*). While human beings think in terms of past, present, and future, and of short or long periods of time, God likens our lives to “vapor,” here today and gone tomorrow (James 4:14). Eternal God extends a gracious offer for finite man to share His eternal life (John 3:36). The timeless life that exists in God is imputed to all who believe in Jesus Christ (John 3:16; 14:6; 20:31; 1 John 5:11–12). See also IMPUTATIONS.

Omniscience. God is all-knowing. He knows perfectly, eternally, and simultaneously all that is knowable, both the actual and the possible (Job 37:16; Ps. 139:4; Matt. 9:4; John 16:30). The future is as perspicuous to God as the past (Ps. 33:13–15; Acts 15:18). Because God’s knowledge is infinite, everything is completely and clearly comprehensible to Him. His wisdom, therefore, is as complete as His knowledge (Isa. 11:2; Rom. 11:33), and His infinite wisdom and knowledge are applied in accomplishing His perfect plan and purpose (Isa. 46:10).

Although God’s omniscience transcends time and eternity, His knowledge of events and decisions before they occur does not violate or interfere with man’s volition. The omniscience of God and the free will of man coexist throughout human history. See also DIVINE DECREE.

Omnipotence. God is all-powerful, unlimited in His ability and authority. Scripture declares His limitless power with the names “Almighty” (Job 11:7), “THE LORD GOD, THE ALMIGHTY” (Rev. 4:8), “Mighty God” (Isa. 9:6), and “Lord God omnipotent” (Rev. 19:6, KJV). God holds His created universe together, perpetuates history, and is the source of power given to believers to execute His plan (Isa. 40:26; 44:24; Zech. 4:6; Acts 1:8; Col. 1:16–17; 2 Pet. 1:3). Divine omnipotence guarantees that “nothing will be impossible with God” (Luke 1:37). God’s power is limited only by His own restriction, self-imposed to be consistent with His entire essence. In other words, God can do all He wills

but may not will to do all He can (Eph. 1:11).

Omnipresence. God is eternally, wholly, and simultaneously present everywhere (Jer. 23:24). His entire essence is present in nature, in history, and in all the affairs of man and angels (Ps. 36:5; 139:8; Prov. 15:3; Isa. 6:1, 3). Not to be confused with pantheism, which merely equates God with the world, omnipresence reveals that God fully occupies time and space while remaining infinitely above and beyond it all (Ps. 139:7; Jer. 23:23–24; Acts 17:27). Sovereign and unlimited God, whose “glory is above the heavens” (Ps. 113:4), also dwells locally in the manner of His choosing (Gen. 18:1; Ex. 3:2–6; Num. 14:10; 1 Kings 8:10–11; John 1:14; 14:20, 23; 2 Cor. 6:16). Regarding believers, omnipresence ensures that we are never alone—God is a personal eyewitness to every activity in our lives and is immediately available at every moment (Deut. 31:6, 8; Ps. 113:5–6; 139:7–10; Heb. 13:5*b*). See also IMMANENCE AND TRANSCENDENCE; INDWELLING OF THE TRINITY.

Immutability. God is unchangeable. He is neither capable of nor susceptible to change (Ps. 33:11; 102:27; Mal. 3:6*a*). With God there is absolute stability, “no variation or shifting shadow” (James 1:17), regardless of circumstances, decisions, or events of human history. God’s works are unalterable; His entire person is “the same yesterday and today and forever” (Heb. 13:8). Even His omnipotence cannot override His immutability.

From God’s immutability comes His faithfulness (Lam. 3:22–23). Scripture declares repeatedly that God is faithful to keep His Word and to fulfill His promises, even when His own children are faithless (Num. 23:19; 1 Kings 8:56; Heb. 6:17–18; 2 Tim. 2:13). God is faithful to secure the believer’s salvation eternally (John 10:28), faithful in administering His plan, and faithful in provisioning, protecting, and blessing the believer throughout time (1 Cor. 1:9; 10:13; 1 Thess. 5:24; Heb. 10:23; 1 John 1:9).

Veracity. God is absolute truth. His veracity is evident in His words (John 8:45–46), in His works (Ps. 33:4; Dan. 4:37), and in His ways (Rev. 15:3). Divine veracity is confirmed amongst all three members of the Godhead (John 7:28; 14:6; 1 John 5:6*b*).

Truth has never been diminished or compro-

mised in God, for He is the origin of truth (John 6:32). His “word is truth” (John 17:17*b*) and is therefore the only source of absolute truth for mankind. The unbeliever, then, can be confident that the Gospel is the truth about salvation, and the believer can be assured that the truth of Bible doctrine is the inerrant guide for the spiritual life and the divine standard of right and wrong (2 Tim. 3:16). See also WORD OF GOD.

For further reference, *The Integrity of God; The Trinity; The Unfailing Love of God*.
Lessons 412:790–99.

establishment

See DIVINE ESTABLISHMENT.

eternal civilization

See CIVILIZATIONS, BIBLICAL; ETERNAL STATE.

eternal condemnation The sentence of everlasting doom, suffering, and separation from God that is pronounced upon Satan, fallen angels, and unbelieving members of the human race.

God’s perfect character cannot be compromised, which means His justice must pronounce a fitting penalty upon all sinful creatures. Long before time began, the devil and his angels rebelled against their Creator and were sentenced to spend eternity in the lake of fire (Matt. 25:41*b*). The disobedience of the first man, Adam, likewise had eternal consequences, bringing spiritual death and condemnation upon the entire human race (Rom. 5:12, 19*a*; 1 Cor. 15:22*a*).

In a demonstration of unfathomable love and grace, God sent His Son to pay the penalty for human sin and spare mankind from due punishment (John 3:16; Rom. 5:8; Col. 2:14; 1 John 4:9). Every person on earth is therefore given a choice between eternal salvation and eternal condemnation: “he who believes in the Son [Jesus Christ] has eternal life; but he who does not obey [believe in] the Son will not see life, but the wrath of God [eternal condemnation] abides on him” (John 3:36). God imputes His own perfect righteousness to all who accept the saving work of Jesus Christ, qualifying them for glorious, everlasting life in heaven (John 5:24; Rom. 4:3–5). Those who reject the only solution to spiritual death remain unqualified for a relationship with

God and can only be separated from Him (John 3:18–19).

God is “not wishing for any to perish” (2 Pet. 3:9). He sent His Son into the world to save, not to condemn (John 3:17). But by refusing the free gift of salvation, unbelievers choose for themselves divine judgment and condemnation. When they die, their souls will depart into the fire of Torments (Luke 16:23–25). Each will be resurrected with a body of damnation (John 5:28–29) to stand trial before the great white throne of the Last Judgment (Rev. 20:11–13). Sharing the fate of Satan and fallen angels, they will be cast alive into the “fire which burns with brimstone” for an eternity of hopeless suffering (Rev. 19:20; 20:10, 14–15).

See also LAKE OF FIRE; LAST JUDGMENT.

For further reference, *Slave Market of Sin*.

eternal life Life with no beginning and no end.

Eternal life is God’s life: all three members of the Godhead have always existed and will always exist. God imputes His own eternal life to believers at salvation, allowing them to live forever with Him in heaven. See ESSENCE OF GOD; IMPUTATIONS. See also ETERNAL SECURITY; EVERLASTING LIFE.

eternal rewards Surpassing riches, vast sections of heaven, and untold blessings awarded to spiritually mature believers for eternity. See CROWNS; ORDER OF THE MORNING STAR; UNIFORM OF GLORY.

eternal security The absolute assurance that once a person believes in Christ, his salvation can never be lost. The believer’s unbreakable relationship with God cannot be abrogated or destroyed by man, angel, or God Himself. This perfect security is supported by the following doctrinal rationales:

The eternal life of God. When anyone believes in Christ, God the Father instantly imputes His own life to that person—“He who has the Son has the life [God’s eternal life]” (1 John 5:11–12). Eternal life means life forever with God. All believers possess that same unending life, and all believers have the same guarantee of eternal security.

The grace of God. Eternal salvation is a gift from God, “for by grace you have been saved through faith; and that not of yourselves” (Eph. 2:8–9).

God in matchless grace “did not spare His own Son, but delivered Him over for us all” (Rom. 8:32). Jesus Christ performed the work on the cross, and the only condition for receiving the gift of salvation is personal faith in Him (Rom. 5:10, 19). Since we do nothing to earn salvation, we can do nothing to lose it.

Justification by God. To the one who expresses faith in Christ, God instantly imputes His own righteousness. The divine Judge, seeing His own perfect righteousness, declares the believer justified for an eternal relationship with Him (Rom. 5:1). “Being justified as a gift by His grace,” the undeserving sinner is made acceptable (Rom. 3:24). The highest authority in the universe has declared him righteous, and that is the final word. The believer’s status can never change or be challenged.

The family of God. When anyone makes a decision to believe in Christ, he is instantly born again into the family of God (John 1:12). The child of God cannot change his spiritual birth any more than he can change his physical birth—once a son, always a son (Gal. 3:26–28; Rev. 21:7).

The hand of God. Jesus Christ promises, “I give eternal life to them, and they will never perish; and no one will snatch them out of My hand” (John 10:28). No power on earth or in heaven can pluck the believer from God’s omnipotent grip (Rom. 8:38–39). We may fail or let go of the Lord many times, but never once does He let go of us (Ps. 37:24).

The possession of God. Anyone who hears and believes the Gospel is sealed by God as a sign of possession (Eph. 4:30). God places a seal, or signature, next to that person’s name in the Book of Life as a sign of ownership. Anything to which God attaches His seal belongs to God forever. No matter what happens after salvation, God owns and will deliver all believers to His eternal residence.

The faithfulness of God. If the believer is unfaithful in the postsalvation life, even if he renounces his belief in Christ, God remains faithful. Salvation depends strictly on who and what God is, and God cannot deny Himself (2 Tim. 2:13). The believer does not possess the power or ability to invalidate his decision to believe in Christ.

The perfect character of God. Eternal security

does not depend upon human attributes but strictly upon the attributes of God, “who is able to keep you from stumbling [falling]” (Jude 24). God is perfectly capable of maintaining the relationship that He alone established. It is contrary to the character of God to lose even one believer who fails in any way.

The believer who understands the doctrine of eternal security lives in the light of eternity and stands on the conviction that he cannot do anything to cancel what God has accomplished (Rom. 5:5). Assured of eternal life forever in the presence of God, he leaves the settled issue of salvation behind and realizes a meaningful life on earth of faithfully serving the Lord. Conversely, the believer who is preoccupied with loss of salvation—always questioning, doubting, reaffirming his faith—squanders his opportunity and cannot move forward in the Christian life.

See also ESSENCE OF GOD; IMPUTATIONS; SALVATION. For further reference, *God’s Perfect Gift; The Prodigal Son*.

Lessons 458:130; 412:813–14, 1030–31.

eternal state The everlasting, heavenly civilization for all believers once human history has ended. After the Last Judgment, when the present universe is removed by God in fiery destruction (2 Pet. 3:7, 10–12), the eternal state will commence.

The new universe of the eternal state is prophesied by Isaiah (Isa. 65:17; 66:22), reaffirmed by Peter (2 Pet. 3:13), and detailed in John’s prophetic vision (Rev. 21–22:5). Scripture further reveals that Jesus Christ will rule this kingdom (2 Pet. 1:11) under the authority of the Father (Rev. 22:3) and in perfect union with Him (1 Cor. 15:28). In the presence of God, all believers—having drunk from the “water of [eternal] life”—will dwell forever (Rev. 21:6b; 22:17; cf. John 4:13–14). Each citizen will have a new resurrection body, in which sin and failure are impossible (1 Cor. 15:42–44). Every form of suffering, including death, will be abolished (1 Cor. 15:26). There will be no more pain, sadness, or regrets, for “the former things will not be remembered” (Isa. 65:17–19; Rev. 7:17; 21:4).

As promised by the Lord Himself, the eternal civilization will be one of perpetual newness (Rev. 21:5), with “a new heaven and a new earth” (Rev. 21:1) and a new capital city, “the new Jeru-

salem,” suspended above the new earth (Rev. 3:12; 21:2). New Jerusalem’s magnificence is described as fifteen hundred miles in width and length, streets of gold, walls of precious stones, and gates of pearls (Rev. 21:16–21). She is called the “holy city . . . having the glory of God” (Rev. 21:10–11), indicating the headquarters of the Father and Son, whose full radiance of deity will illuminate all of eternal civilization (Rev. 21:23–24; 22:5). In the center of New Jerusalem will be the garden “Paradise of God” (Rev. 2:7). Here, the aristocracy of eternity—mature believers of human history—will eat freely from the tree of life and enjoy the most exclusive privileges of the eternal state (Rev. 22:14).

See also HEAVEN; RESURRECTION BODY.
Lessons 457:160, 678–88.

eternity The timeless dimension in which God exists without beginning or end (Ex. 3:14; Deut. 32:40; Ps. 90:2; 135:13; Isa. 41:4; Rev. 1:4; 4:8–9). Eternity, with its immeasurable duration, is beyond our perception. Because our thoughts are limited to time, we use the following terms as points of reference in the existence and work of infinite God:

Eternity past. That which precedes God’s creation of man. Eternity past includes “the beginning which was not a beginning”—the period before anything existed except God the Father, the Son, and the Holy Spirit (John 1:1, corrected translation). Eternity past is also the period in which God created the angels and the universe. From eternity past, God knew exactly what would occur throughout all eternity and so authored the plan for human history [see DIVINE DECREE].

Eternity future. The portion of eternity following the Last Judgment, destruction of the universe, and creation of the new heavens and new earth (2 Pet. 3:12–13; Rev. 21:1–2). Throughout eternity future, all believers will dwell in resurrection body with the Lord in heaven (Rev. 21:3–4; 22:5; cf. 1 Cor. 15:20–23); all unbelievers will dwell with Satan in the lake of fire (Rev. 20:11–15).

See also ETERNAL STATE.

Eucharist [from Gk. *eucharisteo*, to give thanks] A Church Age worship ceremony performed in

memory of Jesus Christ: the believer concentrates on Christ’s person and saving work while eating and drinking the representative elements of bread and wine (1 Cor. 11:23–26). The Eucharist is the only ritual mandated for the Church Age. Synonyms: Communion; Lord’s Table.

At the Last Supper, the Lord converted the traditional Passover meal into the Communion ceremony (Matt. 26:26–28). Unleavened bread and unfermented juice of grapes were presented in place of the sacrificial lamb. The Lord’s command, “do this in remembrance of Me,” initiated the new ritual and mandated the Church to regularly celebrate the Eucharist as a memorial to the Savior (Luke 22:19; 1 Cor. 11:25*b*). Eating the bread represents faith in the spotless “Lamb of God,” the impeccable humanity of Christ who “bore our sins in His body on the cross” (John 1:29, 36; 1 Pet. 2:24). Drinking of the cup represents faith in His substitutionary spiritual death on the cross (Rom. 5:8–9; Eph. 2:12–13).

The only requirement for Church Age believers to partake of the Communion elements is fellowship with God through the filling of the Holy Spirit. Some believers set aside a time alone to celebrate this significant memorial; others prefer to gather with fellow believers in Bible class. When the elements associated with Communion are not available, such as when a soldier is in the field or when illness prevents partaking of the elements, the Eucharist can still be entered into through remembrance and concentration in the soul. Focusing attention on Christ is most important, not the ritual itself.

See also BLOOD OF CHRIST; PASSOVER.
For further reference, *The Blood of Christ*.
Lessons 438:70; 408:40.

eusebeia

See GODLINESS.

evangelism (a) The declaration of the Gospel of salvation to unbelievers; (b) the spiritual gift of communication that enables certain male believers to speak the Gospel and hold the attention of unbelievers in a group environment.

Word origin. The Greek verb *euaggelizō* means “to announce good news” with authority and power and was used in ancient Greece particularly

for the authoritative declaration of victory in battle. In the New Testament the word indicates announcement of God's good news, typically the news of salvation (Acts 8:25; 16:10; Rom. 1:9; 15:19), though sometimes it refers to the teaching of doctrine to believers (1 Pet. 1:25). From the verb *euaggelizo* is derived the noun *euaggelistes*, translated "evangelist" to designate a man gifted to communicate the Gospel in a public setting (Acts 21:8; Eph. 4:11; 2 Tim. 4:5).

Evangelism in human history. The Gospel was first declared in the Garden of Eden after the Fall. The Lord Himself was the first Evangelist, and the man and his wife were the first hearers of the good news (Gen. 3:15). After Adam and Eve were saved through faith in the promised Savior, the Gospel became their sacred trust and witnessing operated through the family entity. The family plan of evangelism continued up to and after the Flood, and as nations developed, evangelism was generally contained within each national entity. Client-nation Israel, upon its founding, was given the responsibility for evangelizing the world (Rom. 3:1-2), but when that nation rejected Christ, the mission of evangelism was transferred to the Church. Spreading the message of Christianity, "even to the remotest part of the earth," began with the apostles and has carried on through evangelists, missionaries, pastors, and individual Christians (Acts 1:8*b*). During the future seven-year Tribulation, much of the evangelism will be conducted through the 144,000 Jewish believers and by the two resuscitated prophets, Moses and Elijah (Rev. 7:4-10; 11:3; cf. Mal. 4:4-5). The Millennium will find each new generation evangelized so extensively that Isaiah states, "The earth will be full of the knowledge of the LORD / As the waters cover the sea" (Isa. 11:9*b*).

Source and power of evangelism. There are three categories of believers mandated to evangelize: (1) individual believers, each an ambassador responsible for delivering the Gospel on a person-to-person basis (Acts 1:8; Eph. 6:20); (2) pastor-teachers, who communicate and clarify the salvation doctrines inside the church (2 Tim. 4:5); and (3) evangelists, male believers endowed with a gift that allows them to gain the attention of crowds outside the local church (Eph. 4:11).

Evangelism is a grace function in which the

messenger is totally dependent on the content of the Gospel, as found in Scripture, and totally dependent on the ministry of God the Holy Spirit. The true evangelistic message emphasizes the saving work of Christ on the cross and faith in Christ for eternal life, and the Holy Spirit works invisibly through that announcement of grace for effectiveness in evangelism.

Normal and crisis evangelism. Normal evangelism refers to the presentation of the Gospel in times of general tranquillity and prosperity and is accomplished in several ways: preaching from an evangelist, personal witnessing, distribution of the Gospel message through print or technical media (e.g., publications, radio, television, recordings). Under normal evangelism, the unbeliever has the opportunity to objectively consider the issue of Jesus Christ in eternal salvation. Many accept under these conditions, yet others reject and become antagonistic toward Christ. Still, God is patient, offering repeated opportunities for all to come to a change of mind (2 Pet. 3:9*b*).

When normal evangelism fails, God shifts gears into crisis evangelism, the presentation of the Gospel in times of individual or collective disaster (Rev. 16:1-11). As with discipline to the recalcitrant believer, intense judgment to the negative unbeliever is designed to shock him into temporary objectivity. Pain and misery highlight his inherent weakness, prove his need for a relationship with God, and provide a lucid moment in which the Gospel can be recalled and considered. Under God's grace policy, this is the last call to believe in Jesus Christ as Savior (2 Cor. 6:2). It is through crisis evangelism that Saul of Tarsus became a believer in Christ and was transformed into the great Apostle Paul (Acts 9:1-9).

See also SPIRITUAL GIFTS; WITNESSING.

For further reference, *Heathenism; Witnessing*.
Lessons 101:20-21; 457:251.

everlasting life Life with a beginning but no end. For all mankind, the endless existence of the human soul begins at the moment of physical birth and continues throughout eternity, either in heaven or hell. Everlasting life of the soul is distinguished from eternal life, meaning the life of God, which has neither beginning nor end. The unbeliever has everlasting life in the lake of

fire. The believer has everlasting life in heaven, because at the moment of salvation he receives the imputation of God's own eternal life.

See also ETERNAL LIFE; SOUL LIFE.

evidence testing

See SUFFERING (for blessing). See also WITNESS FOR THE PROSECUTION.

evil [Heb. *raa*, badness, evil. Gk. *kakia*, depravity, wickedness; *poneros*, worthless, degenerate] (a) The opposition to God authored by Satan in prehistory; (b) the expression of the intrinsic nature of Satan, all that emanates from his arrogant thinking and constitutes his singular motive to gain victory over God; (c) a synonym for satanic doctrine—the worldly concepts that distract from grace and oppose biblical truth. “Evil” also describes the operations of Satan’s demon army (“spiritual *forces* of evil,” Eph. 6:12*b*, corrected translation), as well as the character and production of perpetually carnal humans who reside in Satan’s cosmic system (Ps. 140:1–5; Prov. 4:14–16; Jer. 32:31–35; 2 Tim. 3:13).

Origin of evil. Evil began in prehistory with the motivation of arrogance in “Lucifer, son of the morning” (Isa. 14:12, KJV), the greatest of all creatures. From the sin of wanting to be like God came the evil of thinking he could defeat God (Isa. 14:13–14). Parlaying his evil intent into opposition, the creature rebelled against the Creator and persuaded one-third of the angels to join him (Eph. 6:12). The super-angel, renamed “Satan,” later interjected himself into the affairs of mankind. When Adam succumbed to temptation in the Garden, Satan seized rulership of the earth and became the evangelist of evil for all human history (1 John 5:19*b*; cf. John 12:31; 16:11).

Evil in the world. Evil is generally observed as the adverse trend of humanity, the malfunction of people and society without basic moral principles. But far beyond that superficial screen lurks the multifaceted system by which Satan rules the world and seeks to win his war against God. Evil encompasses Satan’s scheme to influence the human soul, establish his own utopian kingdom on earth, and prove himself to be “like the Most High” (Isa. 14:14*b*). With devious ingenuity, he promotes the idea that man can remedy

his inherent corruption through his own abilities. Satan’s counterfeit philosophies deceive the minds of believers and unbelievers alike, blinding them to their need for God and His grace (John 8:44*b*; 2 Cor. 4:4). While evil captivates many of its followers with much seeming good, it also breeds confusion, rebellion, and violence among the human race (2 Cor. 11:14). The devil’s policies, instead of ushering in peace and prosperity, wreak nothing but misery and destruction.

Evil thinking in man. The evil that comprises Satan’s thinking finds its home in human viewpoint, prolonged carnality, and lack of integrity (Prov. 28:5–6; John 8:44). Any compromise with evil, any infiltration of satanic viewpoint into the mentality of the soul, erodes restraint on the sin nature and traps man in Satan’s cosmic system (Ps. 141:4; 1 Cor. 15:33–34; 1 Tim. 4:1–2; 2 Tim. 2:26). When personal sin combines with erroneous thinking, man produces evil—he either overtly opposes truth with lawlessness and immorality or subtly attacks it from beneath a pious, moral veneer (Mark 7:21–22; Acts 6:8–14; 2 Tim. 3:2–7). The latter is far more effective in whitewashing the depraved world and serving its evil ruler (Matt. 23:27).

Victory over evil. To discredit His doomed enemy as the angelic conflict plays out in human history, God permits evil to run its course (Prov. 16:4; Matt. 25:41). But man is not left defenseless (Ps. 52:1; 117:2*b*). The laws of divine establishment provide protection for the unbeliever, and Bible doctrine in the soul insulates the believer from the destructive influence of evil (Prov. 6:20–22; 16:6–7; 28:5; Rom. 12:21; Eph. 6:13–14*a*; 2 Thess. 3:3). Timely divine judgments also limit the scope of evil assaults (Gen. 6:13; Ps. 34:16–17; Isa. 13:11; 47:10–11; Micah 2:1–4; Matt. 23:37–38), and the Holy Spirit’s restraining ministry will keep Satan’s policies in check until the Tribulation (2 Thess. 2:6–7). Ultimately, the power of God’s perfect integrity will destroy the power and source of evil (Rev. 19:11–20:15).

See also ANGELIC CONFLICT; COSMIC SYSTEM; GOOD AND EVIL.

For further reference, *The Angelic Conflict*; *Reversionism*. Lessons 640:1–4; 467:14–17, 100; 457:56–60; 376:1435.

evil obsession

See ICONOCLASTIC ARROGANCE.

exanastasis Greek noun meaning “exit resurrection,” a reference to the Rapture of the Church. In Philippians 3:11, Paul reassures Church Age believers of the certainty of this future event, declaring, “in some way I shall arrive at the *exanastasis* [exit resurrection]” (corrected translation). The term “exit resurrection” emphasizes the entire Church exiting the earth in a single instant.

See RAPTURE.
Lessons 412:616; 376:390.

exegesis

See ICE.

exit resurrection

See EXANASTASIS; RAPTURE.

Exodus generation The Israelites brought up under Egyptian slavery and led by Moses toward the Promised Land.

According to Exodus 12:37–38, the Israelites who followed Moses in the great Exodus from Egypt (*ca.* 1441 B.C.) were 600,000 men on foot, plus women and children. The Exodus generation had personally witnessed the ten miraculous plagues of Egypt and had expressed faith in the promised Messiah through the first Passover ritual. “Written for our instruction” in 1 Corinthians 10:1–11 is a record not only of their gracious provisions from God but also of their failures as they journeyed through the desert. With the exception of Caleb and Joshua, the people failed to trust the promises of God amid the hardships of travel: they panicked at the Red Sea, grumbled over thirst and hunger in the desert, worshiped the golden calf at Mount Sinai, and cowered in fear of giants at Kadesh-barnea. Due to their rejection of doctrine, a recalcitrance that culminated in the soul insanity termed *shiggaon* (Deut. 28:28), this generation was deemed unfit for the Land and was sentenced to forty years and the sin unto death in the desert.

See also MANNA; SHIGGAON.

exorcism [from Gk. *exorkizo*, to adjure, to administer an oath] A pagan ritual, ancient through present day, invoked for the alleged purpose of expelling possessing demons by use of religious

incantations.

Exorcism is never to be confused with biblical accounts of demons “cast out [*ekballo*]” by Jesus and His disciples in the power of the Spirit (Matt. 8:16; 12:28; cf. Mark 5:2–13; Acts 16:16–18; 19:11–12). Exorcism, instead, is the illegitimate practice of believers and religious unbelievers taking offensive action against Satan (Acts 19:13–20). Victory over the demonic cannot be attained by human works. Furthermore, divinely delegated authority to cast out demons has not been extended into the postcanon period of the Church. Any apparent success of those who engage in exorcism today can be attributed either to the cooperation of Satan and his demons or to a colossal hoax.

See also CASTING OUT DEMONS; COSMIC SYSTEM.
For further reference, *Satan and Demonism*.

experiential righteousness

See RIGHTEOUSNESS (in the believer).

experiential sanctification

See SANCTIFICATION.

expiation Describes the work of Christ on the cross that canceled mankind’s debt owed for the penalty of sin.

Man’s penalty for sin is spiritual death, total separation from God. This is the status of every human being at birth due to Adam’s fall (Rom. 6:23a; Eph. 2:1). The penalty placed all fallen humanity hopelessly in debt to God and incapable of paying the obligation. The only one qualified to pay was Jesus Christ, the Lamb without sin. He “bore our sins in His body on the cross” and was judged by God the Father (1 Pet. 2:24a; cf. Isa. 53:6b). Jesus Christ Himself covered the cost of man’s spiritual death and “canceled out the certificate of debt” (Col. 2:14). As a result, every human being is released from obligation and free to accept or reject the grace gift of salvation.

See also BARRIER; BLOOD OF CHRIST; UNLIMITED ATONEMENT.
For further reference, *The Barrier; Slave Market of Sin*.

Ff

faith [Gk. *pistis*] (a) Belief in or acceptance of something as true, apart from empirical or intellectual proof; (b) a means of perceiving information by placing trust in the authority and veracity of another.

Faith is the only system of perception that is nonmeritorious and compatible with God's grace. Anyone—from the very young to the very old, with intelligence low to high—can express faith by trusting and believing. In faith, all of the merit lies in the *object*. When the object of faith is Jesus Christ as Savior, faith results in eternal salvation (John 20:31). When faith of the believer is directed toward the promises of God and biblical truth, the result is happiness, tranquillity, and the blessings of spiritual growth. Apart from faith, no one can come to a saving knowledge of Christ or comprehend spiritual wisdom that is beyond human perspicacity (1 Cor. 1:18; 2:5; Heb. 11:1).

The Greek noun *pistis*, typically translated “faith,” has several connotations in the New Testament, all of which relate to perception of and confidence in the reality of God. In passages like Ephesians 2:8 and 1 John 5:4–5, *pistis* indicates the trust and confidence expressed toward Jesus Christ for salvation. In 2 Thessalonians 1:4, *pistis* indicates the attribute of faithfulness and reliability in the believer: Paul commends the faith that caused his congregation to endure persecution and affliction. A third use of *pistis* denotes that which is believed and is equivalent to Bible doctrine. In passages such as Galatians 1:23, 2 Peter 1:5, and 1 Timothy 1:19, the word faith is more precisely understood as “doctrine.” We perceive reality in the unseen essence of God through doctrine, which is God's revelation of Himself (2 Cor. 5:7; Heb. 11:3).

See also FAITH PERCEPTION; FAITH-REST DRILL; OPERATION Z.

For further reference, *The Faith-Rest Life*; *Heathenism*.

faith perception The stage of learning in which a believer expresses faith in the doctrinal information presented, at which point the Holy Spirit converts that information from academic knowledge (*gnosis*) to full knowledge (*epignosis*) in his soul.

When a believer clearly perceives a point of doctrine, he then faces the issue of faith: Does he or does he not believe the information learned? If he believes—if he exercises positive volition toward that information—then that doctrine is transferred by the Holy Spirit from the left lobe to the right lobe, where it becomes *epignosis*. In other words, academic comprehension is converted into fully useable spiritual knowledge. Faith perception is a grace process that excludes all human merit. In faith, the merit belongs not to the one who believes but to what is believed—in this case, the true Word of God.

See also GRACE APPARATUS FOR PERCEPTION; OPERATION Z; SPIRITUAL METABOLISM.

For further reference, *Christian Integrity*; *Reversionism*.

faith-rest drill A three-step technique for recovering mental stability in a time of crisis.

The faith-rest drill allows the believer to rest in God's promises while logically applying doctrine to a troubling situation. Clear, objective doctrinal thought cannot coexist with fear, worry, and anxiety, because these emotional sins shut down thinking and make doctrinal application impossible. When the pressures of life create mental distress, the believer must quickly recover his ability to think and apply. Confessing to God the sinful attitude is the first requirement [see REBOUND], but fearful agitation must also be replaced with a restful state of mind. The tranquil attitude of the Christian life is recovered by claiming promises found throughout the Bible and mixing those promises with faith. By faith,

the believer is convinced of God's ability to fulfill His every promise. By faith, he enters the place of rest, the place of contentment where he can depend on God's solutions.

In the three steps of the faith-rest drill, the believer first establishes a relaxed mental attitude, then concentrates on pertinent doctrines in a logical manner, and finally reaches conclusions that allow him to take control of the situation.

Step 1—Claim a promise. Thousands of promises from God are recorded in the written Word. These divine guarantees are the most basic form of doctrine, providing instant perspective to complicated situations. Recalling biblical promises—such as “do not fear, for I am with you” (Isa. 41:10a), “nothing will be impossible with God” (Luke 1:37), and “the LORD is the one who goes ahead of you” (Deut. 31:8a)—reminds the believer to place all problems in the Lord's hands and leave them there. Promises set the stage for the most important aspect of the spiritual life: thinking with divine viewpoint. By focusing on what the promise means and realizing that God is in control, fears are quieted and the believer can utilize the Bible doctrine he knows.

Step 2—Apply a doctrinal rationale. A doctrinal rationale provides a logical justification for the promises claimed. For instance, the *essence of God rationale* delineates the attributes of God's nature that guarantee His promises, the *logistical grace rationale* emphasizes God's immutable faithfulness in supplying the needs of every believer, and the *plan of God rationale* highlights the believer's place in the eternal purpose of God and recounts the assets provided for fulfillment of his destiny. By mentally tracing a rationale in a crisis, the believer reexplains to himself the pertinent doctrines of his relationship with God and logically moves toward a divine viewpoint conclusion.

Step 3—Reach a doctrinal conclusion. Moving through the faith-rest drill, the believer comes to the point where he rests firmly in a doctrinal conclusion, such as that stated in Romans 8:31: “If God is for us, who is against us?” With objectivity and confidence restored, the believer can evaluate his circumstances and make sound decisions. If the problem is beyond his ability to resolve, he can “stand by” and watch the Lord's deliverance

(Ex. 14:13a). The believer now knows the ground he stands on and can see how his problems fit into the larger picture of God's faithfulness.

Executing the entire faith-rest drill may take a few seconds or much longer, since the user may need to repeat a step or start over from the beginning if doubts creep in and disturb focus. Ultimately, faith-rest becomes a continual way of life that makes Bible doctrine a living reality in every experience (Heb. 4:1–4; 1 Pet. 1:7–8).

See also FEAR; WORRY.

For further reference, *Christian Integrity; The Faith-Rest Life*.

Lessons 643:1–34; 637:51–61; 376:99–105.

fallen angels

See ANGELS.

fall of man

See ADAM'S ORIGINAL SIN; TREE OF THE KNOWLEDGE OF GOOD AND EVIL.

falls of Satan Three events of history in which Satan attempts to usurp the sovereignty of God and thereby reaps destruction because of his insatiable arrogance.

First fall. Satan's prehistoric fall, when he asserted his “I will” ambitions to make himself “like the Most High” and replace God as the ruler of angels and the universe (Isa. 14:13–14). In response to Satan's sin of arrogance, God condemned His supercreature to the eternal lake of fire (Matt. 25:41b).

Second fall. Satan's mid-Tribulation fall, when he is ejected from heaven to earth for his final effort to eradicate the Jews and establish his own millennial kingdom (Isa. 14:12; Rev. 12:8–9). Satan's desperate agenda will eventuate in a world engulfed in plagues, catastrophe, and war of unparalleled violence (Rev. 15–18).

Third fall. Satan's utter defeat at the Second Advent, when the Lord Jesus Christ removes the devil from rulership of the world and incarcerates him for one thousand years in the Abyss (Isa. 14:15; Rev. 19:11–20:2).

See also SATAN.

false prophet Biblical title for the dictator of Israel during the Tribulation—the Jewish yet anti-

Semitic unbeliever who masks himself as Israel's benevolent Savior (Rev. 16:13; 19:20; 20:10). His other scriptural titles are "Dan . . . a serpent" (Gen. 49:16–18), the "king" who "will do as he pleases" (Dan. 11:36–39), the "foolish shepherd" and "worthless shepherd" (Zech. 11:15–17), and the "beast . . . out of the earth" (Rev. 13:11). The latter designation emphasizes his conspiratorial relationship with Satan's other tribulational agent, the "beast . . . out of the sea," the Gentile dictator of the Revived Roman Empire (Rev. 13:1).

The false prophet will, as revealed by Jesus Himself, rise to prominence in the Tribulation by performing "great signs and wonders" and misleading the people, including some believers, into thinking he is the Messiah (Matt. 24:24; cf. Rev. 19:20). On ascent to rulership, in the deceptive persona of "a lamb" (Rev. 13:11), the false prophet will take credit for Palestine's prosperity, rebuild the Jerusalem Temple, and reestablish the Jewish ritual worship, seemingly ushering in the Millennium. In the process, this Jewish dictator will form a pact with the dictator of the Revived Roman Empire, offering Israel's wealth and allegiance in exchange for the empire's protection (Dan. 11:38–39).

Halfway through the Tribulation, the Jewish dictator and Roman beast will combine religious forces. The false prophet, through the power of Satan, will use supernatural acts in order to deceive his people and convert them to the beast's ecumenical religion (Rev. 13:12–14). When the residents of Jerusalem, at his urging, construct "an image to the beast," the false prophet will provide a ventriloquist demon to make the statue speak and will then enforce worship of the idol upon the populace (Rev. 13:14b–17).

In the end, the Jewish dictator's powerful alliance with the devil and "a foreign god [the beast]" (Dan. 11:39) will prove worthless. Armies from around the globe, greedy for spoil and intent upon capturing the strategic gem of the Middle East, will converge on Jerusalem for the worst war of history (Dan. 11:40–45; Joel 2:2–9; Zech. 12:2–3; 14:1–2). No threat to the false prophet, however, will compare to the true Messiah, who in His sudden Second Advent will throw the two diabolic dictators into the fires of hell (Dan. 7:26; Rev. 19:11–20; 20:10).

See also ABOMINATION OF DESOLATION; BEAST; TRIBULATION.

For further reference, *Anti-Semitism; Armageddon*.
Lessons 457:496–501, 574–75, 661.

fasting [Heb. *tsum*, to cover (the mouth); Gk. *nesteuo*, to abstain] Voluntary abstinence from normal functions of life, such as eating, recreation, or sleeping, for the purpose of intense concentration on prayer and Bible study.

Although the practice of fasting was not prescribed by the Mosaic Law, the mandate to "humble your souls" in connection with the Day of Atonement was carried out by the Jews through abstinence from food (Lev. 16:29–31; 23:27; Acts 27:9). The Jews also practiced fasting in connection with concentrated prayer or meditation on the Word (Judges 20:26; 2 Sam. 12:16; 2 Chron. 20:3; Ezra 8:21–23; Neh. 1:4–5; Joel 1:14). When motivated by grace orientation, fasting acknowledged their helplessness and dependence on God and also allowed adequate time for focus on spiritual matters. For example, the prophet Daniel fasted during his three weeks of prophetic visions, direct teaching from the angel Gabriel, and intensive prayer on behalf of the people (Dan. 9–10). The humanity of Jesus Christ fasted in the desert in order to concentrate on prayer, the Word, and His upcoming sacrificial mission. Jesus then utilized His state of severe hunger to demonstrate to Satan that the greatest power is not food in the stomach but the Word of God in the soul (Matt. 4:1–4).

Illegitimate use. When fasting is used as a way to purify oneself from sin, attain blessing from God, or reach a higher spiritual state, it becomes a system of human works. Scripture is clear that fasting for self-serving, legalistic purposes directly opposes the plan of God. The Jewish exiles in Babylon observed four fasts a year, displaying mournful self-abasement, but in their souls they strayed from the Lord and His Word (Zech. 7:2–5). Zechariah exhorted them to exchange the empty ritual for the inner peace and joyful feasting that result from love for doctrine (Zech. 8:19). In a more stern exhortation, Jesus Christ warned His disciples against imitating the religious hypocrites of their day, whose fasting was motivated by arrogance and performed purely for show (Matt. 6:16–18).

Modern-day application. The Church Age requires no ceremonial fasting or outward displays of devotion. Today, fasting can only be defined as taking time normally devoted to daily functions—such as but not limited to eating—and using that time for Bible study and prayer. For example, a Christian might forego a meal in order to attend Bible class, wake up early in order to listen to a Bible lesson, or decline a dinner invitation in order to spend time in concentrated prayer. The key is the motivation and reason behind the abstinence, not the sacrifice in itself (1 Cor. 13:3). Deprivation as a means of spiritual achievement rejects what the Bible teaches about the spiritual life and enters the apostasy of asceticism (Col. 2:18–23; 1 Tim. 4:3–5).

See also ASCETICISM; MONASTICISM.
Lessons 438:26, 32; 596:9–11; 508:40, 48; 376:6.

fear Translation of the Old Testament Hebrew *yirah* and New Testament Greek *phobos*. “Fear” is used two ways in the Bible, one indicative of virtue, the other devoid of virtue. The specific meaning of the word is determined by the context in which it is used.

(1) Reverence, respect, awe, and profound devotion toward God, a manifestation of humility and obedience (Mal. 3:16). This connotation of “fear” is a virtue that expresses the believer’s mental occupation with the Lord and his application of that virtue toward all areas of life (2 Sam. 23:2–3; Prov. 22:4; Eph. 5:21; 1 Pet. 2:17).

The “fear of the LORD” is the foundation for doctrinal wisdom, “the beginning of knowledge” (Prov. 1:7; 9:10). The believer who responds positively to the authority and grace of God commences a lifetime of learning and obeying His Word (Job 28:28; Ps. 111:10). As respect for doctrine strengthens, so does his attitude of respect and devotion toward God (Deut. 17:19). The awe and respect the believer develops for God’s perfect character prevents wrongdoing toward other people (Lev. 25:17; Neh. 5:9), restrains personal sin (Ex. 20:20; Ps. 19:9), and leads to a long and prosperous life (Deut. 6:2; Ps. 34:11–12; Prov. 10:27).

(2) A mental attitude sin aroused by the expectation of difficulty, harm, or evil and character-

ized by distressful emotion, even feelings of dread and terror. Fear is not part of the grace plan of God (Prov. 29:25; 2 Tim. 1:7); therefore Scripture repeatedly commands, “do not fear,” “be strong and courageous,” “fear not,” “do not be afraid,” “do not let your heart be troubled, nor let it be fearful” (Deut. 31:6–8; Joshua 8:1; 1 Chron. 28:20; Isa. 41:10; Matt. 10:26; Luke 5:10; 12:7; John 14:27; Rev. 2:10).

A spiritual enemy. The sin of fear, which is a product of abnormal emotion, is compounded by anxiety, worry, and self-pity. Because fear immobilizes thinking and makes applying doctrine impossible, fear is the most potent enemy of the spiritual life. In short, fear represents total disorientation to the plan of God. Instead of utilizing faith-rest to see the solution, the believer beset with fear sees only the problem. Without spiritual recovery and advance, fear can completely overtake the function of the soul as follows: (1) The more things you surrender to fear, the more things you fear; (2) the more things you fear, the more you increase the power of fear in your life; (3) the more you increase the power of fear, the greater becomes your capacity for fear; (4) the greater your capacity for fear, the greater the stress in your soul; (5) the greater the stress in your soul, the more you concentrate on problems and the more you fail to execute the spiritual life.

Solution to fear. Everyone is susceptible to fear, even mature believers. No matter how much doctrine has been learned, none of that doctrine can be of benefit to a mind immobilized with panic. When caught off guard, the first requirement is to acknowledge the sin to God (rebound); the second is to reestablish a relaxed mental attitude by claiming biblical promises (e.g., Ps. 50:15; Luke 1:37; 2 Cor. 12:9). Utilizing God’s Word and power enables the believer to bypass the problem and rest in the spiritual solution (Rom. 8:31; Phil. 4:13). With ability to think and apply doctrine recovered, he can then resume the spiritual life, where his stable mental attitude is characterized by courage, impersonal love, and occupation with the person of Christ (Ps. 3:6; 56:3–4; 1 John 4:18).

The following biblical heroes chose the solution to fear and glorified God through their

spiritual victory: (1) The aged Abraham, “contemplated his own body, now as good as dead . . . yet, with respect to the promise of God, he did not waver in unbelief but grew strong in faith” (Rom. 4:19–21); (2) Moses, by faith, “left Egypt, not fearing the wrath of the king [Pharaoh]; for he endured, as seeing Him [God] who is unseen” (Heb. 11:24–29); (3) David, facing the well-armed, formidable Goliath, identified himself with the living God and declared “the battle is the LORD’s” (1 Sam. 17:45–47).

See also FAITH-REST DRILL; WORRY.
For further reference, *Christian, at Ease!*; *Christian Integrity; Mental Attitude Dynamics*.
Lessons 809:44, 54; 458:305; 643:1; 429:189; 457:330; 412:633, 857, 1302–5; 376:421.

feasts of Israel

See RITUAL PLAN OF GOD.

federal headship of Adam A term that describes the first man’s position as representative of the entire human race, particularly with respect to his original sin and the resultant fall of mankind.

In secular English, the word federal denotes representation of and central authority over individuals or political units. The theological term “federal headship” originated with the early covenant theologians, who used it to describe Adam’s representation of mankind in what they designated the “covenant of works” [see COVENANT THEOLOGY]. The term is used more broadly by other theologians, including dispensationalists, to illustrate the fact that Adam’s decision to disobey God in the Garden brought sin and death upon the entire human race.

Adam, the first man and natural head of humanity, was spiritually responsible for his progeny. Because Adam represented the human race, and because all mankind descends from him, we were all identified with Adam when he fell. We are born spiritually dead and condemned not because of personal sin but because of sin inherited through our relationship to Adam (Rom. 5:12). Of course, the solution to spiritual death received from Adam is to receive the gift of spiritual life from Jesus Christ (1 Cor. 15:45–49). While Adam is the federal head of all mankind through physical birth, Christ is the

federal head of regenerate mankind through the new birth (1 Cor. 15:21–22, 45).

See also ADAM’S ORIGINAL SIN; LAST ADAM; SEMI-NALLY IN ADAM.

For further reference, *The Integrity of God*.

feet of clay

See ICONOCLASTIC ARROGANCE.

fellowship

See CHRISTIAN FELLOWSHIP; FELLOWSHIP WITH GOD.

fellowship with God (1) Describes the temporal status of a believer who has no unconfessed sin in his life and is therefore able to serve God and advance spiritually. (2) Describes the Church Age believer’s harmonious companionship with the Trinity in time, made available by divine operating power and strengthened by grace and doctrinal orientation.

(1) *Temporal status, “in fellowship with God.”*

While the eternal relationship between God and the believer in Jesus Christ is irrevocable, the temporal relationship, or fellowship, is lost the instant the believer sins. Sinning relinquishes control of his soul to the sin nature. In the state of carnality, the believer cannot comply with divine standards and therefore cannot serve or glorify God (Rom. 8:7–8). The believer is back in fellowship, however, the moment he utilizes rebound—acknowledges his known sins to God the Father (Ps. 32:5; 1 John 1:9). In the Church Age, to be “in fellowship” is to be filled with the Holy Spirit. See REBOUND; SPIRITUALITY; TOP AND BOTTOM CIRCLES.

(2) *Fellowship with the Trinity.* New Testament Scripture relates the Christian’s companionship with God to all three members of the Godhead (2 Cor. 13:14). Being “filled with the Spirit” (Eph. 5:18), synonymous with the command to “walk by the Spirit” (Gal. 5:16, 25), is fellowship with the Third Person of the Trinity and is the enabling power for fellowship with the Father and Son (Phil. 2:1–2). When the Church Age believer with positive volition has no unconfessed sin in his life and is therefore controlled by the Holy Spirit, the Spirit’s teaching ministry transforms the communication of Bible doctrine into nour-

ishment for the believer's spiritual growth (John 4:24; 14:26; 15:26; 16:13a; 2 Pet. 3:18a). The consistent perception of doctrine engenders reciprocal love and harmonious rapport with God the Father, the First Person (1 John 1:3, 6; 4:19). And when the "mind of Christ" is so firmly implanted in the believer's soul that Christ becomes his closest companion, the believer has fellowship with the Second Person of the Trinity, a relationship better known as occupation with Jesus Christ (1 Cor. 1:9; 2:16; Eph. 3:17; Phil. 3:10; Heb. 12:2).

Through his harmonious rapport with the Trinity, the Church Age believer finds what amounts to social life with God, the most elevated form of fellowship in the Christian life. This unprecedented companionship is always possible where positive volition to doctrine exists, even for the believer in the most isolated circumstances (Philem. 6; 1 Pet. 1:8). See CHRISTIAN FELLOWSHIP.

For further reference, *Christian Integrity; God the Holy Spirit vs. The Sin Nature; The Prodigal Son*. Lessons 102:2-3; 412:725; 376:716-20.

filling of the Holy Spirit The ministry of the Holy Spirit that empowers the soul of the Church Age believer and enables him to execute the unique spiritual life.

When filled with the Spirit, the believer is in fellowship with God and under the control, influence, and mentorship of the Holy Spirit (John 14:26; Eph. 5:18). The filling of the Spirit provides the supernatural dynamics for executing the Christian life. Only by utilizing this divine power and strength can the believer combat the inner temptations of the sin nature, understand and apply spiritual truths, produce divine good, witness for Christ, pray effectively, and glorify the Lord on earth. On his own human power and ability, the believer is helpless to achieve these spiritual objectives (Rom. 8:8; Gal. 5:16).

Being filled with the Spirit is synonymous with the status of "spirituality." This status is lost through personal sin but recovered by acknowledging transgressions to God the Father (rebound, 1 John 1:9).

See also DIVINE DYNASPHERE; REBOUND; SPIRITUALITY.

finesse judgment God's indirect form of disci-

pline that uses one system of evil to punish another. By permitting the "wrath of man" to run its course, God achieves discipline for the wicked and ultimately demonstrates His glory (Ps. 76:10).

In finesse judgment, God allows evil persons, organizations, empires, and even demons to function as His agents in punishing other apostate entities. Never coercing man's free will, God simply uses the envy, hubris, power lust, and corrupt motivations of an evil agent (*evil*₁) to administer punitive judgment upon a deserving victim (*evil*₂). Finesse judgment dramatizes the fact that man is the product of his own decisions, since it is man's willing involvement in evil that makes him liable for destruction from evil.

Examples in history. Finesse judgment fell upon the seven sons of Sceva, early Church Age sorcerers claiming to exorcize demons in the name of Jesus Christ (Acts 19:13-20). A demon-possessed man leapt upon the evil charlatans and overpowered them with supernatural strength and ferocity. As a result of this punishing defeat, "the name of the Lord Jesus" was magnified throughout the land, demonstrating how God works all things to His purpose (Acts 19:17, 20).

The rise of certain political powers throughout history is also related to finesse judgment (Job 12:23). On three separate occasions, God used an evil empire to punish Israel for wickedness, rebellion, and disobedience to His mandates. In 721 B.C. the Assyrian Empire overthrew the Northern Kingdom of Israel (2 Kings 17:1-12), in 586 B.C. the Chaldean Empire conquered the Southern Kingdom (Jer. 50:17b), and in A.D. 70 the Roman Empire laid waste to Jerusalem (Luke 21:20-25). Sadly, these historical events carry application for us today, as evil foreign powers stand ready to inflict finesse judgment upon our own nation for its saturation of political, social, and spiritual degeneracy.

In tribulational prophecy. More examples of evil destroying evil will occur in the Tribulation. Satan, in a ruthless attack on his own followers, will release two demon armies upon the earth to torment "the men who do not have the seal of God" and then kill one-third of the degenerate population (Rev. 9:1-21). The political hierarchy of the Revived Roman Empire will also act as a weapon of judgment: having sponsored a world

religion to gain power, the “beast” and his cohorts will come to “hate the harlot [satanic, ecumenical religion] . . . and will burn her up with fire” (Rev. 17:16–17; 18:2–8).

See also CYCLES OF DISCIPLINE; JESUS CHRIST CONTROLS HISTORY.

For further reference, *Christian Suffering*.

Lessons 457:619, 677.

first Adam A designation for the first man, Adam, used in contrast to the Lord Jesus Christ, who is called the “Last Adam.” See LAST ADAM.

First Advent [from Lat. *adventus*, coming or arrival]

(1) The initial appearance on earth of the Second Member of the Trinity as the God-man, undiminished deity and true humanity in one person, arriving to fulfill the Father’s salvation plan for the human race. Conceived through the Holy Spirit, the Son entered the world by virgin birth in Bethlehem of Judea (Matt. 1:18; 2:1; Luke 1:26–35; 2:1–14). To the world, He would be known as Jesus of Nazareth (Matt. 2:23; Mark 1:24; Luke 4:34; John 1:45). To those who believed in His name, He would be Jesus, the Christ, Messiah (Matt. 16:16, 20–21; Mark 8:29; John 1:41; 4:25; 7:26; Acts 2:38; 9:34). See also HYPOSTATIC UNION; VIRGIN PREGNANCY AND BIRTH.

(2) The approximately 33-year period (*ca.* 4 B.C. to A.D. 30) that began with the virgin birth of Christ and ended with His resurrection, ascension, and session. Synonyms: Dispensation of the Hypostatic Union; Incarnation. See DISPENSATION OF THE HYPOSTATIC UNION.

FLOT line A military acronym for “forward line of troops,” used metaphorically for the spiritual defense line formed in the believer’s soul from metabolized Bible doctrine. As doctrine is believed, understood, and applied, the ten problem-solving devices are deployed on the FLOT line to effectively protect the soul against outside pressures and false doctrines.

See PROBLEM-SOLVING DEVICES.

For further reference, *Freedom through Military Victory*.

foreknowledge God’s knowledge of what would occur in human history, according to what was

decreed.

Foreknowledge is a category of God’s knowledge distinct from omniscience, in that divine omniscience knew in eternity past all the potential outcomes of angelic and human history. Based on His omniscience, which in eternity past knew all freewill decisions His creatures would make, God sovereignly decreed only what would occur. Divine foreknowledge is simply God’s acknowledgment of what is in the decrees. Specifically, believers and Jesus Christ are said to be foreknown (Acts 2:23; Rom. 8:29; 1 Pet. 1:2). See DIVINE DECREE.

foreordination

See PREDESTINATION.

format soul The biological home to which God imparts the immaterial soul life at the moment of birth.

As biological life develops in the mother’s womb, there develops in the fetus a basic format for the soul. Derived from the genes of both parents, the format soul consists of the material qualities of the developing brain and is the basis for inherited traits like intellectual capacity and personality. There is, however, no mental function—no consciousness, thought, or emotion—until this biological form of life is joined with soul life. At the moment of physical birth, when the spark or breath of life is given by God, the format soul is ignited, and the fetus is transformed into a living human being—“a living soul” (Gen. 2:7, KJV; Job 27:3). Following birth, the material brain becomes the vehicle through which the immaterial soul expresses itself.

See also BIOLOGICAL LIFE; SOUL LIFE.

For further reference, *The Integrity of God; The Origin of Human Life*.

forty things The spiritual assets that God grants to every Church Age believer at the moment of faith in Jesus Christ. Synonym: forty absolutes.

The following list of “forty things” was compiled by Lewis Sperry Chafer and revised by R. B. Thieme, Jr.

Thirty-nine Irrevocable Absolutes, not to be revoked, recalled, interrupted, repealed, or lost under any condition, including sin or failure in

the spiritual life.

- (1) The believer resides in the eternal plan of God and shares the destiny of Christ. He is foreknown (Acts 2:23; Rom. 8:29; 1 Pet. 1:2), elected (Rom. 8:33; Col. 3:12; 1 Thess. 1:4; Titus 1:1), predestined (Rom. 8:29–30; Eph. 1:5, 11), chosen (Matt. 22:14; 1 Pet. 2:4), and called (1 Thess. 5:24).
- (2) The believer is reconciled by God (2 Cor. 5:18–19; Col. 1:20) and to God (Rom. 5:10; 2 Cor. 5:20; Eph. 2:14–17), because the barrier between man and God has been removed.
- (3) The believer is redeemed, purchased from the slave market of sin (Rom. 3:24; Col. 1:14; 1 Pet. 1:18).
- (4) The believer's condemnation, or eternal judgment, is removed (John 3:18; 5:24; Rom. 8:1).
- (5) The penalty for the believer's sins has been paid for, canceled, by the substitutionary spiritual death of Christ on the cross (Rom. 4:25; Eph. 1:7; Col. 2:14; 1 Pet. 2:24).
- (6) The believer receives propitiation—God is satisfied with the work of His Son on behalf of sinful humanity (Rom. 3:25–26; 1 John 2:2; 4:10).
- (7) The believer is dead to old life, the sin nature, but alive to God. Positionally, he is crucified with Christ (Rom. 6:6; Gal. 2:20), dead with Christ (Rom. 6:8; Col. 3:3; 1 Pet. 2:24), and buried and raised with Christ (Rom. 6:4; 7:4; Col. 2:12; 3:1).
- (8) The believer is free from the Mosaic Law. He is dead to the Law (Rom. 7:4) and delivered (Rom. 6:14; 7:6; 2 Cor. 3:6–11; Gal. 3:25).
- (9) The believer is regenerated (John 13:10; 1 Cor. 6:11; Titus 3:5). He is born again (John 3:7; 1 Pet. 1:23), a child of God (John 1:12; Rom. 8:16; 2 Cor. 6:18; Gal. 3:26; 1 John 3:2), and a new creation (2 Cor. 5:17; Gal. 6:15; Eph. 2:10).
- (10) The believer is adopted by God, placed into His family as an adult son (Rom. 8:15, 23 at resurrection; Eph. 1:5).
- (11) The believer is made acceptable to God (Eph. 1:6; 1 Pet. 2:5). He is made righteous by imputation (Rom. 3:22; 1 Cor. 1:30; 2 Cor. 5:21; Phil. 3:9), sanctified positionally (1 Cor. 1:30; 6:11), perfected forever (Heb. 10:14), and qualified for inheritance (Col. 1:12).
- (12) The believer is justified, declared righteous (Rom. 3:24; 5:1, 9; 8:30; 1 Cor. 6:11; Titus 3:7).
- (13) The believer receives the unique availability of divine power (2 Pet. 1:3).
- (14) The believer is guaranteed a heavenly citizenship based on reconciliation (Luke 10:20; Eph. 2:14–19; Phil. 3:20).
- (15) The believer is delivered from the kingdom of Satan (Col. 1:13a; 2:15).
- (16) The believer is transferred into the kingdom of God (Col. 1:13b).
- (17) The believer is now on a secure foundation (1 Cor. 3:11; 10:4; Eph. 2:20).
- (18) The believer is a gift from God the Father to Christ (John 10:29; 17:2, 6, 9, 11–12, 24).
- (19) The believer is delivered positionally from the power of the sin nature (Rom. 8:2; Phil. 3:3; Col. 2:11).
- (20) The believer is appointed a priest unto God. He enters into a holy priesthood (1 Pet. 2:5), a royal priesthood (1 Pet. 2:9; Rev. 1:6).
- (21) The believer receives eternal security (John 10:28–29; Rom. 8:32, 38–39; Gal. 3:26; 2 Tim. 2:13).
- (22) The believer is given access to God (Rom. 5:2; Eph. 2:18; Heb. 4:16; 10:19–20).
- (23) The believer is within the “much more” grace care of God (Rom. 5:9–10). He is **(a)** an object of His love (Eph. 2:4; 5:2); **(b)** an object of His grace for salvation (Eph. 2:8–9), for keeping (Rom. 5:2; 1 Pet. 1:5), for service (John 17:18; Eph. 4:7), and for instruction (Titus 2:12); **(c)** an object of His power (Eph. 1:19; Phil. 2:13); **(d)** an object of His faithfulness (Phil. 1:6; Heb. 13:5b); **(e)** an object of His peace (John 14:27); **(f)** an object of His consolation (2 Thess. 2:16); and **(g)** an object of His intercession (Rom. 8:34; Heb. 7:25; 9:24).
- (24) The believer is the beneficiary of an inheritance as an heir of God and joint heir with Christ (Rom. 8:17; Eph. 1:14, 18; Col. 3:24; Heb. 9:15; 1 Pet. 1:4).
- (25) The believer has a new position in Christ (Eph. 2:6). He is **(a)** a partner with Christ in life (Col. 3:4) and **(b)** a partner with Christ in service (1 Cor. 1:9): a worker together with God (1 Cor. 3:9;

2 Cor. 6:1), servant of the New Covenant (2 Cor. 3:6), ambassador (2 Cor. 5:20), living epistle (2 Cor. 3:3), and servant of God (2 Cor. 6:4).

(26) The believer is the recipient of eternal life (John 3:15; 10:28; 20:31; 1 John 5:11–12).

(27) The believer is created a new spiritual species (2 Cor. 5:17).

(28) The believer is a light in the Lord, on His side in the angelic conflict (Eph. 5:8; 1 Thess. 5:4–5).

(29) The believer is united with the Father, Son, and Holy Spirit. He is (a) in God (1 Thess. 1:1; cf. God in you, Eph. 4:6, KJV); (b) in Christ (John 14:20; cf. Christ in you, Col. 1:27): a member in His Body (1 Cor. 12:13), a branch in the Vine (John 15:5), a stone in the Building (Eph. 2:21–22; 1 Pet. 2:5), a sheep in the Flock (John 10:27–29), a portion of His Bride (Eph. 5:25–27; Rev. 19:6–8), a priest of the kingdom of priests (1 Pet. 2:9); and (c) in the Holy Spirit (Rom. 8:9).

(30) The believer is the recipient of the ministries of the Holy Spirit. He is born of the Spirit (John 3:5–8), baptized with the Spirit (Acts 1:5; 1 Cor. 12:13), indwelt by the Spirit (John 7:39; Rom. 5:5; 8:9; 1 Cor. 3:16; 6:19; Gal. 4:6; 1 John 3:24), sealed by the Spirit (2 Cor. 1:22; Eph. 4:30), and given spiritual gifts (1 Cor. 12:11, 27–31; 13:1–2).

(31) The believer is glorified (Rom. 8:30).

(32) The believer is complete in Christ (Col. 2:10).

(33) The believer is a possessor of every spiritual blessing granted in eternity past (Eph. 1:3).

(34) The believer receives a human spirit along with the Holy Spirit (Rom. 8:16; 1 Cor. 2:12; 2 Cor. 7:13; 1 Thess. 5:23).

(35) The believer has all sins and transgressions blotted out (Isa. 43:25; 44:22).

(36) The believer is the recipient of efficacious grace (Eph. 1:13).

(37) The believer is guaranteed a resurrection body forever (1 Cor. 15:40–54).

(38) The believer is the beneficiary of unlimited atonement (2 Cor. 5:14–15, 19; 1 Tim. 2:6; 4:10; Titus 2:11; Heb. 2:9; 2 Pet. 2:1; 1 John 2:2).

(39) The believer has equal privilege and equal opportunity under election and predestination

(Rom. 12:3; Eph. 3:16–19).

One Revocable Absolute, withdrawn when the believer commits sin.

(40) The believer is filled with the Holy Spirit at the moment of salvation (Gal. 3:3). The filling of the Holy Spirit is revoked when the believer sins but recovered when he acknowledges his known sins to God the Father (rebound, 1 John 1:9).

four horsemen of the Apocalypse A title for the horse-and-rider metaphor of Revelation 6:2–8, figurative language that describes historical trends and catastrophes of the future Tribulation. John's vision prophesies these four components that will culminate in Armageddon:

(1) The rider of the white horse represents dictatorship, specifically the dictator of the Revived Roman Empire. His conquest over the world is depicted by the same horse ridden by historical Roman generals in triumphal processions (Rev. 6:2).

(2) The rider of the red horse represents worldwide warfare (Rev. 6:4).

(3) The rider of the black horse represents economic disaster (Rev. 6:5–6).

(4) The rider of the ash horse represents casualties and death of tribulational warfare and accompanying disasters of nature (Rev. 6:8).

See also REVIVED ROMAN EMPIRE; TRIBULATION.

fourth-generation curse Maximum divine discipline administered when several successive generations have increasingly rejected divine truth, when sinful trends are habitually repeated and become ingrained characteristics of a family, group, or nation (Ex. 20:4–5; 34:3–7; Num. 14:18; Deut. 5:8–10).

God first declared the fourth-generation curse in the Ten Commandments. In warning Israel against idolatry, He promised to visit “the iniquity of the fathers on the children, on the third and fourth generations” (Ex. 20:4–5). This does not imply that guilt passes from parents to children or that an inferior ancestry prejudices God against an individual. No generation is ever culpable for the sins of the parents (Deut. 24:16; Jer. 31:29–30; Ezek. 18:20), but parents who oppose His plan with sinfulness influence their children to follow

the same pattern. Under the fourth-generation curse, God disciplines those of the next generation who, by their own volition, repeat the sins of their parents and reject or disobey Him.

The catalyst for this multi-generational downward trend is rejection of authority, as outlined by Proverbs 30:11–14: The first generation “curses his father / And does not bless his mother,” the second generation is characterized by self-righteousness and hypocrisy, the third is so full of self-importance that the “eyelids are raised in arrogance,” and the fourth—“whose teeth are like swords / And his jaw teeth like knives”—is so filled with power lust that even the weak and helpless are not spared. By the fourth generation, idolatry in its many forms is ingrained in the culture. Rebellion and revolution prevail, particularly among the youth. When negative volition runs so rampant as to threaten God’s plan for human history, He “will by no means leave the guilty unpunished” (Ex. 34:7). After a period of sufficient warning, God finally administers severe, collective discipline to the family, group, or nation. The evil trends are thus diminished or eliminated so that the next generation can start anew. This divine policy punishes the guilty while guaranteeing future opportunity to those who are faithful to God’s plan.

At any point in time and in any generation, the curse may be broken by positive volition toward the Gospel and the spiritual life (Ex. 20:6; Deut. 7:9; Ps. 100:5). A biblical example is the spiritual recovery of the second generation of Jews in the Exodus. By responding to Moses’ teaching, they broke the curse that had already prevented their fathers from entering the Land. Another example of an eleventh-hour recovery is the Assyrian Empire’s response to Jonah’s message (Jonah 3:10). Training young people, the next generation that will determine the trend’s direction, is the key to avoiding catastrophic curse. By following the biblical command to “teach them [doctrinal principles] to your sons” in the home (Deut. 6:6–13; 11:18–21), parents exert a positive influence and become a source of blessing to the upcoming generation.

See also CLIENT NATION TO GOD; CYCLES OF DISCIPLINE; HISTORICAL TRENDS.

For further reference, *Christian Suffering*.

Lessons 102:59; 412:198–200, 1212–14; 376:1022–24.

fragmentation (a) An illustrative term for the state in which the believer’s motives, thoughts, and standards collapse, break down; (b) the self-induced state of spiritual failure that produces a life of unstable, carnal behavior.

Pulling the grenade pin. “Fragmentation” compares spiritual failure to a fragmentation grenade: after the pin is pulled, the grenade detonates to project small pieces of metal shrapnel. By analogy, every believer is a walking grenade with potential for a fragmented life. As Proverbs 16:18 warns, an attitude of arrogance precedes this destruction. The believer’s grenade pin consists of the realm of sins formed from arrogance: jealousy, bitterness, vindictiveness, hatred, implacability, self-pity, motivational and functional revenge, inordinate ambition and competition. By succumbing to sin nature temptation and engaging in arrogance sins, he pulls the pin and shatters his spiritual life, along with his temporal fellowship with God.

Biography of the fragmented life. The last half of Ephesians 4 reads like a biography of the fragmented believer. In Ephesians 4:14, Paul first designates his flawed subject as *nepios*, meaning childish in thinking, and then uses an additional metaphor to describe what occurs when this type of believer pulls the pin of the grenade: the Greek verb *kludonizomai*, commonly used for ancient ships on stormy seas, depicts the believer as “tossed here and there by waves.” Lacking doctrine in the soul, he is mentally agitated and disturbed by the problems and adversities of life. Once he pulls the pin, he is “driven out of control by every wind of false teaching . . . by cunning deception” (verse 14b, corrected translation), and is characterized by sins including anger, adultery and promiscuity, and criminality (verses 19, 26, 28).

“The futility [vacuum, emptiness] of their mind” (verse 17) adds an additional facet to the fragmentation picture. The empty soul, devoid of doctrine, has no defense against sin nature temptation. Once volition succumbs to this outer pressure, the spiritual life implodes, or collapses inward—much like a light bulb that implodes upon contact with cold water. After implosion comes an immediate explosion: just as the bulb’s fractured glass scatters, the believer’s life shatters outward in destructive fragments.

This spiritual breakdown explains everything sinful, hypocritical, and degenerate in the born-again Christian, everything that makes one dysfunctional in romance, professional life, and friendship. Fragmentation explains why Christians gossip, judge, seek revenge, and persecute; why they fornicate, become psychotic, commit suicide. It explains why those who are in Christ steal, rape, murder, or become chemically addicted; why they rise up in civil disobedience or violent anarchy. Though a Christian can never lose his eternal salvation, pulling the pin of the grenade is all it takes for him to detonate his spiritual life and become indistinguishable from even the most evil unbeliever.

See also DEGENERACY; EMOTION; REVERSIONISM; SIN NATURE.

For further reference, *Reversionism*.
Lessons 412:882–948.

frame of reference

See STREAM OF CONSCIOUSNESS.

frantic search for happiness

See HAPPINESS; REVERSIONISM.

freedom The absence of arbitrary control by an outside power and the ensuing liberty to function under individual volition. There are two categories of freedom in human history: human freedom (also called temporal or political freedom) and spiritual freedom.

Human freedom is designed for the entire human race and is based on the sacredness of privacy, property, self-determination, and life. Human freedom is the individual right to pursue happiness and prosperity, to choose one's path and pursue opportunities, to lawfully acquire and possess property, to reside safely and lawfully without outside interference, and to form and express beliefs and opinions, all apart from coercion, exploitation, or persecution. Human freedom is protected under the laws of divine establishment, and its durability depends upon the morality, responsibility, and authority orientation of its recipients, whether believer or unbeliever. Within the nation, the rule of law and a strong military are integral to freedom's survival.

While the believer should be ever grateful for the privilege of human freedom, that type of freedom is not required to execute the plan of God. Whether the Christian lives under a government of liberty or tyranny, he has the option to partake of the much higher privilege of *spiritual freedom*. The Jews in our Lord's day, for example, were under the civil tyranny of the Julio-Claudian emperors and the religious tyranny of the Pharisees, yet Jesus promised them, "You shall know the truth, and the truth shall make you free" (John 8:32).

Spiritual freedom begins at salvation, when faith in Christ frees the believer from the penalty of sin and spiritual death. Thereafter, believers are set free from their circumstantial environment through the power of God the Holy Spirit, for "where the Spirit of the Lord is, *there is liberty*" (2 Cor. 3:17). Inside the sphere of divine power, they are free to learn and think the truth of the Word, advance to maturity, and glorify God on earth [see DIVINE DYNASPHERE]. This is the heritage and opportunity granted equally to every Christian. And by exercising such privilege, the individual believer lives in the confidence and protection of divine grace and has lasting impact on other people, his nation, and history.

Human freedom is indeed purchased in battle with human blood and sacrifice, but spiritual freedom is paid for with the blood and sacrifice of Jesus Christ—His substitutionary spiritual death. It was for spiritual freedom that Christ went to the cross. Having thus been set free, believers are not to be entangled again in a "yoke of slavery" (Gal. 5:1), bound by sin and erroneous thinking, but are to walk in liberty, regardless of circumstances, by seeking His doctrines (Ps. 119:45).

See also AUTHORITY; DIVINE ESTABLISHMENT; SEPARATION OF CHURCH AND STATE.
Lessons 728:3–8; 412:287.

free will

See VOLITION.

fruit of the Spirit Terminology used in Galatians 5:22 to indicate the manifestations of the Holy Spirit's work within the believer, specifically "love, joy, peace, patience, kindness, good-

ness, faithfulness, gentleness, self-control” (Gal. 5:22b–23a).

The word “fruit” is a translation of the Greek *karpos*, which is more accurately translated “profit, gain, or advantage.” The fruit of the Spirit, therefore, refers to spiritual advantages and benefits gained from the Holy Spirit’s ministry in the Christian life. When the believer is filled with the Spirit, he is free from control of the sin nature. The Holy Spirit energizes his spiritual life by illuminating the truths of God’s Word and supplying divine strength in place of human weakness (John 14:26; 16:13; Gal. 5:16). The Holy Spirit’s influence—unseen, unfelt, yet very real—transforms the believer’s mental attitude and lifestyle. Developing a Christ-like character (Gal. 4:19b), the believer produces the fruit of the Spirit: “love [virtue love toward God and man], joy [sharing the happiness of God], peace [prosperity and inner tranquillity], patience [steadfastness, longsuffering, forbearance toward others], kindness [graciousness, generosity], goodness [integrity and uprightness], faithfulness [doctrinal confidence], gentleness [humility, grace-orientation], self-control [self-discipline].”

Manifestations of these fruits increase with spiritual advance. In the immature Christian, the Spirit has little doctrine to use as raw material for producing the fruit of the Spirit. As the believer matures, the Spirit uses the resident “mind of Christ” to reproduce the very virtues that Christ demonstrated in His humanity (1 Cor. 2:16; 2 Cor. 3:3, 18).

See also DIVINE GOOD; GOD THE HOLY SPIRIT.

full knowledge

See *EPIGNOSIS*.

functional virtue

See *VIRTUE*.

Gg

GAP

See GRACE APPARATUS FOR PERCEPTION.

garbage in the subconscious

See SUBCONSCIOUS.

giving The believer's voluntary contribution of money or other resources as a way of worshiping God and commemorating His grace.

Giving is a freewill, private expression of the believer's gratitude for all that God has accomplished on his behalf (Lev. 1:3; Prov. 11:24–25; 2 Cor. 8:3; 9:7). In recognition of God's grace, the believer gives on the basis of his own mental attitude—from the spiritual wealth of Bible doctrine in his soul. This spiritual motivation brings true value to giving (2 Cor. 8:5, 7).

When the grace-oriented believer gives, any offering of any amount is valuable for God's use. Paul's letter to the church in Corinth affirms, "if the readiness [proper soul motivation] is present, it [the gift] is acceptable according to what *a person* has, not according to what he does not have" (2 Cor. 8:12). Whether plentiful or meager, God's provision for giving is always sufficient to accomplish His purpose (2 Cor. 9:8–10). Even the most destitute believer can commemorate God's grace with only the invisible resources in his soul.

Beyond an individual expression of gratitude, giving helps to sustain and coordinate fellow members of the Body of Christ. The congregation whose pastor faithfully teaches God's Word expresses its gratitude by providing him with material support (Phil. 1:3, 5). Outside the local church, Christian giving furthers the plan of God by supporting evangelists and missionaries, seminaries, Christian service organizations, radio or other media ministries, and family and friends in need.

The line between grace giving and gimmick

giving, though easily crossed, is fixed and absolute. Legitimate Christian giving includes no false motivation—no approbation lust, coercion, manipulation, guilt, or desire for divine blessing. One cannot expect favors or preferential treatment in return for generosity, for this is legalism. In order to serve and glorify God, the overt act of giving must be performed under the filling of the Holy Spirit and with the correct doctrinal motivation. The believer who gives in grace, "not grudgingly, or of necessity," indeed reaps a bountiful harvest of blessing for time and eternity, "for God loveth a cheerful [well-motivated] giver" (2 Cor. 9:6–7, KJV; cf. Prov. 3:9–10; 11:24–25).

See also CHRISTIAN SERVICE; TITHING.

For further reference, *Giving: Gimmick or Grace?; Mental Attitude Dynamics*.

Lessons 658:1–14; 412:1020.

glorification of God (a) Recognition and demonstration of God's glory—His perfect character and praiseworthiness; (b) the objective of the Christian life, achieved by fulfilling God's plan and receiving special blessings in time and eternity.

Worthy of praise and glorification. God has always existed in perfect glory; everything He does reflects His glory and results in His glorification (Prov. 16:4; Rom. 11:36; Heb. 2:10; Rev. 4:11). God recognizes His own glory, for He alone can claim inviolable integrity, supreme power and knowledge, and infinite existence. When Scripture proclaims, "Blessed [*eulogetos*] be the God and Father of our Lord Jesus Christ," the adjective *eulogetos* indicates that God, simply by virtue of His absolute being, is worthy of praise and glorification (Eph. 1:3; 1 Pet. 1:3). Though He does not need our praise to be happy—because divine happiness is constant, unchangeable, and never-ending—God has graciously provided us

with the means to please Him and glorify Him from our free will.

The believer's privilege and objective. Our first step to glorifying God is the single decision to accept Christ for salvation. Then, as we choose to learn God's Word, obey divine mandates, and utilize His marvelous grace assets, we glorify God by what He accomplishes within us. To glorify God is to realize the happiness and blessings that result from executing His perfect plan (Rom. 12:2). We contribute nothing to the plan of grace except our positive volition. We are vessels of His grace; God is glorified in blessing us totally apart from human merit (Rom. 9:23). The exalted goal of *maximum glorification of God* is attained by the believer who reaches spiritual maturity, at which point God begins to convey special blessings as a sign of His pleasure (Eph. 1:18; Heb. 10:35–36). And in eternity, God's glory will be manifest through the conveyance of even greater blessings to the mature believer in resurrection body.

See also ESCROW BLESSINGS; GRACE; HIGH GROUND; INDWELLING OF THE TRINITY; SPIRITUAL ADULTHOOD. For further reference, *Christian Suffering; The Integrity of God.*

Lessons 412:9, 26, 84.

gnosis Greek noun used in Scripture to indicate academic knowledge of spiritual truth (Eph. 3:19; 1 Tim. 6:20). *Gnosis* resides in the left lobe of the believer's soul as doctrine comprehended on an intellectual level. This academic knowledge alone is without spiritual benefit (1 Cor. 8:1–2). To be applicable and effective in the spiritual life, *gnosis* doctrine must be believed by faith and transferred to the right lobe of the soul, where it becomes *epignosis* doctrine, or full knowledge. See OPERATION Z.

See also EPIGNOSIS; HEARER VS. DOER OF THE WORD; LEFT LOBE OF THE SOUL; SPIRITUAL METABOLISM. For further reference, *Christian Integrity; Daniel Chapters One through Six.*

God of Israel Title for God the Son, the second person of the Trinity, as divine creator and ruler of the Jewish nation and people. Known today as Jesus Christ, the God of Israel was identified by Old Testament Jews as *Adonai Elohim*, the Lord God, as well as many other titles.

In Old Testament history, before He was “re-

vealed in the flesh” (1 Tim. 3:16) and called “Jesus” (Matt. 1:25), God the Son was revealed as the God of Israel. He guided and governed the Jews by appearing to them in various forms, including phenomena of nature (e.g., burning bush, pillars of fire and cloud), the angel of the Lord, and the dwelling glory inside the Holy of Holies (Ex. 13:21; 14:19; 23:20–23; 25:8, 22; Num. 20:16; Isa. 37:16). He personally ruled the theocratic kingdom of Israel, defining policy through the Mosaic Law and promising that “I will also walk among you and be your God, and you shall be My people” (Lev. 26:12; Deut. 4:5–9). Old Testament rituals and offerings foreshadowed His future work on the cross, as they illustrated His role as Messiah, Savior, and Redeemer (Lev. 1:2–5; Heb. 10:1; 1 Pet. 1:18–19). Jewish believers received salvation by expressing faith in His saving work.

GOD OF ISRAEL – OTHER TITLES

In the context of Israel, Scripture also refers to the Lord as “God of Abraham, Isaac and Jacob” (Acts 3:13; cf. Ex. 3:15–16; 1 Chron. 29:18), “God of Jacob” (2 Sam. 23:1; Ps. 46:7; 146:5; Isa. 2:3), “Lord of hosts [the armies]” (1 Sam. 17:45; Jer. 51:5a), “Holy One of Israel” (Ps. 89:18; Isa. 12:6; 30:15; Jer. 51:5b), and “King of glory” (Ps. 24:7–10).

Israel's praise to the Lord. Jews since the Exodus regularly recite the words “*Shama Yisrael! Adonai Elohenu, Adonai echad!*” correctly translated as “Hear, O Israel! The LORD is our God, the LORD is unique!” (Deut. 6:4). This Hebrew praise identifies Jesus Christ as the God of Israel. Only the Lord Jesus Christ is “unique,” one of a kind, because Christ is the only member of the Godhead in hypostatic union—undiminished deity and true humanity in one person forever. The Lord God of Israel became true humanity at the First Advent in order to fulfill the Old Testament prophecies and receive the judgment for the sins of the world (Luke 1:68; Rom. 1:2–6; Phil. 2:6–8). He continues forever as the God of Israel in hypostatic union. At the Second Advent, He will fulfill all remaining covenants to the Jews and commence His eternal reign as David's greater Son (2 Sam. 7:12b, 13b; Isa. 11:11–12; Zech. 14:9; Heb. 1:8).

See also ADONAI; RITUAL PLAN OF GOD; SHEKINAH GLORY.

For further reference, *The Divine Outline of History; Levitical Offerings*.
Lessons 412:316, 952–53.

God the Father

See TRINITY.

God the Holy Spirit The third person of the Trinity, whose function is to reveal the divine plan and convey divine power as it applies to mankind.

As the divine inspiration behind the recorded Word of God, the Spirit Himself reveals His various functions toward humanity. Some of His ministries are for the benefit of every individual across human history, while some apply to certain people in certain dispensations.

MINISTRIES FOR PROTECTING MANKIND

After the ruin and judgment of the original earth, the Spirit's *ministry of restoration* renewed the planet for man's habitation (Gen. 1:2; Job 26:13; Ps. 104:30). His *restraining ministry* against sin and evil allows for stability and perpetuation of man while the divine plan plays out (2 Thess. 2:6–7). The Spirit's restraining force, however, will be removed during the Tribulation, when Satan's strategy is fully unleashed on earth (Dan. 7:21, 25; Rev. 13:1–8, 11–15; 17).

MINISTRIES AT GOSPEL HEARING

Throughout all of human history, the Holy Spirit's *ministry of common grace* makes the message of salvation understandable to any unbeliever willing to listen (1 Cor. 2:13–14). The omnipotent Spirit illuminates the Gospel so that the listener, spiritually dead and incapable of understanding spiritual truth, can make a decision for or against Christ. This is also called the Spirit's *convicting ministry*, because His function in common grace is to convict, or convince, the unbeliever. As stated in John 16:8–11, "He [Holy Spirit] . . . will convict the world [unbelievers] concerning" the "sin" of rejecting Christ, concerning the perfect "righteousness" of Christ accepted by the Father in heaven, and concerning the eternal "judgment" that the rejecter of Christ shares with Satan. See also HUMAN SPIRIT; SPIRITUAL PHENOMENA.

The Spirit's *ministry of efficacious grace* makes the faith of the unbeliever effective for eternal salvation. When the unbeliever hears the Gospel and accepts Christ, he exhibits the faith of a spiri-

tually dead person—still utterly helpless to bring life to himself. So in grace, the Spirit provides the power necessary to make that human faith effective (Rom. 1:16; Eph. 2:8–9). Without this ministry of the Spirit, the unbeliever's faith could never produce the intended result of salvation.

As soon as the Holy Spirit makes the unbeliever's faith effective for salvation, the Spirit's *ministry of regeneration* creates in him a human spirit for the imputation of God's own eternal life. (The believer becomes trichotomous—body, soul, and human spirit.) The "washing of regeneration" (Titus 3:5) is also defined by the terms rebirth, new birth, second birth, and born again (John 3:1–18). See REGENERATION.

MINISTRY OF ENDUEMENT

Prior to the Church Age, the Holy Spirit endowed, or endued, certain believers with divine power necessary to fulfill an extraordinary mission in the plan of God. This ministry was limited to a few and could be removed as a means of discipline. The first endued person recorded in Scripture is Joseph (Gen. 41:38–39). See ENDUEMENT.

MINISTRY TO THE HUMANITY OF CHRIST

The Holy Spirit was the agent of conception in the virgin birth (Matt. 1:18–20; Luke 1:34–35). And as prophesied in Isaiah 11:2 and 42:1, the Spirit was put upon Jesus Christ to sustain His humanity in the devil's kingdom. Jesus Christ was indwelt and filled with the power of the Holy Spirit at every moment (Luke 4:1). Supported by these divine resources, Jesus taught the truths of God's plan (John 3:34), performed miraculous signs that demonstrated His identity (Matt. 12:28), and carried out the operations of His earthly ministry (Luke 4:14). The omnipotence of the Holy Spirit sustained the Lord through the substitutionary judgment on the cross (Heb. 9:14) and then provided the power that raised Him from the dead (Rom. 8:11a; 1 Pet. 3:18). See also PROTOTYPE SPIRITUAL LIFE; VIRGIN PREGNANCY AND BIRTH.

MINISTRIES TO CHURCH AGE BELIEVERS

Believers in the Church Age, at the moment of salvation, enter into the royal family of the glorified King of kings (Gal. 3:26). The Holy Spirit provides for them more ministries than for

believers of any other dispensation.

Through the Holy Spirit's *ministry of baptism*, the believer is eternally identified and united with Christ, which means the believer shares in Christ's eternal destiny and inheritance. See BAPTISM (real).

The *sealing ministry* of the Spirit is a signature guarantee from God, ensuring eternal security, authenticating the believer's status as spiritual royalty, and ratifying the promise of future blessings (Eph. 1:13; 4:30). As a mark of ownership, the seal declares the Church Age believer's permanent union with Christ (2 Cor. 1:21–22). See also POSITION IN CHRIST.

The Spirit's *ministry of spiritual gifts* distributes at least one gift to each believer within the Church. This special ability, bestowed at salvation, determines the particular manner in which the royal ambassador for Christ functions on earth to fulfill God's plan (1 Cor. 12:4, 11). See SPIRITUAL GIFTS.

The *indwelling ministry* of the Spirit provides a temple for the indwelling of Christ. The Spirit's indwelling also makes it possible for the believer to utilize enabling divine power to execute the spiritual life (1 Cor. 6:19–20). See INDWELLING OF THE TRINITY (Holy Spirit).

The *filling ministry* of the Spirit is the source of spirituality and fellowship with God. Through the filling ministry, the Spirit empowers, mentors, and teaches the believer so that he can grow spiritually and glorify Christ (John 7:39; 14:26; 16:12–14; 1 Cor. 2:12–13; 2 Cor. 3:3; Eph. 5:18; 2 Pet. 1:3–4). See FILLING OF THE HOLY SPIRIT; MENTORSHIP OF THE HOLY SPIRIT; OPERATION Z; PARAKLETOS; SPIRITUALITY.

MINISTRIES TO MILLENNIAL BELIEVERS

Throughout the Millennium, the postsalvation life will include the *indwelling* and *filling ministries* of the Holy Spirit (Isa. 29:19; 32:15; 44:3; Ezek. 36:27; 37:14; 39:29; Zech. 12:10). However, unlike the invisible filling ministry during the Church Age, the millennial filling of the Spirit will elicit prophecy, dreams, and visions—ecstatic experiences designed to praise and glorify Christ's reign on earth (Joel 2:28–29). See also ECSTATICS; MILLENNIUM.

For further reference, *God the Holy Spirit vs. The Sin Nature; The Integrity of God; The Trinity*.

God the Son

See CHRISTOLOGY; TRINITY.

God-consciousness Describes the state of an individual who is able to recognize the existence of a Supreme Being and is therefore responsible for his choice toward a personal relationship with God.

God makes Himself known to the entire human race (Rom. 1:19–20). By comprehending facts and drawing a conclusion, human beings can come to the knowledge that God exists. There are many approaches whereby the human mind moves beyond the material to consider the infinite: The fact that humans can even conceive of a Deity brings some people to God-consciousness. For others, our moral nature points to a Supreme Being who sets the standards for right and wrong, the perfectly ordered physical universe indicates the need for a Designer, or the logic that the universe cannot be its own cause leads to belief in a Creator. Children may simply hear about God in their periphery, glance up at the sky, and think, "God is up there somewhere. I wonder what He is doing now. Does He know I am down here?"

Once a person, at any age, can recognize God's existence, he is accountable for his decision for or against a relationship with God [see AGE OF ACCOUNTABILITY]. Aware of a Supreme Being but ignorant of God's nature and plan, that person faces a choice: does he or does he not desire further knowledge? If his volition is positive toward a relationship with God, then God will provide the news of Jesus Christ and His saving work, regardless of geographical isolation or linguistic barrier. If his volition is negative—having no desire for further information—then God is not obliged to provide the Gospel. Should the unbeliever's desire for truth occur at a later time, the Gospel message will then be made available.

God desires that all mankind be saved, and in His perfect righteousness, love, and fairness, He provides everything necessary for that salvation (1 Tim. 2:3–4; 2 Pet. 3:9). Anyone who wants to know Him will receive the Gospel (Jer. 29:13; John 7:17; Acts 17:27). Those who for one reason or another do not arrive at God-consciousness are automatically saved, because they lack the ability to make a responsible decision. Some examples

include babies, young children, or the mentally handicapped. All others are left “without excuse” for rejecting the saving work of God (Rom. 1:20).

See also HEATHENISM; SALVATION.
For further reference, *Heathenism; Witnessing*.
Lessons 458:23–24; 376:185–88.

God-man

See CHRISTOLOGY; HYPOSTATIC UNION.

godliness [Gk. *eusebeia*] Used in the New Testament (specifically, 2 Peter and the pastoral epistles) to refer to the function of the unique spiritual life of the Church Age believer. Synonym: experiential righteousness.

Not a superficial piety, godliness is the virtuous manner of life that results from devotion to God—the lifestyle of the Christian growing in grace, relying upon divine power, applying divine viewpoint to circumstances, and thereby fulfilling God’s will and plan (2 Tim. 3:5; Titus 1:1; 2 Pet. 1:3; 3:11). In the First Advent, Jesus Christ set the precedent for godliness by fully executing this spiritual life and proving its sufficiency (1 Tim. 3:16).

Similar to *theosebeia*, which means reverence and respect for God, *eusebeia* also connotes duty toward God. Even as divine power provides “everything pertaining to life and godliness,” the execution of the spiritual life demands perseverance, self-discipline, and the consistent application of Bible doctrine (2 Pet. 1:3, 6–7). Accordingly, the Apostle Paul exhorts the Church Age believer to “discipline yourself for the purpose of godliness” (1 Tim. 4:7*b*). From making the “knowledge of the truth” (Titus 1:1) top priority in life comes the great profitability, both temporal and eternal, of true godliness: capacity for life, love, and happiness; dying grace; and the surpassing grace of eternal rewards (Ps. 116:15; Eph. 2:7; 1 Tim. 4:8; 6:6).

See also RIGHTEOUSNESS (in the believer); SANCTIFICATION (experiential).
For further reference, *The Divine Outline of History; Reversionism*.

godly sorrow An erroneous expression that has given rise to false principles about recovery from carnality.

In 2 Corinthians 7:9–11, Paul uses the Greek

phrase *kata Theon lupe* to describe a particular kind of mental anguish. English translators have rendered this phrase “godly sorrow,” a translation not only inaccurate but misleading. First, *Theon* is a proper name for God and should not be translated as “godly,” an adjective. Second, *lupe*—which means sorrow, grief, mental anguish—is specifically used in this passage to describe pain or divine discipline that moves the carnal believer to recovery. The correct translation of *kata Theon lupe*, therefore, is “sorrow as God would have it,” or “sorrow as God intended.”

God wants carnal believers to evaluate themselves objectively. We learn from Paul’s epistle that it was God’s intention for the Corinthians to feel the sting of divine discipline, not to evoke a passionate apology but to motivate the decision to rebound—acknowledge their failures and sins to the Father—so that they may recover fellowship with Him. Paul rejoiced because the distress of his congregation brought them “to *the point of repentance*,” to the change of thinking that led to the divine solution (2 Cor. 7:9).

The mistranslation “godly sorrow,” with its overtones of deeply felt remorse and self-reproach, introduces emotional gimmicks into God’s simple rebound procedure. Naming sins to God the Father is all that is required to recover fellowship and be forgiven and cleansed from all wrongdoing (1 John 1:9). Grief and sorrow may occur as legitimate reactions to sin, but these emotional activities are in no way necessary for forgiveness. God’s provision, not human emotion, restores the believer to fellowship. Christians who believe that their “godly sorrow” contributes to divine forgiveness are inserting human works into God’s perfect plan of grace.

See also REBOUND; REPENTANCE; SPIRITUALITY.
For further reference, *Rebound Revisited*.
Lessons 376:465–89.

Gog and Magog Revolution Designation for the final conspiracy of human history, Satan’s revolt against the millennial rule of Jesus Christ (Rev. 20:8).

Word origin. The first pairing of the words Gog and Magog occurs in Ezekiel 38, a prophetic passage identifying the king of the north and his army during the Tribulation. Here the pattern of

the phrase is established: “Gog” refers to the king, the leader of the empire, while “Magog” describes the multitudes of people under his leadership. These anti-Semitic, anti-Christ forces will invade tribulational Israel only to be annihilated when Jesus Christ returns to inaugurate His millennial kingdom (Ezek. 38:18–39:6).

The next pairing of Gog and Magog appears in Revelation 20:8, the passage describing the final anti-Christ conspiracy prophesied for the end of the Millennium. As in Ezekiel, the two words fit a pattern. In this case, “Gog” is the code name for Satan as the archenemy and leader of the millennial revolt, while “Magog” designates the multitudes who come from all races and nations to form Satan’s revolutionary force (Rev. 20:7–9).

Millennial insurgence. The millennial reign of Christ will begin with the removal of Satan and fallen angels from the earth (Rev. 20:1–3). For one thousand years, under the Lord’s perfect rulership, there will be unfettered evangelism, dynamic spiritual life, prosperity, justice, safety, and peace throughout the earth (Isa. 2:4a; 9:6b–7; Heb. 1:8b). Such an environment, however, does not guarantee contentment or happiness. Man will still have a sin nature. Many of the people born during the Millennium will reject Christ as Savior and, despite the pristine conditions, nurture evil in their souls. They will be waiting for a leader around whom they can rally to express their negative volition.

At the close of the Millennium, Satan will be released from incarceration (Rev. 20:7). This ancient enemy of God will return to earth implacable, unreformed, and desperate for retaliation. With violence as his chief strategy, he will plot to overthrow the rule of Christ, and millions of malcontents will quickly be persuaded to join his conspiracy. “The number of them is like the sand of the seashore” describes what seems an overwhelming advantage for the “Magog” army (Rev. 20:8b), gathered to wage war against a kingdom where no military establishment exists (Ps. 46:9; Isa. 2:4; Hosea 2:18; Micah 4:3). But one thousand years of imprisonment will have taught Satan nothing. Gog and Magog will surround Jerusalem to discover that creature power is inconsequential against the power of the Creator. With swift heavenly firepower, the Lord will de-

molish the revolutionary forces as He personally and single-handedly administers judgment on the last revolt of human history (Rev. 20:9).

See also MILLENNIUM; SATAN.
Lessons 457:142, 667–69.

good

See DIVINE GOOD; HUMAN GOOD.

good and evil The policy through which Satan rules the earth and strives to hinder man’s relationship with God. Not until Adam sinned in the Garden did this policy enter the world (Gen. 2:16–17; 3:4–6).

Coupling the term good with evil reveals the link between Satan’s brand of good—human good, dead works—and the evil that defines him. Like a revolutionist talking out of both sides of his mouth, the devil idealizes human goodness and prosperity while pushing an agenda that stifles truth, justice, and freedom. Satan’s policy of good and evil, for example, tries to convince man that his own works will make him acceptable to God, when in fact these righteous deeds are as “filthy rags,” worthless before God (Isa. 64:6, KJV). When man attempts to gain salvation, merit divine favor, or improve his environment by his flawed ability and humanistic pursuits, he lays the foundation for his own evil production.

See also COSMOS DIABOLICUS; EVIL; HUMAN GOOD; TREE OF THE KNOWLEDGE OF GOOD AND EVIL.
For further reference, *The Integrity of God; Reversionism*.
Lessons 527:20–28; 361:34; 412:1080.

good of intrinsic value (a) Expressed in Scripture as *agathos*, indicates the good of absolute, unchanging, eternal value that derives from God, fulfills the plan of God, and glorifies Him in time and eternity; (b) synonym for divine good, used to distinguish the absolute good generated through God’s power from the relative good generated through human power.

In Scripture *agathos* is often translated by the single word “good,” but this Greek word specifically refers to “good of intrinsic value.” An item with intrinsic value is valuable because of its inherent qualities. The earthly value of gold, for example, is intrinsic—a gold coin holds the same worth whether stored in a vault or carried in the hand. For “good” to be intrinsically valu-

able, it must derive from that which is absolute. In this sense, good of intrinsic value always relates to God—whose perfect character is absolute righteousness and goodness (Ps. 25:8; Luke 18:19). Furthermore, “every *agathos* thing given . . . is from above,” because God always gives on the basis of His character (James 1:17).

Agathos is used throughout the New Testament in a variety of contexts. In Romans 8:28, for example, the statement “God causes all things to work together for *agathos* to those who love God” expresses the perfect quality of God’s all-sufficient plan for believers. Ephesians 4:29 uses *agathos* to distinguish true from false doctrine: “Do not permit any unsound [*sapros*, unusable, worthless] doctrine to go out of your mouth, but whatever is *agathos* for the purpose of edification” (corrected translation). That is to say, only God’s Word—His eternal, unchanging truth—is good of intrinsic value that edifies the soul.

Agathos is also used with the noun *ergon* to describe what the believer produces by use of his God-given spiritual assets. Appearing in the English text as “good works” or “good deeds,” the expression is more accurately translated “good-of-intrinsic-value achievements.” Ephesians 2:10 specifically states that Church Age believers have been “created in Christ Jesus for *agathos ergon*.” Unlike good deeds generated through man’s own efforts, these are intrinsically valuable achievements because they derive from God, from His enabling power and grace support, and they serve His sovereign purpose (2 Cor. 9:8). Such good achievement satisfies the believer’s singular purpose in living the spiritual life—to glorify God (1 Cor. 6:20; Col. 1:9–10; Heb. 13:21).

See also DIVINE GOOD; HUMAN GOOD.

Gospel (a) The message of the saving work and victory of Jesus Christ on behalf of fallen man; (b) the name also given to the first four books of the New Testament, all of which reveal the earthly life, ministry, saving work, and glorification of the incarnate Son of God.

Word origin. The Greek noun *euaggelion*, from *eu* (good) and *aggelos* (messenger), means “good news.” It is translated in the New Testament modern English as “gospel,” a word that finds its origin in the Old English *gōd spel* (literally, “good

story”). The Gospel is the good news of eternal life through Jesus Christ, the best news humanity could receive.

Boundaries of the Gospel. First Corinthians 15:3–4 defines the boundaries of the Gospel, beginning with the work of Christ and ending with His resurrection. The good news is that “Christ died for our sins [He was condemned in our place] . . . and that He was buried, and that He was raised on the third day.” As our substitutionary sacrifice, Christ died spiritually; His humanity also died physically and hence was buried. His resurrection validated His victory over sin and death and secured the eternal glorification of His humanity at the right hand of the Father. Any Gospel message that strays from the cross or denies Jesus Christ’s resurrection from physical death is inaccurate and out of bounds.

To proclaim the good news in evangelism is to proclaim the solution to sin and the way of salvation. Any person can have a relationship with God, not through human works but through the free gift provided by Christ’s work on the cross (Rom. 6:23; Eph. 2:8–9). First and foremost, unbelievers need to know that Christ took their place and paid their debt in full. Those who express faith in Jesus Christ as Savior can then understand that His resurrection guarantees their own eternal life with Him (1 John 5:11–12).

Revelation of the Gospel. The Gospel has always been available, so that in every generation those who are positive are saved through faith. The pattern is Abraham, to whom God “preached the gospel beforehand” (Gal. 3:8), “then he [Abraham] believed in the LORD; and He reckoned it to him as righteousness” (Gen. 15:6; cf. Rom. 4:3, 9, 13; Gal. 3:6, 9). In Old Testament times, the fact that the Savior would be judged for the sins of the world was represented by animal sacrifices. Also, messages of the Old Testament prophets taught the substitutionary death of Christ and the salvation of man through Him (1 Pet. 1:10–12). Isaiah, for example, prophetically revealed that “He was pierced by means of our transgressions . . . crushed by means of our iniquities . . . And by His wounds we are healed” (Isa. 53:5, corrected translation). This is the same message that Paul preached when he said, “while we were yet sinners, Christ died [as a substitute] for us” (Rom.

5:8). Prior to the Incarnation, people believed in the Savior as He was revealed and were saved the same way we are. In this age of the completed Canon, we now have in writing everything necessary to understand the entire realm of the Gospel:

There is salvation in no one other than Jesus Christ: John 14:6; Acts 4:12; 1 Tim. 2:5.

For believers in Christ, death is abolished for all time and replaced with resurrection and eternal life: Isa. 25:8; Rom. 6:9, 23; 8:38–39; 1 Cor. 15:21, 54–55; 2 Tim. 1:10.

Christ died for the sins of the entire world, and salvation is for anyone who believes in Him: John 3:16; 5:24; 11:25–26; Rom. 1:16; 3:22; 1 John 2:2.

The grace and power of God, not the power or works of man, provide eternal salvation to everyone who accepts Christ as Savior: Matt. 19:16–26; Acts 16:31; Rom. 1:16b; Eph. 2:8–9; Titus 3:5.

All who believe in Christ are given the free gift of God's own righteousness and have peace with Him forever: Rom. 3:22, 24; 5:1; Phil. 3:9.

Believing in Christ means guaranteed eternal security, because believers receive God's own eternal life at salvation: John 10:28; 20:30–31; 1 John 5:11–12.

For the person who rejects Christ as Savior, there is not salvation but eternal condemnation: Matt. 25:41; John 3:18–19, 36b; Rev. 20:10–15.

Power of the Gospel. The Gospel has never failed, not even once, to save those who hear and receive it, for the Gospel is “the power of God for salvation to everyone who believes” (Rom. 1:16). Pastors, evangelists, and individual believers are messengers of the good news, but the power for making the content understandable to the unbeliever, as well as making it effective for salvation to the one who believes, is in the ministry of the Holy Spirit (John 16:7–11; 1 Pet. 1:12; cf. 1:5). Only God's Word and the Holy Spirit have the power to reach the unbeliever.

False Gospel. Galatians 1 warns of those who “distort the gospel of Christ” with “a different gospel” (verses 6–7). Inspired by Satan, the ruler of the fallen world, they preach a counterfeit gospel that obscures the good news of grace (2 Cor. 4:4). The unbeliever is blinded by a message that exalts human works to the exclusion of Christ, or by a message that adds to the work of Christ with good deeds, commitments, and the issue of

personal sin. One example is the gospel of social improvement, a manifestation of self-righteous arrogance that seeks to whitewash the devil's world with ‘brotherly love’ and ‘social justice.’ Another example is the claim that the unbeliever must believe in Christ and also, by his own efforts, make Him Lord. These false doctrines appeal to man's pride and promote legalism, emotionalism, and idolatry in place of faith alone in Christ alone. Paul makes it clear that if anyone should preach a false gospel, “he is to be accursed!” (Gal. 1:8–9).

Descriptions of the Gospel. Throughout the New Testament are various English words used with “gospel [euaggelion].” The content of the gospel never changes, but these descriptions emphasize particular doctrines related to Christ and His saving work.

The term “gospel of Christ” (Rom. 15:19) emphasizes the fact that the Gospel refers to one person only, our Lord Jesus Christ. “Glorious gospel of the blessed God” (1 Tim. 1:11) points to the essence of God as the source of our good news. “GOSPEL OF PEACE” (Eph. 6:15) emphasizes the doctrine of reconciliation, whereby Jesus Christ removed the barrier between God and man, and “eternal gospel” (Rev. 14:6) emphasizes the Gospel as the only information by which we can possess eternal life. “Gospel of the kingdom” (Matt. 24:14) highlights the fact that the unconditional covenants to Israel are fulfilled only to those Jews who personally believe in Jesus Christ. “My gospel” (2 Tim. 2:8) and “our gospel” (2 Cor. 4:3–4) emphasize the fact that every believer possesses the Gospel. Because the good news belongs to us, we have a personal responsibility not only to understand the message but to present it to others in witnessing for Christ.

Gospel books. The first four books of the New Testament, written by Matthew, Mark, Luke, and John, present the good news in four portraits of the Lord's incarnation. In this sense the writers can be categorized as “the four evangelists,” inspired by the Holy Spirit to record for the world—each from his unique frame of reference and literary abilities—Jesus Christ's life on earth, His work on the cross, resurrection from the dead, and ascension to heaven. The Gospel books together reveal Jesus Christ as the God-man, the fulfillment of Old Testament prophecy.

Individually, Matthew emphasizes Christ as the King; Mark, as the Servant; Luke, as the Son of Man; and John, as the Son of God. Certain parts of the four Gospels are eschatological, revealing our Lord's future return to fulfill the covenants to Israel and establish His kingdom on earth.

See also EVANGELISM; SALVATION; WITNESSING. For further reference, *God's Perfect Gift; A Matter of Life & Death; Witnessing*. Lessons 458:3-4; 457:511; 412:662-64.

grace (a) All that God is free to do for mankind on the basis of the saving work of Christ on the cross; (b) the plan and policy of God for bestowing His unmerited love and favor on sinful humanity. Antonym: legalism.

Grace meets human helplessness. In eternity past, God made a sovereign decision to treat fallen mankind in grace. The fall of Adam brought death and condemnation to the entire human race, leaving us utterly helpless to gain God's favor, but God's plan of grace allows us to have relationship with Him forever. Under the divine policy of grace, God does everything for us—we cannot earn, do not deserve, and can never work for anything in His plan. Grace demonstrates the power, virtue, mercy, forbearance, and pardon of God toward undeserving creatures, all for the glory of God and all without compromising His perfect essence (Ps. 145:8; Isa. 30:18; Eph. 1:6; James 1:17; 4:6; 2 Pet. 3:18).

God's plan for mankind is centered in and "realized through Jesus Christ" (John 1:17). In the greatest demonstration of grace, the impeccable Son of God went to the cross in our place and was judged for the sins of the world. His substitutionary sacrifice satisfied the righteous demands of the Father. It is Christ's perfect work, not our work, that frees God to bestow His unmerited favor on sinful humanity (Rom. 3:24; 5:15, 17; 8:31-32; Gal. 2:21; 2 Tim. 1:9).

Categories of divine grace. Toward unbelievers, God extends His grace by perpetuating life and revealing the message of Christ's saving work (*common grace*). For those who make the nonmeritorious decision to accept Christ, God grants eternal life and all the blessings of salvation (*saving grace*) (Rom. 5:21; Eph. 2:8-9). As the faithful believer grows in grace and doctrine, he learns to depend on God's power, provision,

AXIOMS OF GRACE

- God is perfect; His plan is perfect.
- A perfect plan can originate only from a perfect God.
- If imperfect man can do anything meritorious, then God's plan is no longer perfect. Grace, which excludes human merit, protects the perfection of God's plan.
- Like a chain, a plan is no stronger than its weakest link. Grace excludes human merit, human ability, and human good. Therefore, the plan of God has no weak links.
- Human works cannot accomplish the plan of God. Human virtue always falls short of God's absolute standards.
- Human good, when assumed to be man's approach to God, expresses arrogance.

wisdom, and mandates, rather than on his own works, morality, or flawed understanding. He fully utilizes the gifts of living grace (*logistical grace*) to advance to special blessings in the spiritual life (*supergrace*). In God's timing, the grace-oriented believer receives a glorious transition from earthly life to eternity (*dying grace*). And in heaven, exceeding riches of grace await (*surpassing grace*), simply because he has glorified God by following the matchless plan of grace.

See also COMMON GRACE; DYING GRACE; EFFICACIOUS GRACE; GRACE APPARATUS FOR PERCEPTION; SAVING GRACE; SUPERGRACE; SURPASSING GRACE. Lessons 212:6; 373:7; 412:800, 1022-25, 1403-14.

grace apparatus for perception (GAP) The divinely designed and empowered provision that enables believers to comprehend God's person and plan and grow spiritually. Through GAP every believer can learn, understand, retain, and apply the entire realm of Bible doctrine, regardless of education, intelligence, or any other human factor.

Bible doctrine, the thinking and revelation of God, is spiritual information that must be perceived through a grace system, totally apart from human merit and ability. In accordance with His grace policy, God supplies the completed canon of Scripture (Heb. 4:12; 1 Pet. 1:23-25), the local church as the classroom (Heb. 10:25), the pastor-teacher (Eph. 4:11), daily logistical support (Phil. 4:19), and the enabling power of the Holy Spirit (Gal. 5:25; Eph. 5:17-18). The

mechanics of GAP, called “Operation Z,” are God’s grace provision for transferring spiritual truths from the written Word to the believer’s soul. See OPERATION Z.

For further reference, *Christian Integrity; Reversionism*.

grace orientation The mental attitude of the believer who recognizes that everything he is and will ever be depends solely upon the power and plan of God.

Saved by grace, the believer lives by grace. From the realization of this unmerited divine favor comes grace orientation—the attitude of total reliance on God, adjustment to His grace policy, and utilization of limitless grace provisions. All power for executing God’s plan comes from grace (1 Cor. 15:10; 2 Tim. 2:1; Heb. 13:9), and without it, believers could not survive in the devil’s world. Accordingly, Scripture exhorts believers to “stand firm in it!” (1 Pet. 5:12). “Humble yourselves in the presence of the Lord” reinforces this mandate, for there can be no grace orientation without humility (James 4:10). Nor can there be growth in grace without following the tandem command to grow in the “knowledge of our Lord” (2 Pet. 3:18).

Once the believer submits to God’s plan and adapts to grace procedures, he realizes that God alone does the work to meet his needs and solve his problems (2 Thess. 2:16; 2 Pet. 1:2–4). No longer preoccupied with human works and achievement, he relates God’s policy to himself and others. Encouragement, comfort, and self-exhortation come from divine wisdom in his soul, not from his own flawed desires, impulses, and understanding. A relaxed mental attitude is the basis of his conduct, meaning he demonstrates sensitivity and tolerance toward the weaknesses of others (Eph. 4:31–32; 1 Cor. 4:7; 1 Pet. 5:5). By winning the battle over legalism and pride, he invisibly, often unknowingly, represents the grace attitude of Christ to the world (2 Cor. 1:12; 8:9).

The greatest heroes of the Bible reached maturity not by their own genius or strength but by fully submitting themselves to the gracious hand of God. David, at one of the lowest points of his life, penned a beautiful testament to God’s matchless grace in Psalm 23, acknowledging that “the LORD is the one who keeps on shepherding me, I cannot

and do not lack anything” (Ps. 23:1, expanded translation). The Apostle Paul, humbled by intense suffering, recognized that “when I am weak, then I am strong,” as he fully oriented to his helplessness in light of God’s all-sufficient grace (2 Cor. 12:7–10).

See also GRACE; HUMILITY; ORIENTATION ENVELOPE. Lessons 376:200–277.

grace pipeline (a) Terminology that illustrates how God blesses the believer in time; (b) the figurative pathway through which the perfect integrity of God sends blessing to His own righteousness residing in the believer.

For every believer God constructs a grace pipeline—a channel through which He can pour out blessings and privileges without compromising His perfect character. On one end of the pipeline is divine love and integrity, the source of all blessing. On the other end, the receiving end, is the believer with God’s righteousness imputed to him at salvation [see JUSTIFICATION].

Because this imputed righteousness, God’s own perfection residing in us, meets His perfect standards, He is free to personally love and bless us. The integrity and love of God supply our every need (Phil. 4:19). Following the initial blessings of salvation, God sends down this pipeline His ceaseless logistical support for all believers, winners and losers, as well as superabundant blessings for believers who possess spiritual capacity from doctrine.

The encapsulated grace pipeline, sealed and secured by divine integrity, represents the exclusion of human merit as a source of blessing. God’s justice performs all the work, His righteousness holds all the merit, and His love as the motivation is constant and unfailing. No human action, ability, or self-righteousness can break through the encapsulation and take credit for what God does in grace.

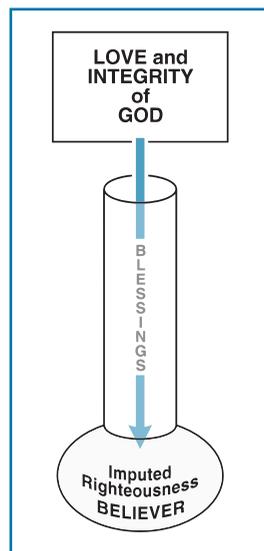


Figure 15 GRACE PIPELINE

See also GRACE; IMPUTATIONS; INTEGRITY OF GOD.
For further reference, *Christian Integrity; The Integrity of God*.
Lessons 631:199–201; 412:1238.

gratitude gauge A figurative, invisible measure in the soul that indicates the progress of the believer's rapport with God.

The ministry of God the Holy Spirit makes the benefits of the Christian life a pleasing reality in the soul, so that the accumulation of gratitude for God becomes the measure of spiritual maturity and capacity for life. The gratitude gauge, which begins at salvation and is activated by the filling the Holy Spirit, shows an incremental assessment of spiritual advance (Eph. 4:13).

Each increment corresponds with one of the ten problem-solving devices that form a defense line on the soul. The gauge registers "1" when the believer uses rebound. As the believer learns and applies Bible doctrine, he advances from spiritual childhood to spiritual adulthood and eventually reaches the highest reading of "10," occupation with Christ. At this pinnacle of the spiritual life the believer has learned maximum virtue, capacity for life, and the divine viewpoint necessary to solve problems and glorify God to the maximum. The mature believer is content, even grateful, in whatever circumstances he finds himself (Phil. 4:11), never forgetting that God provides everything to sustain him in this life: "In everything give thanks [gratitude]; for this is God's will for you in Christ Jesus" (1 Thess. 5:18).

See also PROBLEM-SOLVING DEVICES.
Lessons 376:985–93.

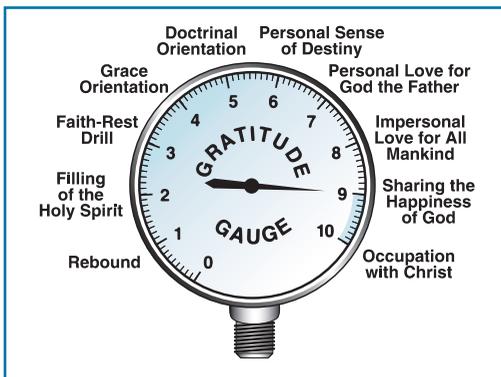


Figure 16

GRATITUDE GAUGE

greater grace

See SUPERGRACE.

great power experiment The demonstration of divine omnipotence made available to man, first to the humanity of Christ during the Age of the Hypostatic Union and then to all believers in the Church Age. The great power experiment is the doctrine of divine omnipotence demonstrated, proven, and revealed to man.

In the Hypostatic Union. The Dispensation of the Hypostatic Union (i.e., the first advent of Jesus Christ) began at the virgin birth, when undiminished deity and true humanity were united in one person forever. Throughout His life on earth, Jesus Christ voluntarily subordinated Himself to the Father's plan and restricted the independent use of His own divine power and deity (Phil. 2:5–8). He fully relied on two power sources: the omnipotence of the Father for logistical support and the omnipotence of the Holy Spirit to sustain and empower His humanity amidst the hostility of the devil's world (Matt. 4:1; 12:18, 28; Luke 4:1, 14–15; John 3:34; Rom. 1:4). Filled with the Holy Spirit, the humanity of Christ grew "in wisdom and stature" (Luke 2:52). By utilizing the dynamics of the divine dynasphere—the system designed by the Father and energized by the Holy Spirit—Christ fulfilled His earthly ministry, lived a sinless life, and reached the cross fully qualified to bear our sins. On the cross, the Holy Spirit sustained Christ's humanity during the three hours of substitutionary judgment (Heb. 9:14). In resurrection, the Father and the Holy Spirit provided the power to raise our Lord from the grave in a glorified, immortal body (Acts 2:24; Rom. 8:11; Eph. 1:20; 1 Thess. 1:10; 1 Pet. 1:21; 3:18).

So vital is the issue of power in the life of Christ, and so magnificent is the provision of divine omnipotence, that our Lord's first advent can be characterized as a great power experiment. In this use of the word, an "experiment" is a demonstration of a known truth—a demonstration of the infinite power of God the Father and God the Holy Spirit to sustain and empower the humanity of Christ.

In the Church Age. The great power experiment of the hypostatic union is extended as the great

power experiment of the Church Age. Our Lord's proven source of power is now available to every believer for executing God's plan and representing Jesus Christ on earth (John 7:37–39; 15:10–11; Acts 1:8). Never before in human history has so much divine power been made available to so many. At the point of salvation, through the omnipotence of the Holy Spirit, every Church Age believer is entered into union with Christ and created a new spiritual species, the royal family of God (2 Cor. 5:17). The purpose of this new creation is to enable the Church Age believer to utilize divine power made available in three categories: (1) omnipotence of God the Father, providing and administering the believer's portfolio of invisible assets that He designed in eternity past (Eph. 1:3–6); (2) omnipotence of God the Son, sustaining the universe and perpetuating human history (Col. 1:16–17); (3) omnipotence of the Holy Spirit, empowering the believer's perception of doctrine and supplying energy for the believer's function in the divine dynasphere. Every member of the royal family of God, even the most ordinary believer, has "been endowed with all divine power from the superior power of His glory, resulting in all endurance and patience with happiness" (Col. 1:11, corrected translation). As proven by our Lord, divine power and assets are capable of handling any situation in life (Eph. 3:16, 20; 2 Pet. 1:3).

Ephesians 1:19–20 documents the great power experiment of the Church Age: "And what is the surpassing greatness of His [the Father's] power to us who have believed for the working of His superior power, which He put into operation by means of Christ when He raised Him from the dead and seated Him at His own right hand in heavenly places" (expanded translation). The power that raised Jesus Christ from the dead is now available to every member of the royal family. The same divine omnipotence will bring this dispensation to a close by transforming our Lord's royal family, all those dead or alive in Christ, to the resurrection state for eternal residence with Him (1 Cor. 6:14).

See also DIVINE DYNASPHERE; IMPECCABILITY OF CHRIST; KENOSIS.
For further reference, *Christian Integrity; Christian Suffering*.
Lessons 412:531–62.

Great Tribulation The second half of the seven-year Tribulation, commencing with Satan's fall from heaven and culminating with the battle of Armageddon (Rev. 12–19). Synonym: time of the devil's desperation.

Although the entire Tribulation is the intensification of Satan's crusade to destroy Israel and control the world, it is during the final three and a half years that Satan vents his greatest fury against God's people. Having been cast out of heaven and confined to earth, the devil and his fallen angels will inflict his most vehement program of lawlessness, apostasy, and anti-Semitism directly upon the human scene (Rev. 12:7–9, 12b–13, 17). This period is called "a great tribulation, such as has not occurred since the beginning of the world" (Matt. 24:21). See TRIBULATION. See also FALLS OF SATAN.

Great White Throne Judgment

See LAST JUDGMENT.

grieving the Holy Spirit [Gk. *lupeo*, to grieve, to insult, to offend] Biblical language used to describe the loss of the empowerment, or filling, of the Holy Spirit, which occurs when the believer sins and relinquishes control of his soul to the sin nature.

The literal translation of Ephesians 4:30 mandates the believer to "stop grieving the Holy Spirit," making it clear that all believers sin periodically in the temporal life. As perfect deity, the Holy Spirit cannot suffer grief, but when the believer succumbs to sins like worry, bitterness, and vilification and rejects the grace provisions for living the spiritual life, such terminology vividly depicts his loss of fellowship (Eph. 4:22–31).

See also CARNALITY; QUENCHING THE HOLY SPIRIT; REBOUND.

Lessons 376:1421–22.

guardian angels Elect angels charged with the mission of protecting believers amid the hazards of the fallen world.

To His angels God assigns the task of guarding believers from bodily harm when He so commands them (Ps. 91:11–12). In Hebrews 1:14, guardian angels are described as "ministering spirits" in their service to Church Age believers.

Scripture also assures that children are assigned “their angels in heaven” for protection in childhood (Matt. 18:10). And during the great Tribulation (Matt. 24:21), the guardian angels of Israel support the believing Jews in the “place [of refuge] prepared by God,” sustaining them during Satan’s unbridled attacks on Jerusalem (Rev. 12:6).

The archangel Michael, as “the great prince who stands *guard* over the sons of your people” (Dan. 12:1), protects and defends the Jewish client nations throughout history (Dan. 10:13, 21). In the Tribulation, Michael not only commands the army of God’s angels waging war against “the dragon and his angels,” but he also comes to the aid of Jewish believers (Rev. 12:7; cf. Dan. 12:1).

See also ANGELIC CONFLICT; ANGELS.
For further reference, *The Angelic Conflict; Anti-Semitism*.

(1 John 1:9). God never asks that His children grovel or feel remorseful in order to gain His forgiveness; He simply demands we name our sins. Whatever our original failure, we are to forget it and move on in the spiritual life (Phil. 3:13–14; Heb. 12:1).

See also CHAIN-SINNING; ISOLATION OF SIN; REBOUND.
For further reference, *Isolation of Sin; Rebound Revisited*.
Lessons 102:3, 43; 637:16; 840:210–13; 376:488.

guilt complex A sinful mental attitude caused by lingering remorse and self-reproach for past failure, even for sins that have already been confessed and forgiven.

Anytime a believer dwells on a past sin, either because he does not believe that God has forgiven it or because he does not ‘feel’ forgiven, he is harboring a guilt complex. Emotional feelings of culpability and regret create pressure on the soul, opening the door to additional sins such as anxiety, fear, worry, and anger. Guilt-ridden believers are unstable and irrational. They tend to associate every problem and difficulty in life with their past sin while ignoring the devastating effects of their present sins. Many believers, wrongly motivated by a guilty conscience, spend their time serving others and performing good deeds, vainly seeking strength in their own self-righteousness. Further attempts to relieve the pressure of guilt include denying the reality of the problem, repressing shameful memories, and transferring blame to others [see DEFENSE MECHANISMS].

Guilt is failure to understand and orient to God’s grace. No one can merit divine forgiveness, but God provides rebound as the grace solution to every sin and failure in the Christian life. The very instant that we confess our sins to God the Father, we are cleansed “from all unrighteousness”

Hh

Hades [Gk. *hades*, unseen place, invisible world] A vast realm where the human dead and certain fallen angels reside or have resided during human history. This New Testament designation is synonymous with the Old Testament term “Sheol [underworld],” as used in passages like Numbers 16:30, Ezekiel 31:15–17, and Hosea 13:14. Hades consists of the following four compartments:

Paradise. The place where departed Old Testament believers resided until the resurrection of Christ, when He transferred them to heaven (Luke 23:42–43; Eph. 4:8–10). Synonym: “Abraham’s bosom” (Luke 16:22). (Now believers after death go directly to the presence of the Lord in heaven, 2 Cor. 5:8.)

Torments. The place of fire and agony where unbelievers temporarily reside after death. Unbelievers remain in Torments until the Last Judgment, when they will be resurrected and judged before the great white throne then cast into the lake of fire for eternity (Rev. 20:13–15). Between Paradise and Torments is a “great chasm fixed,” an impassable barrier that signifies no hope in eternity for those who reject Jesus Christ in time (Luke 16:19–31). Concepts of purgatory and prayers for salvation of the dead are false doctrines derived from the Apocrypha. Every person’s eternal residence is determined by their personal attitude toward Jesus Christ during their time on earth (2 Cor. 6:2; 1 John 5:11–13). Therefore, those who presently reside in Torments are already condemned to the lake of fire (John 3:18). See also ETERNAL CONDEMNATION.

Tartarus. The temporary abode of the fallen angels of Genesis 6, who have been imprisoned in this location to await final judgment. These particular demons were the “sons of God” who invaded earth prior to the Flood (Gen. 6:2, 4). Because they “did not keep their own domain” (Jude 6), God “cast them down into Tartarus

[*tartaroō*] and committed them to pits of darkness,” until He throws them in the lake of fire for eternity (2 Pet. 2:4, corrected translation). See also NEPHILIM; VICTORIOUS PROCLAMATION.

The Abyss. [Gk. *abussos*, very deep, bottomless] The place of imprisonment for fallen angels who violated certain rules for angelic creation (Luke 8:31), as well as the place where Satan will be bound for the thousand years of the Millennium (Rev. 20:1–3). The first demon assault army in the Tribulation will be unleashed from this “bottomless pit” under the command of Apollyon, “the angel of the abyss” (Rev. 9:1–11). At the end of the Millennium, Satan will be released from this prison “and will come out to deceive the nations” (Rev. 20:7–8). See also TRIBULATION; MILLENNIUM.

For further reference, *Victorious Proclamation*.
Lessons 412:823–28, 837.

hagios Greek adjective that means “holy, set apart.” See SANCTIFICATION.

hamartiology [from Gk. *hamartia*, a sin, failure] The branch of theology that studies the doctrine of sin, including PERSONAL SIN, ADAM’S ORIGINAL SIN, and the SIN NATURE (Rom. 3:23; 5:12, 19; 7:15; 1 Cor. 15:22).

happiness (a) Generally regarded among humanity as a state of emotional stimulation, excitement, or anticipation related to favorable circumstances; (b) as designed by God, a mental attitude of contentment based on divine truth in the soul. Three specific categories of happiness are available to man:

(1) **Neutral happiness (neutral H).** The inner satisfaction and stability of any person, believer or unbeliever, who functions with genuine humility under the laws of divine establishment

(Ps. 144:15a; Eccl. 9:9). The person with neutral happiness has developed human honor and integrity, characterized by establishment-oriented virtues including self-discipline, personal responsibility, courage, respect for authority, and patriotism. Also called establishment happiness, neutral H is genuine but limited—its continuation depends upon the virtue of the individual and the presence of establishment principles within his environment. See also DIVINE ESTABLISHMENT.

(2) *Pseudohappiness (minus H)*. Emotional stimulation and gratification derived from details of life such as success, approbation, wealth, possessions, recreation, status symbols, pleasant environment, and relationships. Lacking a foundation in virtue and truth, pseudohappiness is volatile, transient, and frustrating. This superficial happiness is incapable of sustaining anyone through the challenges of life. In fact, it vanishes in adversity.

Though pseudohappiness is pursued by both unbeliever and believer, it is particularly damaging to the reversionistic believer who has neglected Bible doctrine (2 Tim. 3:4b). To fill the void in his soul, he embarks on a frantic search for happiness in the details of life. But seeking happiness apart from God and His plan is a vicious cycle that always arrives back at the same place—boredom, restlessness, confusion, and futility (Prov. 14:14; Eccl. 1:5–9; 2:9–11). Contentment eludes him, and the misery that prompted the frantic search only intensifies. See also REVERSIONISM.

(3) *Sharing the happiness of God (plus H)*. The enduring state of inner peace, confidence, and contentment that results from knowing God and being inculcated with His thinking. Since this happiness is unrelated to any detail or circumstance of life, the believer with plus H knows “how to get along with humble means” and also “how to live in prosperity” (Phil. 4:11–12). Described in 1 Peter 1:8 (NIV) as an “inexpressible and glorious joy,” plus H is enjoyed to the maximum by the believer who reaches spiritual maturity. See SHARING THE HAPPINESS OF GOD; SUPERABUNDANCE OF HAPPINESS.

For further reference, *The Pursuit of Happiness*. Lessons 412:427–37.

happiness of God The perfect, immutable attitude of joy that exists eternally as part of God’s nature. God desires to share His happiness with mankind “so that they may have My joy made full in themselves” (John 17:13b). See SHARING THE HAPPINESS OF GOD.

hardness of heart A biblical metaphor for the soul callousness that results from the unbeliever’s constant resistance to the Gospel or from the believer’s locked-in negative volition toward Bible doctrine. Synonym: scar tissue of the soul.

Scriptural examples pertaining to unbelievers include the Pharaoh of the Exodus period (Ex. 7:22; 8:15, 32; 9:34) and the Jews of our Lord’s day who rejected Him as Messiah (Mark 3:5; cf. Isa. 6:9–10). In some cases, God is said to do the hardening (Ex. 9:12, 16; 10:1, 20; John 12:40). This merely indicates that God confirmed their stubborn resistance by allowing maximum opportunity to express negative volition. God gave these unbelievers many chances to respond to the Gospel, but each time they rejected the Savior their hearts became more hardened.

Regarding believers, hardness of heart occurs when Bible doctrine in the stream of consciousness ceases to circulate, due to the influence of false doctrine and evil upon the soul (Eph. 4:18). Scripture convicts the Exodus believers of hardened hearts (Ps. 95:8) and illustrates the condition with reports of bitterness, ingratitude, panic, and chronic complaining at Rephidim (Ex. 17:1–7). The incident earned the title *Meribah*, meaning “place of strife and contention” in the Hebrew, and set the stage for that generation’s persistent negative volition and eventual decline into full reversionism (Ex. 32; Num. 14).

See also REVERSIONISM.

hatred complex

See COSMIC SYSTEM.

healing, gift of

See SPIRITUAL GIFTS (temporary).

hearer vs. doer of the Word Terminology used in James 1:22–25 to distinguish the believer with academic doctrinal knowledge (*gnosis*) from the believer with fully understood, useable

doctrinal knowledge (*epignosis*). The “hearer of the word” has *gnosis* doctrine staged in the left lobe of the soul, academically comprehended but not yet believed. The “doer” has exercised faith perception toward that doctrine and therefore has *epignosis* knowledge circulating in the right lobe of the soul.

Hearing the Word is a bona fide part of the spiritual life, for believers must listen to Bible teaching in order to advance spiritually. However, James refers to one who is exclusively a hearer. A mere hearer may be able to recite many biblical details and numerous doctrines, but his academic understanding (*gnosis*) has no spiritual benefit. He cannot apply those doctrines to experience, cannot solve problems from the divine perspective, cannot advance to maturity and glorify God—because the academic information has not been converted into useable divine wisdom. No matter how he tries to serve the Lord, no matter how many benevolent deeds he performs, his works of human energy amount to dead works, the “wood, hay, straw” in 1 Corinthians 3:12.

In contrast to the hearer, a doer of the Word has spiritual knowledge beyond *gnosis* (Eph. 3:19). He not only hears the principles of God’s Word but also believes them to be absolute truth. This positive response is all that is needed for the Holy Spirit to transform his academic knowledge into *epignosis*—the “full knowledge” that allows him to apply divine viewpoint to every circumstance of life. When performing visible acts of service, this believer is a doer of the Word and not simply a doer of deeds. Because he operates under the filling of the Holy Spirit and is motivated by *epignosis* doctrine, he produces works of divine good, the “gold, silver, precious stones” in 1 Corinthians 3:12. Ultimately, the doer

glorifies God in time through the fulfillment of His plan, purpose, and will and “is blessed in what he does” (James 1:25; cf. Col. 1:9b–10).

See also CHRISTIAN SERVICE; OPERATION Z; SPIRITUAL METABOLISM; STREAM OF CONSCIOUSNESS. Lessons 728:57–61; 376:283–89.

heart [Heb. *leb*; Gk. *kardia*] In most biblical uses, refers to the thinking portion of the soul, specifically the right lobe of the soul’s mentality. The biblical heart, analogous to the physiological pump that circulates blood through the body, is where truth or falsehood circulates through the thinking and determines the condition of the soul (1 Sam. 16:7; Prov. 23:7a; 27:19; Jer. 17:9–10; Eph. 3:17; Heb. 3:12; James 3:14; 5:5). The heart nourished by the circulation of doctrine manifests wisdom, confidence, gratitude, and capacity for life, love, and happiness (Joshua 22:5; 1 Sam. 2:1; Job 9:4; Ps. 27:3; 112:7–8; Prov. 17:22; 1 John 3:21–22). The heart devoid of spiritual nourishment is dominated by the sin nature to manifest confusion, discouragement, fear, deceit, and evil (Joshua 14:8; Ps. 101:5; Prov. 5:12–14; 6:14, 18; 21:4; Jer. 17:9; Obad. 1:3). See also RIGHT LOBE OF THE SOUL.

heathenism The doctrine that addresses the question, “What about those who have never heard the Gospel of salvation?”

Skeptics of Christianity often ask this question in relation to primitive peoples who live outside of civilization and speak in obscure languages. What the skeptic should ask is, “What about those who *appear* to have never heard the Gospel?” Because no one, regardless of location, background, tradition, or linguistic barriers, is hidden from God’s grace. God provides abundant evidence

WORD ORIGIN — HEATHEN

“Heathen” originates from the Gothic *haithno*, an equivalent to the Latin *paganus* (from *pagus*, “village, country district”). By the latter part of the Roman Empire, when many city residents had accepted Christ and most villagers still worshiped ancient gods, *paganus* was used by Christians to designate those outside of the faith. When the Goths invaded Rome in the fourth century, the missionary-evangelist Ulfilas used the word *haithno* (from *haithi*, “uncultivated land, wilderness”) in the same vein as *paganus*. Old English rendered *haithno* as “hæthen,” which in Church context became a synonym for *paganus*. The forms *heathen* and *pagan* were eventually adopted into the English language.

Sources: *Encyclopedia Britannica*, 11th Edition, 1911, s.v. “pagan”; *The Oxford English Dictionary*, Re-Issue, 1970, s.v. “heath,” “heathen,” “pagan”; *Webster’s New World Dictionary*, 2006, s.v. “heathen.”

by which every individual can become aware of His existence (Rom. 1:20a), and to anyone who desires further knowledge, God makes His offer of salvation available, “even to the remotest part of the earth” (Acts 1:8; cf. Jer. 29:13; Rom. 10:18).

So, who are the heathen? Contrary to common usage, the term “heathen” does not merely denote a person who lives in a primitive culture or remote locale. Neither is the heathen necessarily unthinking or barbaric, idolatrous or superstitious. A heathen is anyone—from any nation, race, or culture—who chooses not to acknowledge the one true God. Heathens are not heathen because they have never had the opportunity to hear divine truth. They are heathen because at God-consciousness they desired no further knowledge, or because they heard the Gospel and rejected Christ as Savior (Rom. 1:19–20). As the consequence of their rejection, these unbelievers face divine judgment in time and eternity (John 3:36; Rom. 1:18).

The destructive pattern of heathenism. Heathenism must find a substitute for the truth it denies. Whenever divine revelation is rejected, there develops in the soul a darkness, an emptiness, that draws in falsehood: “For even though they knew God [they heard the Gospel message], they did not honor Him as God or give thanks, but they became futile in their speculations, and their foolish heart was darkened” (Rom. 1:21). This explains why individuals and entire populations exchange “the glory of the incorruptible God” for various satanic delusions—from materialism and humanism to false religion and idolatry (Rom. 1:22–23). Eventually, the denial of truth leads to a breakdown at both personal and societal levels (Rom. 1:24–32).

See also APOSTASY; GOD-CONSCIOUSNESS.
For further reference, *Heathenism*.
Lessons 458:23, 27, 684; 457:676; 412:459.

heaven [Heb. *shamayim*, the sky as aloft; Gk. *ouranos*, the sky or starry heavens; *epouranios*, heavenly, above the sky] Usually refers to the eternal residence of God, a place of indescribable glory and magnificence where no human being can enter apart from God’s power.

First, second, third heavens. The Bible speaks of more than one heaven, stating that Jesus Christ

“passed through the heavens” as He ascended to the throne room of God (Heb. 4:14a). Specifically, the *first heaven* is the band of atmosphere around the earth, created by God to sustain life throughout human history (Gen. 1:6–8, 20; Rev. 21:1b). The *second heaven* is the stellar universe, the solar system and galaxies and the realm of angelic activity (Gen. 1:14–18; Acts 7:42). The *third heaven* is the eternal dwelling place of God, beyond stellar space (1 Kings 8:39). It is “the highest heavens” (Deut. 10:14), the location of God’s throne room and His tribunal of justice, and the final home for all believers in Jesus Christ (Ps. 123:1; John 14:2; 2 Cor. 5:1).

The third heaven will exist throughout eternity, but the first and second heavens, along with the present earth, will pass away at the end of human history and be replaced with “a new heaven and a new earth” (Rev. 21:1; cf. Isa. 65:17; 2 Pet. 3:7, 10, 12).

What is heaven like? The full splendor of the eternal heaven is beyond human understanding, even beyond the limitations of human language. Scripture uses language of accommodation—figurative expressions, allusions, metaphors—to give believers an idea of the heavenly experience. Isaiah was permitted a vision of heaven with “the Lord sitting on a throne, lofty and exalted,” and the sight of God’s holiness was so extraordinary that Isaiah felt his own unworthiness (Isa. 6:1–5). The Apostle John describes another scene in the heavenly throne room: Twenty-four crowned angels surround God’s throne, where “He who was sitting *was* like a jasper stone and a sardius in appearance” (Rev. 4:1–4). Lightning and thunder, representing historical judgment on earth, proceed from the throne, yet before the throne is “a sea of glass, like crystal” (Rev. 4:5–6). This translucent sea, undisturbed by the slightest ripple of a wave, represents the complete absence of storms or troubles in heaven.

Believers in heaven will see the incomparable Christ face to face and have the great joy and privilege of serving and praising Him for all eternity. “The body of our humble state” will be transformed into the “body of His glory,” a resurrection body like that of Jesus Christ (Phil. 3:21; 1 John 3:2). There will “no longer be *any* death . . . *any* mourning, or crying, or pain” (Rev. 21:4). Heavenly habitats are labeled “many

mansions” (John 14:2, KJV), prosperity is likened to a “hundredfold” harvest (Matt. 13:8), and details like “pure gold” and “every kind of precious stone” portray the heavenly capital city (Rev. 21:18–19, 21). Distinguished rewards, given to those who were the Lord’s faithful servants on earth, are described as crowns (James 1:12; 2 Tim. 4:8; Rev. 2:10), “white garments” (Rev. 3:5, 18), “the morning star” (Rev. 2:28), “authority over ten cities” (Luke 19:17), and “surpassing riches of His grace” (Eph. 2:7).

See also ETERNAL STATE.

For further reference, *The Angelic Conflict; Creation, Chaos, & Restoration*.

heavenly citizenship

See POLITUEMA METAPHOR.

hell English translation of the Greek *gehenna*, which is translated from the Hebrew *Ge Hinnom*. *Ge Hinnom* refers to the Valley of Hinnom, a deep ravine south of Jerusalem that once served as a burning pit for child sacrifices and, over the centuries, became a dumping ground for garbage, waste matter, and corpses. The valley, with its ever-burning fires, came to represent a place of everlasting punishment. Hence the Greek *gehenna*, translated in the New Testament as “hell,” indicates the lake of fire (Matt. 5:29–30; 10:28; 18:9; 23:15, 33; Mark 9:43–47; Luke 12:5; cf. Rev. 19:20; 20:10, 14–15). See LAKE OF FIRE.

heritage impact

See BLESSING BY ASSOCIATION.

hermeneutics [from Gk. *hermeneus*, interpreter]

The science of interpretation, particularly the study of methods and principles used to interpret the Bible. See ICE.

high ground A military metaphor for the objective in the spiritual life, the place of victory where the believer utilizes grace to the fullest. This pinnacle of the Christian life is where all spiritual dynamics converge for maximum glorification of God.

Orders for ascent. The battle cry, “Follow the colors!” is a military command to join the fray and strike a mortal blow against the enemy, to fight to attain the high ground of victory. In a

very real sense, that same command is issued to all believers by Jesus Christ. Every Church Age believer is a combat soldier living in enemy territory, Satan’s world system (Eph. 6:12). Our Supreme Commander, through His instruction and provision, leads us up the long road to victory. During the Incarnation, the humanity of Christ seized and held the high ground while bearing the regimental colors of Bible doctrine. And now, as His representatives on earth, we are commissioned to follow those same glorious colors to the summit of occupation with Christ, capacity for life, and supergrace blessings.

Strategy for advance. Anyone who desires to ascend these heights must be well equipped to “lay aside every encumbrance and the sin which so easily entangles us” (Heb. 12:1). Bible doctrine in the soul motivates the Christian to press forward in spite of every distraction, every force of opposition, and every bit of disillusion. Occasional failure and defeat are inevitable, but the advancing believer who utilizes divine provisions keeps his eyes on the Lord, “forgetting what *lies* behind and reaching forward to what *lies* ahead” (Phil. 3:13). Once breaking through to the summit, he secures his position in the same manner by which he arrived. He keeps on pressing against the pressures of life with positive volition toward doctrine and application of divine viewpoint to all circumstances.

Rewards of victory. The one who seizes and holds the high ground has fully utilized God’s grace to become a winner. Through maximum doctrine in the soul, he has reached the point of greatest happiness, greatest blessings, and greatest capacity and zest for living that anyone will ever enjoy during their time on earth (Col. 2:7). Paul recorded his perspective from this vantage point: “But whatever things were gain to me [human achievement and celebrity status], those things I have counted as loss for the sake of Christ . . . loss in view of the surpassing value of knowing Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them but rubbish so that I may gain Christ [seize and hold the high ground]” (Phil. 3:7–8). Having planted the colors on the high ground, Paul testified to fighting the good fight and finishing the course by keeping “the faith,” or doctrine (2 Tim. 4:7).

Paul also looked over the hill to the panorama of the next objective: crossing the golden bridge by grace into eternity, where he would receive eternal crowns and rewards for victory in the spiritual life (2 Tim. 4:8; Rev. 2:26–28).

See also SIMULTANEOUS ADVANCE TO THE HIGH GROUND; SUPERGRACE; WINNER BELIEVER. For further reference, *Follow the Colors*. Lessons 419:134–35, 143–53.

High Priest

See PRIESTHOOD (New Testament).

historical trends The propensities and tendencies of mankind demonstrated throughout the cycles of civilization. Man's positive or negative volition toward God and His Word is reflected in cycles of economic prosperity and depression, war and peace, abundance and famine, national ascendancy and decline, blessing and cursing. The impact of positive believer-citizens produces historical uptrends that preserve the national entity (Ps. 33:11–19; Prov. 29:18b); negative volition produces national historical downtrends and brings divine judgment on the nation (Prov. 29:18a; Jer. 9:12b–14). Synonym: trends of history.

See also CYCLES OF DISCIPLINE; JESUS CHRIST CONTROLS HISTORY. For further reference, *Apostasy in the Land; The Divine Outline of History*. Lessons 457:43–47; 412:712.

holiness of God

See INTEGRITY OF GOD.

holy

See SANCTIFICATION.

holy days

See RITUAL PLAN OF GOD.

Holy of Holies The most sacred room in the Tabernacle and Temple, where Christ dwelt as the Shekinah Glory above the mercy seat. The high priest alone entered this room to perform the atonement rituals on behalf of Israel. See DAY OF ATONEMENT. See also ARK OF THE COVENANT; RITUAL PLAN OF GOD; SHEKINAH GLORY.

Holy Place The outer room in the Tabernacle and Temple, separated from the Holy of Holies

by a great veil. Only Levitical priests could enter this room, which contained the golden lampstand, the golden table of shewbread, and, just in front of the veil, the golden altar of incense. See RITUAL PLAN OF GOD.

Holy Spirit

See GOD THE HOLY SPIRIT.

hope [Gk. *elpis*, thought toward the future] Assurance and comfort in relation to things future, a mental attitude of confident expectation toward something magnificent but not yet present.

God is the author of hope. His Word, beginning with the Gospel, is the source of hope. "In fact doctrine [the object of faith] is the reality from which we keep receiving hope, the proof of matters not being seen" (Heb. 11:1, expanded translation). Hope allows the believer to look forward with the same certainty he has in looking back, while simultaneously providing security in the present. By contrast, to place one's confidence in something other than God's Word is to nurture false hope—to rely on something as weak and fragile as a spider's web (Job 8:13–14).

Within the plan of God are three consecutive categories of hope. When one hope is fulfilled, that hope is converted to a reality—it is no longer confidence in the unseen future but enjoyment of present experience. And from the present reality comes potential to reach the next objective in God's plan (Rom. 8:24–25). See *Figure 17*.

*Hope*₁ is the confident expectation of the unbeliever who hears the Gospel and knows that when he believes in Jesus Christ, he will have eternal life (John 3:16; Titus 1:2). The moment he acts upon that hope and expresses faith in Christ, the hope becomes a reality: the person is eternally saved.

*Hope*₂ is the motivation of the immature yet growing believer who knows that if he persists in learning doctrine, he will reach the high ground of spiritual maturity and receive blessings of grace in time (2 Pet. 3:18; 1 John 3:1–3). As the advancing believer continues to press forward, he is confident that he will reach the objective by following divine mandates and remaining inside the plan of God.

*Hope*₃ is the attitude of the mature believer as he confidently looks beyond the barriers of time to his indescribable eternal rewards (Matt. 25:21; 1 Cor. 4:5; 2 Cor. 5:10). Such a believer has a bulwark of doctrine in his soul that gives tremendous fortitude under pressure (Rom. 5:2-3). Through all stages of testing, he eagerly anticipates the future, when “there is laid up for me the crown of righteousness, which the Lord . . . will award to me” (2 Tim. 4:8; cf. Eph. 2:7; James 1:12). The distribution of awards and decorations for eternity is the ultimate reality and the point at which the need for hope ceases.

See also XYZ EQUATION OF HOPE.
 For further reference, *The Integrity of God*.
 Lessons 458:363-68.

the perfect standard of God (Rom. 7:18; 8:8). Accordingly, human good deeds are denounced as “filthy rags” in God’s sight (Isa. 64:6, KJV). No matter how admirable the intentions or accomplishments, no matter how much the temporal human condition is improved by this benevolent production, human good has no spiritual or eternal value. At best, such efforts are what Isaiah likens to flowers in a field: their appealing outward impression does not last (Isa. 40:6).

Both believer and unbeliever, saved and unsaved, are capable of human good. The unbeliever has no relationship with God and is utterly restricted to the power of the flesh. At the end of human history, he will stand in judgment before the great white throne and discover that all his human good—the kindly acts, the philanthropy, the moral sincerity—will not save him from the lake of fire (Rev. 20:12-15). Having died without accepting the salvation work of Christ, he is condemned for all eternity (John 3:18; Rom. 2:5; Eph. 2:8-9; Titus 3:5) [see LAST JUDGMENT]. The believer, though eternally saved, still functions under the energy of the flesh as long as the sin nature controls his soul (Rom. 8:8). However

human good (a) Deeds performed by an unbeliever or by a carnal believer with the intention to benefit humanity, merit salvation, or earn the favor of God; (b) the well-meaning, altruistic activities performed with human power and energy. With reference to the believer, synonymous with dead works. Antonym: divine good.

Human good is achieved in the power of the “flesh,” and nothing of the flesh can meet

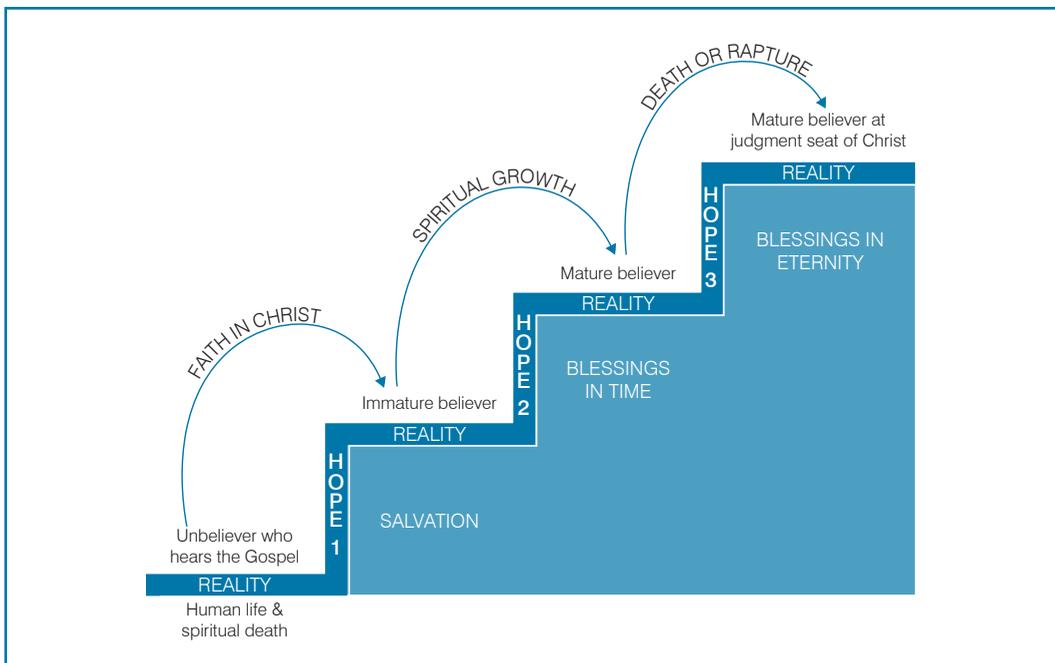


Figure 17

CATEGORIES OF HOPE

impressive his Christian production might be to others, his human good deeds and service hold no credit with God and are in fact “dead works” (Heb. 6:1). Nothing acceptable to God is produced in the Christian life apart from the work and power of the Holy Spirit. At the judgment seat of Christ, the believer’s human good will be evaluated as worthless, ineligible for eternal rewards, and burned (1 Cor. 3:12b, 15; 2 Cor. 5:10).

CATEGORIES OF HUMAN GOOD

While some deeds of human good contribute to the well-being of mankind, others are parlayed into evil through sinful intent or unintended consequences. Human good can therefore be considered under two categories:

Legitimate human good. Honorably motivated deeds performed in compliance with the laws of divine establishment. Whether coming from an unbeliever or a carnal believer, legitimate human good supports the function of individual freedom, authority, and the national entity and therefore helps preserve civilization (Rom. 13:1–7). Legitimate forms of human good include service to the nation, the function of capitalism, charitable giving to the poor and needy, and other similar acts of duty and kindness that do not interfere with personal privacy, freedom, and right to property. Though beneficial to humanity, this brand of human good is no substitute for faith in Christ, nor is it rewardable by God for His eternal glorification. See also DIVINE ESTABLISHMENT; MORALITY.

Corrupted human good. Acts of intended or alleged good performed with sinful motivation or in violation of the laws of divine establishment. Corrupted human good is in fact evil disguised as good. When people, for instance, assume that they are saved because they are kind, or that they are blessed by God because they are charitable, their good is corrupted into evil—for behind these efforts to please God through human works is arrogant rejection of the work of Christ. Also, when man seeks to improve his environment or help his fellow man through socialistic schemes, campaigns for peace, religious activism, or other moralistic crusades, much of this alleged altruism is outright evil, serving only to erode the framework of establishment designed by God to protect the human race. Personal freedom

and self-determination are destroyed as these missions for the ‘greater good’ resort to any means necessary, even violence or tyranny, to achieve their secular utopian objectives.

See also DIVINE GOOD; RELATIVE RIGHTEOUSNESS; TREE OF THE KNOWLEDGE OF GOOD AND EVIL. For further reference, *The Angelic Conflict; Christian Integrity; The Integrity of God*. Lessons 361:28–29, 32–35, 47–50, 59.

humanism (a) The philosophical system founded on the belief that man himself, excluding God, can solve the problems of the world in which he lives; (b) the pursuit of human perfection and achievement without reference to God and His overarching control of human history. Often described as “secular humanism.”

Embodying Satan’s scheme for a man-made utopia, humanism gives central importance to human intellect, reasoning skills, personal ability, and man’s ‘inherent good.’ Faith is discarded as a foolish leap into the unknown, beyond what reason and empiricism guarantee, while human deliberations and rationalizations are exalted as wisdom. Humanism relies on scientific discovery to solve the mysteries of life and the universe, upholds philosophy and psychology as solutions to adversity and dysfunction, and blames man’s predicaments on external influences instead of personal decisions. With divine solutions exchanged for anthropocentric solutions, humanists unwittingly draw the curtain on their own minds, blinding themselves to divine revelation and the fact that Scripture is the inerrant mind of the Creator (1 Cor. 2:12–14).

The ideology of humanism devises such visionary schemes as economic prosperity through governmental controls; preservation of earth and humanity through environmentalism; renovation of thinking through multiculturalism, secular education, and behavioral legislation; world peace through internationalism; and elimination of injustice and inequality through social crusades or revolution.

See also HUMAN GOOD; INTELLECTUAL ARROGANCE; UTOPIANISM. For further reference, *The Angelic Conflict*.

humanity of Jesus Christ

See HYPOSTATIC UNION; INCARNATION; KENOSIS.

human life The union of divinely created, immortal, immaterial *soul life* with humanly reproduced, mortal, material *biological life*. This union occurs the moment the fetus emerges from the womb and God sovereignly bestows the “breath of life” to create a living human being (Gen. 2:7; Job 33:4). After physical birth, the terms “soul life” and “human life” become synonymous. See ORIGIN OF HUMAN LIFE.

human righteousness

See RELATIVE RIGHTEOUSNESS.

human spirit (a) The immaterial part of man that defines him as a spiritually alive being and enables him to understand and relate to God; (b) the spiritual component that Adam and the woman lost at the Fall, when they sinned and became spiritually dead. The human spirit is separate from the immaterial soul.

The moment a person believes in Jesus Christ, God the Holy Spirit creates in that person a human spirit to which God the Father imputes eternal life (1 John 5:11–12). This regeneration is the second birth that Jesus explained to Nicodemus when He said, “that which is born of the [Holy] Spirit is [human] spirit” (John 3:6b). Regenerate man, equipped with a human spirit, can comprehend the spiritual truths from God, the *pneumatikos* of 1 Corinthians 2:13, and use that information for growth in God’s plan. The “natural man [unbeliever],” lacking a human spirit, can only view the doctrines of God as foolishness (1 Cor. 2:14). Even the simple truth of the Gospel would elude the unbeliever were it not for the Holy Spirit, whose ministry of common grace makes the message understandable (1 Cor. 1:18).

At physical death, the believer’s immaterial human spirit is separated from the material body and entered along with the soul into the presence of the Lord (Luke 23:46; 2 Cor. 5:8).

See also GOD THE HOLY SPIRIT (ministries at Gospel hearing); DICHOTOMOUS / TRICHOTOMOUS; OPERATION Z; SPIRITUAL PHENOMENA.

For further reference, *The Barrier; Reversionism*. Lessons 412:540, 735, 993–94.

human viewpoint Any system of thinking, values, or problem solving that is contrary and

opposed to divine viewpoint, values, and problem solving as revealed in the Bible (1 Cor. 1:20).

The content of human viewpoint is tantamount to the deceptive philosophies of Satan’s cosmic system—the worldly, relative values that aim to turn man against the absolutes of God by supplanting divine establishment, the Gospel, and Bible doctrine (1 Tim. 4:1).

With the exception of the laws of divine establishment, the unbeliever is capable of only human viewpoint, being “alienated from the life of God” (Eph. 4:18, KJV) and the enemy of God in his thinking (Col. 1:21). The believer, on the other hand, can operate on either human viewpoint or divine viewpoint, and he lives in an ongoing battle between the two. The less Bible doctrine the believer takes in and understands, the more he thinks like an unbeliever and substitutes his own ideas for the plan of God in his life.

See also COSMIC THINKING; DOCTRINES OF DEMONS; HUMANISM.

For further reference, *Christian Integrity; Mental Attitude Dynamics; Satan and Demonism*.

humility (a) The attitude of honor and integrity that places virtuous values above egocentric desires, responds to truth, and submits to legitimate authority; (b) the foundational Christian virtue through which the believer recognizes that he belongs to a plan centered not in himself but in God.

A basic human virtue. True humility is a strength, not a weakness. It is not to be confused with humiliation or lowliness in rank and must never be defined in terms of legalism, self-effacement, or asceticism, which are all forms of arrogance. Humility is both a system of thinking and a way of life. As a system of thinking, humility is freedom from arrogance; as a way of life, humility is submission to legitimate authority. Everyone, believer and unbeliever, must set aside pride and learn obedience in order to adjust to life in general and live respectfully alongside others.

The humble person, instead of clinging to an inflated self-image, is receptive to objective truth and therefore teachable. Teachability means capacity to listen, to learn, and to respond to authority without feeling threatened or inferior. For the unbeliever, the basis for humility is truth related to the laws of divine establishment. For

the believer, an even greater virtue of humility is available through spiritual truth, which is revealed in Bible doctrine (Ps. 25:8–9).

Development of humility. Since humility is not inherent from birth, it must be learned and acquired. *Enforced humility* is learned under a stable system of order and discipline administered by legitimate authority (e.g., parents, teachers, law enforcement). For a young child, the home provides the structure and environment for parents to enforce their child’s response to authority. A parent’s role is to restrain the child’s sin nature through fair, consistent training and discipline. Children are not mandated to agree with or even love their parents but to “obey your parents in the Lord, for this is right” (Eph. 6:1–3; cf. Col. 3:20). By submitting to the system of enforced humility in the home, a child can acquire virtue and learn to assume responsibility for himself. If, however, a child fails to learn humility in the home, he will someday learn it the hard way from the police officer, the judge, a tough drill sergeant, a demanding coach, or an exacting employer.

Genuine humility develops when a person becomes self-motivated—responsive from the volition of his own soul—to accept authority and instruction. With this honorable mental attitude, the genuinely humble person does not shy away from responsibility but embraces opportunity, aims for excellence by means of self-discipline, and accepts the outcome of his personal decisions. He advances through life inside the boundaries of his own abilities and limitations and makes no demands for equality with others. The ongoing demonstration of this humility is a relaxed mental attitude toward all people and circumstances, in addition to poise and courage under pressure.

The essential Christian virtue. Humility is the basic ingredient for happiness and blessing in the spiritual life. The biblical mandate, “Humble yourselves in the presence of the Lord,” is a charge to all believers to be oriented to grace (James 4:10). This is not a command to demean oneself but to understand one’s own helplessness and appreciate what God’s infinite grace and power can provide. The believer with humility submits to the authority of God and his right

pastor-teacher, learning to evaluate every aspect of his life in the light of the Word. The humble believer recognizes his spiritual failures, recovers by acknowledging personal sins to the Father (1 John 1:9), and continues to move forward in the plan of God. With correct priorities and doctrinal objectivity, he expresses thoughtfulness toward others and avoids the arrogance of self-promotion (Prov. 11:2; Phil. 2:3–4). The consistent mental attitude of humility becomes the basis not only for his promotion in the spiritual life but for heavenly rewards that glorify Christ throughout eternity (Prov. 29:23; Luke 14:11; James 4:6, 10; 1 Pet. 5:5–6).

Humility of Jesus Christ. The greatest humility in all of human history is that which was exhibited by the Lord Jesus Christ. As God manifest in the flesh, Christ became obedient to the point of sacrificial death on the cross (Phil. 2:6–8). His prayer in the garden of Gethsemane, “Father, if You are willing, remove this cup from Me; yet *not My will, but Yours be done*,” poignantly expresses His voluntary acceptance of God the Father’s authority and plan (Luke 22:42, italics added). Without our Lord’s humility, there would be no salvation. Now, during His absence from the earth, believers represent Christ to the world by following the command to “have this attitude [of humility] in yourselves which was also in Christ Jesus” (Phil. 2:5).

See also ARROGANCE COMPLEX OF SINS; VIRTUE.
For further reference, *Christian Integrity*.
Lessons 443:45; 728:38; 412:773–74; 361:14–15.

hypostatic union The theological description of Jesus Christ as undiminished deity and true humanity in one person forever.

“Hypostatic” is derived from the Greek *hupostasis*, meaning “essence, substantial nature.” At the birth of Christ, the essence of God and the essence of man were united to form a new essence, a new *hupostasis*, called the hypostatic union. This means that God the Son took upon Himself true humanity and became a new Person—the unique God-man (Rom. 1:2–4; Phil. 2:5–11; 1 Tim. 3:16). The infinite and eternal Creator lowered Himself to the level of His own creation, becoming a member of the human race so that He could provide the means of salvation

for fallen mankind (John 1:1–3, 14; Col. 1:22; Heb. 2:14).

As undiminished deity, Jesus Christ is the exact “image of the invisible God” (Col. 1:15). As true humanity, “born . . . according to the flesh” (Rom. 1:3), He possesses a body (Heb. 10:5*b*; 1 Pet. 2:24), soul (Matt. 26:38), and spirit (Luke 23:46). His two natures—divine and human—are inseparably united yet retain their separate identities, without loss or transfer of properties. The characteristics of one nature are never attributed to the other nature, but the attributes of both natures contribute to the Person. This explains how, during the Incarnation, our Lord could be both weak and all-powerful, increasing in knowledge and all-knowing, finite and infinite. In the cradle the Baby was helpless, while the omnipotence of His deity continued to hold the universe together (Col. 1:17). Young Jesus “kept increasing in wisdom” by learning doctrine (Luke 2:52), while His omniscience never ceased to be absolute. As a man Christ underwent fatigue (John 4:6), hunger (Matt. 4:2), thirst (John 19:28), testing (Heb. 4:15), suffering (Heb. 2:18), and death (Phil. 2:8; Heb. 12:2; 1 Pet. 3:18), even as “all the fullness of Deity” dwelt within Him (Col. 2:9). In hypostatic union, Jesus Christ’s divine and human attributes are combined but never changed or compromised.

Our Lord is the unique person of the universe, different from God in that He is man, and different from man in that He is God. The union of His undiminished deity and sinless humanity qualifies Him as the “one mediator also between God and men” (1 Tim. 2:5). After accomplishing His salvation mission on the cross, the humanity of Christ rose from the dead (Matt. 28:5–7), was seated in glory “at the right hand of the Majesty on high” (Heb. 1:3), and will forever exist as the glorified God-man in resurrection body (Heb. 1:8).

See also COMMUNION OF ATTRIBUTES; IMPECCABILITY OF CHRIST; KENOSIS.

For further reference, *Christian Integrity; King of Kings and Lord of Lords*.

Lessons 412:1156–59; 376:928.

Hypostatic Union, Dispensation of

See DISPENSATION OF THE HYPOSTATIC UNION.



ICE (a) Acronym for isagogics, categories, and exegesis, three analytical tools that form one overall method for interpreting Scripture and reaching doctrinal conclusions; (b) a threefold biblical hermeneutic that allows those with the gift of pastor-teacher to accurately study and teach God’s Word (2 Tim. 2:15).

The Bible is neither a product of man’s literary invention nor a textbook of history or science (though every reference within is accurate). The Bible is the divinely inspired record of God’s plan for human history. This divine inspiration, however, applies only to the original text in the original languages. For accurate understanding and communication of God’s Word, a diligent, “precept upon precept; line upon line” study of the original text is necessary on the part of the pastor-teacher (Isa. 28:10, KJV). Under the guidance of the Holy Spirit, correct interpretation of any portion of Scripture requires the following:

Isagogics. Interpretation of the text within its historical context or prophetic setting. Isagogics demands consideration of the time in which a passage was written, as well as the background and customs of the author’s intended audience.

Categories. Classification of biblical doctrine according to its subject matter. In order to determine the doctrinal category, Scripture must be compared with Scripture and dispensational distinctions considered. Categorical analysis takes a doctrine located in a passage and relates it to other passages dealing with the same doctrine to progressively build truth upon truth, complex doctrine upon basic doctrine.

Exegesis. Grammatical, etymological, syntactical, and contextual analysis of Scripture from the original Hebrew (OT), Aramaic (OT), and Greek (NT). Every verse must be correctly translated in order for the verse and its passage to be

accurately interpreted.

For further reference, *Daniel Chapters One through Six*. Lessons 102:27, 30.

iconoclastic arrogance [from Gk. *eikonoklastes*, image breaker] A worshipful preoccupation with another person that places the person on a pedestal and then reacts when expectations are not met. The term “iconoclastic arrogance” draws its meaning from the word iconoclast—a person who destroys icons or images. This brand of arrogance eventually destroys the very image it creates. Synonyms: feet-of-clay syndrome; role-model arrogance.

The iconoclastic believer, deluded by idealism or romantic fantasy, idolizes someone he should at most respect or admire. He takes an ordinary mortal and fashions in his mind an icon of perfection: a glamorous or honorable image, an image of greatness or success. The trouble is, the idol has ‘feet of clay’—that is, a sin nature. When some failure exposes that sin nature, idealism is shattered and the iconoclast reacts with disillusion and disenchantment. In an irrational state of mind, he transfers the blame for his own fantasizing to the idol he created. Malice replaces idolatry, and the perpetrator attacks his once-beloved idol through gossip, slander, conspiracy, even violence.

Empowered and exhilarated from tearing down his idol, the iconoclast often transitions to evil obsession—an all-consuming desire to control or eradicate any person, group, or system that does not live up to expectations.

See also COSMIC SYSTEM (arrogance complex); ROLE-MODEL ARROGANCE.

Lessons 412:892–93; 376:458–61.

idealization

See DEFENSE MECHANISMS.

image of God The phrase that describes man's immaterial being, the soul, as created by God in the likeness of God's own nature.

When the Father said to the other members of the Trinity, "Let Us make man in Our image, according to Our likeness" (Gen. 1:26), He was not speaking of creating man as a duplication of Himself, to share either His deity or physical appearance. The Hebrew word for image, *tselem*, refers instead to a "shadow image" and connotes a resemblance or representative form of something unseen. The statement "in Our image" describes the parallel between God's own essence and the formation and design of the human soul. God's essence is real yet invisible; man's soul—his essence—is real yet invisible. Man's soul, as patterned after divine essence, is immaterial, spiritual, rational, moral, and relational. Man's self-consciousness, conscience, volition, and mentality are characteristics also possessed by the Trinity. Created "in the [shadow] image of God," human beings are inferior to God but distinguished from the lower creatures and guaranteed supremacy over them (Gen. 1:27–28). See also SOUL; SOUL LIFE.

immanence and transcendence Theological terms that describe God's omnipresence, His eternal existence within and beyond the limitations of space and time.

God is immanent—His entire essence is always present everywhere, in every point throughout His creation (Jer. 23:23–24; Acts 17:27–28). Simultaneously, He is transcendent—existing independently of the created universe so that no particular place exclusively contains Him (Deut. 4:39; Ps. 113:4–6; Isa. 55:8–9; John 8:23). God's immanence and transcendence exist in balance, so that "the whole earth is full of His glory," while at the same time He is "holy" and "lofty and exalted" infinitely above the universe (Isa. 6:1–3). The combination of immanence and transcendence also means that God is free to be local, to have a presence at a particular location (Ex. 19:18, 20; 40:34; Lev. 16:2; John 1:14). See also DIVINE ESSENCE.

immediate creation When describing the origin of mankind, refers to God's *direct* creation of individual soul life—the act of divine creation

performed without the use of an intervening agency (i.e., apart from human reproduction) (Gen. 1:26–27; 2:7; Job 27:3; 33:4; Isa. 42:5). Human life results when, at the moment of birth, God imputes His creation of soul life to biological life.

See also MEDIATE CREATION; ORIGIN OF HUMAN LIFE; SOUL LIFE.

imminency of the Rapture The doctrine which recognizes that the Rapture can occur at any moment, that its future occurrence is certain though its timing is unknown.

Rapture prophesied. The New Testament repeatedly confirms the imminent Rapture (exit resurrection) of the Church. Paul reveals the order and details of our impending rendezvous with the Lord in the air (1 Thess. 4:16–17), and he frequently reiterates the conviction that the Church will be transformed to the state of the resurrected Christ (1 Cor. 15:52; Phil. 3:11; Col. 3:4). Both James and the writer of Hebrews instruct believers on the nearing of the great day (Heb. 10:25; James 5:8), and the Lord Himself announces to the Church, "I am coming quickly [suddenly]" (Rev. 3:11a; 22:7a, 12a, 20). Christ's resounding statement is a reminder of His immutable promise to "come again and receive you [Church Age believers]" and spare the Church from the Tribulation (John 14:2–3; Rev. 3:10).

No interim prophecy. Imminency means that no prophecy will be fulfilled between the start and end of the Church Age. The next item on the prophetic agenda is the Rapture, yet the timing is unrevealed to man. It could occur tonight, tomorrow, or a thousand years from now. If world conditions during the Church Age seem to parallel biblical descriptions of the Tribulation, these should not be viewed as 'signs' that the Rapture is near. All we know from Scripture is that the coming of the Lord is impending, and that its arrival will come with no advance warning.

Preparation. The resurrection of the Church is the wise and sovereign decision of God, not subject to man's timetable, desires, or speculations. Searching for clues and praying for the Rapture's arrival are not part of God's purpose for this current age. Instead, Christians are commanded to prepare by living every day alike, patiently anticipating the Lord's arrival

but never neglecting to enrich their souls with His truth and grace (1 Cor. 1:4–8; Titus 2:12–13; James 5:7–8). The Rapture is coming. And in the meantime, every believer has the opportunity to fulfill the plan of God and qualify for eternal rewards at the post-Rapture evaluation throne of Christ (Rev. 3:11b; 22:12b).

See also RAPTURE.

For further reference, *The Divine Outline of History*.
Lessons 877:2; 457:690; 412:1027.

immoral degeneracy

See DEGENERACY.

immortality (a) The state of not being subject to death or termination; (b) a term used in Scripture to distinguish the believer's future resurrection body from his temporal physical body (1 Cor. 15:53–54).

At birth, God bestows on every person immortal soul life. When the soul leaves the body at the point of death, this soul life lives on forever, whether the person's eternal abode is heaven or hell. The mortal body, however, returns to dust (Gen. 3:19).

Immortality is not to be confused with eternal life, which is God's very own life imputed at salvation. During his time on earth, the believer is a "mortal" who possesses eternal life (1 Cor. 15:53; 1 John 5:11–12). And it is this eternal life that guarantees a future exchange of the mortal, "perishable *body*" for the immortal, "imperishable *body*"—the resurrection body (1 Cor. 15:42–54). Presently, there is only one person with an immortal, resurrection body—the glorified Lord Jesus Christ, "who alone possesses immortality and dwells in unapproachable light" (1 Tim. 6:15–16; 2 Tim. 1:10).

See also RESURRECTION BODY.
Lessons 840:90–94.

immutability

See ESSENCE OF GOD.

impact, invisible

See BLESSING BY ASSOCIATION; INVISIBLE HERO.

impeccability of Christ The sinless perfection of the divine and human natures of Jesus Christ.

Perfect God. As God, the Lord Jesus Christ is perfect righteousness. He cannot sin, solicit to sin, compromise with sin, or have anything to do with sin except to judge it. The divine nature of Christ cannot even be tempted to sin: "for God cannot be tempted by evil, and He Himself does not tempt anyone" (James 1:13b). Therefore, the phrase *non posse peccare*—not able to sin—describes the deity of Christ.

Perfect Man. As true humanity living on earth, Christ was free from all three categories of human sinfulness: the sin nature, Adam's original sin, and personal sins. The first two categories were eliminated from our Lord's life through the virgin birth, but personal sin remained an issue throughout the Incarnation. Scripture confirms that our Lord can "sympathize with our weaknesses," because He "has been tempted in all things as *we are, yet without sin*" (Heb. 4:15).

The temptation to personal sin did not come from within, because the humanity of Christ had no inherent sin nature. He did, however, receive temptation from outside His person—even being tempted by Satan himself. The temptations recorded in Matthew 4:1–10 are but a few of the traps that Satan ruthlessly and incessantly laid in the Lord's path. By constantly relying on the provisions of the spiritual life (the same provisions available to us), Jesus Christ was able to resist every temptation and remain perfect (1 John 3:3, 5). Therefore, the phrase *posse non peccare*—able not to sin—describes the humanity of Christ.

CHRIST AND SIN

The doctrine of Christ's impeccability is summarized in two Latin theological phrases: *non posse peccare*, meaning "not able to sin," and *posse non peccare*, "able not to sin."

Impeccable God-man. The deity of Christ was neither temptable nor peccable; the humanity of Christ was temptable and peccable but chose not to sin. Putting these characteristics together, the incarnate God-man was temptable but impeccable. "Unblemished and spotless," Jesus Christ was qualified to bear and be judged for mankind's sins and provide eternal salvation for

all who believe in Him (1 Pet. 1:19; cf. 2 Cor. 5:21; Heb. 10:14).

See also HYPOSTATIC UNION; PROTOTYPE SPIRITUAL LIFE; TEMPTATION.
For further reference, *Christian Integrity; The Integrity of God.*

impersonal love, divine God’s love directed toward spiritually dead mankind, an unconditional love based entirely on His own integrity and expressed through His policy of grace.

All members of the human race are born fallen from God, having nothing within themselves to commend them to God or make them worthy of His love. Yet this does not mean that God ceases to love His undeserving creatures. Toward spiritually dead mankind, God extends His impersonal love—an unconditional love that depends exclusively upon His own absolute, perfect character. Divine impersonal love emphasizes who and what God is, not who and what we are. In this love, God’s grace toward us is revealed.

Because “God so [unconditionally] loved the world,” He initiated a plan of grace to save fallen man without violating His own integrity (John 3:16). At the cross, the Father judged His impeccable Son for all the sins of human history. The judgment endured by Christ was the penalty that rightfully belonged to every person except Christ, a penalty required in order to satisfy divine righteousness and justice (Rom. 5:8; 2 Cor. 5:21). All three members of the Godhead were involved in this expression of divine impersonal love. The Son became true humanity in order to die as man’s substitute, and the Holy Spirit sustained the humanity of Christ while Christ bore the sins imputed to Him and judged by the Father (1 Pet. 2:24).

Until the end of human history, divine impersonal love is extended to every unbeliever. Anyone in any generation who desires to know God is offered the free gift of salvation through the message of the Gospel.

See also PERSONAL LOVE, DIVINE.
For further reference, *The Integrity of God; The Unfailing Love of God.*

impersonal love for all mankind (a) An unconditional, relaxed mental attitude toward the entire human race; (b) the function of the be-

liever’s virtue toward other people.

Unlike personal love, which emphasizes the attractiveness of the object of love, impersonal love emphasizes the capacity and integrity of the one who loves. Whereas personal love is an intense and subjective attitude toward a few, impersonal love is a relaxed and objective mental attitude toward everyone—friend or enemy, worthy or unworthy, pleasant or obnoxious. Impersonal love solves problems in personal relationships. The believer with impersonal love is able to accept all people as they are, without demands for reciprocation, without reaction or retaliation, without incurring mental attitude sins. Whether encountering love and admiration or hatred and reproach, this unconditional attitude is stable and enduring (Col. 3:12–14; 1 Pet. 3:8–9).

I (subject)	LOVE (transitive verb)	YOU (object)
Impersonal Love		Personal Love
Emphasizes subject		Emphasizes object
Demands integrity in subject		Demands attractiveness in object
Requires no personal acquaintance		Requires personal acquaintance
Directed toward all		Directed toward few
Unconditional		Conditional
<p>In the sentence <i>I love you</i>, “love” is the verb, “I” is the subject, and “you” is the object. The subject is the one who loves; the object is the recipient of that love. This distinction between subject and object helps to explain the difference between impersonal love and personal love. <i>Impersonal love</i> emphasizes the honor and virtue of the subject, the one who loves. <i>Personal love</i> emphasizes the attractiveness, capacity, and response of the object, the one who is loved.</p>		

Figure 18 IMPERSONAL VS. PERSONAL LOVE

God does not command His children to have personal agreement or admiration for all people (an impossible task among imperfect creatures), but He does command them to demonstrate virtue toward all, believer and unbeliever, known

and unknown. Impersonal love in the soul is the only way to fulfill the divine mandates to “love one another” (John 13:34–35), “love your neighbor” (Lev. 19:18; Rom. 13:9; Gal. 5:14), and even to “love your enemies and pray for those who persecute you” (Matt. 5:43–46). Moreover, unconditional love is the professional obligation of all members of God’s royal family, who are to honorably represent Christ in the devil’s world (Eph. 5:1–2). Such love is nurtured, motivated, and strengthened by the believer’s ever-increasing knowledge of the Word and personal love for God.

See also INTEGRITY ENVELOPE; ROYAL LAW; VIRTUE LOVE.

For further reference, *Christian Integrity*.
Lessons 376:675–708.

imputations [from Lat. *imputare*, to impute or ascribe, to credit to an account] Actions by the justice of God in which something is charged, attributed, or credited to a member of the human race.

God’s plan for humanity contains seven imputations, designed to benefit imperfect man without compromising God’s perfection. Some are imputations of blessing and others are of cursing, but all are flawlessly executed by the justice of God. Each successive imputation builds on the previous one, forming the framework of man’s entire relationship with God from birth to salvation to eternity.

The divine imputations are classified as either real or judicial. A *real imputation* credits to a person something that is antecedently his own. Because there is affinity (harmony or agreement) between what is received and the one who receives it, a real imputation goes to a home where it rightfully belongs. On the other hand, a *judicial imputation* is credited where it does not rightfully belong—there is no affinity or home in the person to whom it is given. When there is no affinity, the emphasis is on the source—the justice of God—rather than any connection between what is imputed and the person who receives it.

(1) *Soul life to biological life*. At each individual’s physical birth, God imputes soul life to the existing biological life of the fetus. The combination of soul life and biological life results in a physically alive human being, a person for whom God has a plan and purpose. Soul life is a real

imputation, because the soul finds its home in the genetically formed biological life. See also SOUL LIFE.

(2) *Adam’s original sin to the sin nature*. The second imputation occurs at the same moment soul life is imputed, with the result that every person is born physically alive but spiritually dead. This is a real imputation because there is affinity between Adam’s original sin and the corrupted nature that sin caused in him.

Adam’s original sin, his deliberate disobedience to God in the Garden, had repercussions for all mankind. His sin was officially charged to the entire human race, and the sin nature he acquired is passed down to his progeny. At every person’s birth, God imputes Adam’s original sin to its genetically formed home, the sin nature. Consequently, all are born in the same status as Adam at the Fall—spiritually dead, condemned, in need of salvation (Rom. 5:12–21; 1 Cor. 15:22). In this condemnation God is perfectly fair: cursing must precede salvation, and spiritual death at birth makes each person an immediate candidate for God’s saving grace. See also ADAM’S ORIGINAL SIN; FEDERAL HEADSHIP OF ADAM.

(3) *Mankind’s sins to Christ*. On the cross, the justice of God the Father imputed all the sins of mankind to His beloved Son, Jesus Christ (1 Pet. 2:24). This was a judicial imputation because sin has no affinity with the impeccable humanity of Christ, no home in Him. To complete the judicial action, the Father’s justice immediately judged every one of those sins in Christ.

Our personal sins are never imputed to us for judgment. Rather, the perfect humanity of Christ was “pierced through for our transgressions,” taking upon Himself the penalty that rightfully belonged to all men (Isa. 53:5). This substitutionary work satisfied God’s righteousness and justice and made possible our so-great salvation (2 Cor. 5:21; 1 John 2:2). See also SUBSTITUTIONARY SPIRITUAL DEATH.

(4) *Divine righteousness to the believer*. Because the imputation and judgment of sins satisfied divine holiness, God is free to impute His perfect righteousness to the believer at the moment of faith in Christ (Gen. 15:6; Rom. 3:22; 4:3–5). This is a judicial imputation because divine righteousness is credited where it does not rightfully

belong—no affinity exists between the absolute righteousness of God and the total depravity of mankind. The judicial action is made complete when the justice of God recognizes His own righteousness in the believer and pronounces him justified, acceptable, vindicated (Rom. 3:24; Phil. 3:9*b*). By this imputation and justification, divine justice is free to sustain the believer with logistical grace and impute special blessings without compromising divine essence (Rom. 5:1; Titus 3:7). See JUSTIFICATION; RIGHTEOUSNESS.

(5) *Eternal life to the believer.* God is eternal life, and to live eternally with God one must also possess His life. Another salvation imputation, therefore, is the imputation of eternal life. God the Holy Spirit sets up the affinity for this real imputation when, in His ministry of regeneration, He creates in the believer a human spirit. To this divinely prepared home the justice of God imputes eternal life, assuring the believer of a never-ending relationship with Him. The believer's soul and spirit abide in heaven forever because he shares God's own eternal life (1 John 5:11–12; cf. John 3:16, 36; 6:47; 20:31). See also ETERNAL SECURITY; HUMAN SPIRIT; REGENERATION.

(6) *Blessings in time to the mature believer.* The sixth imputation occurs whenever the justice of God pours special blessings to the righteousness of God in the spiritually mature believer. Affinity between divine blessings and divine righteousness makes this a real imputation. Through maximum doctrine resident in the soul, this believer possesses capacity for these special blessings—he has enough maturity to appreciate abundance without being distracted (Prov. 8:18). The supergrace bounties include spiritual blessings, temporal blessings, blessings that overflow to his personal and historical periphery, blessings connected with undeserved suffering, and eventually, dying blessings (Eph. 1:3; 3:20; 1 Cor. 2:9). See also CAPACITY, SPIRITUAL; SUPERGRACE.

(7) *Blessings in eternity to the mature believer.* The special blessings God imputes on earth are parlayed into even greater blessings in heaven. The home of this real imputation is the resurrection body, sinless and immortal. When Jesus Christ evaluates believers in heaven for their execution of the spiritual life, only those who

have received the sixth imputation in time will receive the seventh (2 Cor. 5:10). God is glorified by what He gives in this final imputation—honors, decorations, and privileges that distinguish the winner believer throughout the eternal state (Phil. 4:1; 2 Tim. 2:12*a*; 4:8; James 1:12; Rev. 2:26–28; 3:5*a*). See also CROWNS.

For further reference, *The Integrity of God*.
Lessons 665:79–80; 840:98–99, 103–6.

imputed righteousness

See IMPUTATIONS; RIGHTEOUSNESS.

Incarnation [from Lat. *incarnari*, to be made flesh]

(1) Refers to Jesus Christ, the Second Person of the Trinity, being “revealed in the flesh” (1 Tim. 3:16) and dwelling on earth as undiminished deity and true humanity in one person (John 1:14; 10:30). In His incarnation, the Son of God took on a flesh-and-blood body that experienced normal growth, human limitations like hunger, pain, and fatigue, death by crucifixion, and resurrection (Matt. 16:21; Luke 2:52; John 19:33; Heb. 2:9). See HYPOSTATIC UNION.

(2) The approximately 33-year period (*ca.* 4 B.C. to A.D. 30) during which God the Son lived on earth as the God-man. Synonyms: Dispensation of the Hypostatic Union; First Advent. See DISPENSATION OF THE HYPOSTATIC UNION.

indwelling of the Trinity The personal presence of all three members of the Godhead within the Church Age believer.

At the moment of salvation, the Father, Son, and Holy Spirit take up residence inside the Christian's body, a spiritual phenomenon that makes this age unique. In this dispensation the ordinary believer is extraordinary, because God's personal presence enables a more intimate relationship with God than in any other time in history. The indwelling Trinity is compelling motivation for the believer to prioritize relationship with God over relationships with people, and indwelling also serves as the basis for unprecedented blessings and glorification of God.

Indwelling Father. The scriptural phrase “Father of all who is over all and through all and in all” indicates His function as planner, sovereign ruler, and indwelling presence for every member of

His royal family, the Church (Eph. 4:6). Because the Father is revealed indirectly—through Christ by the power of the Spirit—Scripture presents little beyond the arresting fact that He does indeed dwell inside every believer of this age (John 14:23; Phil. 2:13). The Father’s indwelling is related to the glorification of His unique plan and provision for the spiritual life of the Church (Eph. 1:3, 6, 12). He indwells as assurance that a treasure of spiritual assets and blessings are prepared for each of His children, and that each has equal opportunity to execute His plan and receive those assets for time and eternity. See also PORTFOLIO OF INVISIBLE ASSETS.

Indwelling Son. The Second Person of the Trinity is the special divine presence (i.e., Shekinah Glory) who is revealed and glorified among men (John 1:18). The presence that guided and protected Old Testament Israel and dwelt in human form during the Incarnation now dwells inside every believer (Lev. 26:11–12; John 1:14; 14:20). The indwelling of Christ guarantees the believer’s eternal life in the presence of God. Christ’s inner presence also guarantees that blessings on deposit from eternity past will be distributed, and that Christ’s glory will be reflected if the believer executes God’s will and plan (2 Cor. 13:5; Gal. 2:20; Col. 1:27). By advancing to maturity, the Christian is “transformed into the same image” and glorifies the resurrected Christ in his body (2 Cor. 3:18). See also SHEKINAH GLORY.

Indwelling Holy Spirit. The purpose of the indwelling of the Holy Spirit is twofold: (1) The Spirit’s presence provides a temple for the indwelling of Christ, called in Scripture the “temple of the Holy Spirit” (1 Cor. 6:19; cf. 3:16; 2 Cor. 6:16). Because the sin nature continues to reside in the temporal body, the believer himself is incapable of creating an acceptable dwelling place for Christ. Only the “renewing by the Holy Spirit” makes the temple fit for the Shekinah Glory to occupy (Titus 3:5; cf. Rom. 8:10–11). (2) The Spirit indwells to form a base of operations for His experiential ministry in the believer’s life, the filling of the Spirit. Whereas the indwelling of the Spirit is a constant reality, a permanent position established at salvation, filling is intermittent. Scripture, therefore, does not command the Church Age believer to be indwelt

by the Spirit, but it does command the believer to “be filled with the Spirit” (Eph. 5:18; cf. Gal. 5:16). The Spirit’s filling ministry is a conditional experience that allows the believer to progress in the spiritual life, so that “Christ is formed in you” and glorified (Gal. 4:19; cf. 2 Cor. 3:18). See also FILLING OF THE HOLY SPIRIT; SPIRITUALITY.

For further reference, *The Divine Outline of History*. Lessons 412:312–28; 376:913–15.

inner beauty (a) Attractiveness projected from the soul of the Christian woman who is oriented to grace and doctrine; (b) the mental attitude of spiritual femininity derived from divine viewpoint resident in the female believer’s soul.

A woman’s external beauty may be determined by facial features, bodily symmetry, coloring of skin and eyes, even choice of clothing and accessories. Some women naturally have better features or symmetry than others, and some have more resources with which to groom and adorn themselves. But with regeneration, being born again, every woman has equal opportunity to make herself beautiful. First Timothy 2 states that the female believer can have a most fantastic beauty that more than compensates for any exterior defects (verses 9–10, 15b). Beauty in the soul is what Scripture commands of the Christian woman. Attaining this inner beauty is tantamount to executing the spiritual life, for it is a reflection of the woman’s obedience to the plan of God and the doctrine in her soul (Prov. 31:30).

The grace beauty of the female soul is described by the Greek *sophrosune* (1 Tim. 2:15b). Translated “self-restraint,” the word means virtuous conduct that is first and foremost associated with humility and authority orientation. The female believer learns doctrine in the local church by quietly submitting to the teaching of her right pastor (1 Tim. 2:11–12). With consistent advance in the spiritual life, she honors other authority, including her husband, and exhibits stability, sound judgment, and self-control (Eph. 5:24, 33b; Col. 3:18). Virtue, integrity, and honor are the spiritual adornments she wears in all walks of life (Prov. 31:10–31). And unlike the charms of youth, the radiance of the “gentle and quiet spirit” does not fade with time (1 Pet. 3:4).

The biblical command for the woman to make

herself beautiful in the soul does not forbid making herself outwardly attractive. Passages like 1 Timothy 2:9 and 1 Peter 3:1–6 simply emphasize that outer appearance cannot be compared with the woman's inner beauty, that the reflected glory of God in the soul is far greater than genetic or cultivated beauty, and that physical attractiveness will never make up for lack of beauty in the soul.

See also MARRIAGE.
Lessons 467:27–28; 457:652; 376:1974–75.

insecurity, doctrine of Explains the progressive self-destruction of a society that rejects the divine solution. Instability begins in the family and works its way into the highest echelons of government as follows:

- (1) Insecure husbands result in insecure wives.
- (2) Insecure parents result in insecure children.
- (3) Insecure children result in an insecure generation.
- (4) An insecure generation demands security.
- (5) In demanding security from government, an insecure generation becomes an entitled generation.
- (6) Entitlements are offered to an insecure generation by insecure politicians; the insecure generation elects and re-elects these insecure politicians.
- (7) The vehicle for entitlement becomes some form of socialism, offered by an insecure government.
- (8) To finance the pseudosecurity of socialism, the insecure government gains power and security for itself by confiscating wealth through unjust taxation and redistributing that wealth in the name of the greater good.
- (9) A demagogic government offers pseudosecurity to an insecure generation through public lies and false promises, destroying individual and national freedom.
- (10) Instead of government being the servant of the people, the entitled, insecure people become slaves to big government. Absolute power in the hands of the insecure and incompetent rulers—whose power lust feeds on a populace demanding something for nothing—always results in insecure people selling their heritage of freedom for a mess of pottage.

In the end, the only true and genuine security is provided by the grace of God, never by the efforts of mankind. God's answer to an insecure civilization is twofold: (1) the laws of divine establishment, which define biblical principles of freedom for believers and unbelievers, and (2) the spiritual truths that reveal Jesus Christ and sustain the believer through time and eternity.

See also CYCLES OF DISCIPLINE; DIVINE INSTITUTIONS; NATIONALISM.

inspiration The principle and doctrine under which the Word of God was revealed to and recorded by the human writers of Scripture. The Greek word *theopneustos*, translated in 2 Timothy 3:16 as “inspired by God,” literally means “God-breathed.” The doctrine of inspiration guarantees the infallibility of Scripture, though only in the original languages of the autograph. See VERBAL PLENARY INSPIRATION.

integrity envelope Terminology used for the tandem operation of two spiritual problem-solving tools—personal love for God the Father and impersonal love for all mankind—which function together to provide protection, stability, and honor to love in a close personal relationship.

Personal love between two human beings, a devotion motivated by attractiveness, attachment, and agreement, has no honor in itself. Even toward the closest of loved ones, a stable personal love is nearly impossible to maintain through the human flaws of subjectivity, hypersensitivity, frustration, disappointment, and anger. But when the believer has the virtues of personal love for God and impersonal love for man in his soul, he can function honorably in a personal love relationship with another human being. Regardless of the other person's failures, the believer can rise above and remain stable in his love, because that love resides inside the integrity envelope.

See also IMPERSONAL LOVE FOR ALL MANKIND; PERSONAL LOVE FOR GOD THE FATHER; VIRTUE LOVE.
Lessons 412:1048–49; 376:533–34.

integrity of God The immovable strength of character that backs up all God's dealings with mankind. Integrity is expressed by the Greek

noun *dikaiosune*, an abstract term meaning both “righteousness” (as a principle leading to correct thought and action) and “justice” (as the objective thinking of a judge, treating others equitably before the law). Synonym: holiness of God.

The integrity of God is composed of His righteousness and justice. In every action God takes toward man, these two attributes work together to ensure perfect fairness and prevent any compromise to His character. God’s perfect, inviolable righteousness is the principle, or standard, behind His integrity, while absolute justice is the function, or execution, of His integrity. What the righteousness of God demands, the justice of God must execute. See ESSENCE OF GOD (righteousness, justice). See also ADJUSTMENT TO THE JUSTICE OF GOD.

For further reference, *The Integrity of God*.

intellectual arrogance (a) A vanity that gives precedence to human intelligence and academic achievement over spiritual wisdom from doctrinal advance; (b) an arrogance that glorifies human speculations to the exclusion of divine absolutes. Synonym: rational arrogance.

Intellectual arrogance generally afflicts believers whose superior IQ or educational background fosters a false sense of elitism and superiority. Enamored with all things scholarly, the intellectual revisionist attempts to reconcile man-centered philosophical and scientific assertions with Scripture. Because God’s truths cannot be understood through rationalism and empiricism, he accepts academic theories regarding human existence: he chooses evolution over creationism, socialism over free enterprise, psychology of environmental influence over the doctrine of volitional responsibility. He uses his erroneous conclusions to further compromise subjects like history, anthropology, sociology, or psychology and all too often to distort orthodox Christian doctrine.

The trends of intellectual arrogance are evident in Church history. During the first and second centuries, Gnostics imposed mystical and philosophical concepts upon Scripture and then claimed to possess a knowledge superior to that of orthodox Christians. Medieval Scholasticism tried to merge the theories of Plato and Aristotle

with Christian doctrine. In the twentieth and twenty-first centuries, the Church has been contaminated by socialism, existentialism, liberation theology, and various other humanistic philosophies that replace true biblical doctrines with man’s own ideas.

See also COSMIC SYSTEM; EMPIRICISM; HUMANISM; RATIONALISM.

For further reference, *The Angelic Conflict*.
Lessons 431:85, 89–90; 429:28; 412:895.

intercalation of the Church The insertion of the Church Age into human history.

In the wake of Christ’s victory on the cross, the divine administration of history underwent a dramatic change. The Jewish Age was set aside, the promised kingdom postponed, and a new era begun. Israel had rejected her Messiah, but through a new body of believers, the Church, God would glorify the victorious Christ forever (John 13:31–32). The present Church Age began on the day of Pentecost A.D. 30, when the apostles were baptized by the Holy Spirit, and will terminate with the Rapture, when the Church is transferred to heaven. At that point in history, the interrupted Age of Israel will resume for its final seven years, known in eschatology as the Tribulation.

Intercalation of the Church was unknown to Old Testament believers. Writers of the Hebrew Canon prophesied key points of Israel’s future—her fall, her time of intense tribulation, and the kingdom inauguration—but they were silent on doctrines related to the Church. In passages where the Church Age would have been mentioned chronologically, there is a distinct parenthesis of time. Examples are found between Psalm 22:22 and 23; Daniel 2:40 and 41; 7:23 and 24; 11:35 and 36; and in Isaiah 61:2. Doctrines pertinent to the Church Age are made known in the New Testament Scriptures, particularly the Epistles (Rom. 16:25–26; Eph. 3:1–6; Col. 1:25–26).

See also CHURCH AGE; MYSTERY DOCTRINE; ROYAL FAMILY OF GOD.

Lessons 467:6; 457:222.

intercessory prayer

See PRAYER.

interim body Temporary home of the human soul between physical death and resurrection.

of the believer. Physical death does not separate the believer from God. At the instant of death, the believer's soul and spirit leave the earthly body, the body of corruption, and are united in an interim body "face to face with the Lord" in heaven (2 Cor. 5:8, corrected translation). While awaiting the eternal resurrection body, all believers enjoy perfect happiness in their temporary immaterial bodies, which are free from sin and pain, for "the first [old] things have passed away" (Rev. 21:4). Because the interim body is also recognizable in heaven, this interlude of blessing includes reunion with loved ones.

of the unbeliever. After physical death, the souls of the unsaved reside temporarily in Torments, a compartment of Hades (Luke 16:23–24). There they remain, each in an interim body that feels total agony and suffering, until the end of human history, at which point they are resurrected to stand before Jesus Christ at the Last Judgment (Rev. 20:13). Having rejected the Savior, every unbeliever will be condemned to the lake of fire (John 3:18; Rev. 20:14–15). In this place of final punishment these souls will be conscious of eternal separation from God, and their final bodies, not specifically described in Scripture, will experience excruciating pain forever.

See also DEATH; RESURRECTION; RESURRECTION BODY.

interlocking system of arrogance

See COSMIC SYSTEM (arrogance complex).

interlocking system of hatred

See COSMIC SYSTEM (hatred complex).

interlocking system of love

See DIVINE DYNASPHERE.

internationalism

See NATIONALISM.

invisible assets

See PORTFOLIO OF INVISIBLE ASSETS.

invisible hero The Church Age believer whose spiritual advance has an unseen, positive impact on other people, his nation, and history.

Remaining anonymous and unheralded in this life, the ordinary Christian steadily advances

in God's Word, reaches spiritual maturity, and becomes an invisible hero. As God bestows special blessings upon this mature believer, an overflow of prosperity and protection benefits his periphery and beyond. Loved ones, businesses, communities, and even entire generations become unknowing beneficiaries of God's grace. In this way, the course of history is changed through an unseen but powerful spiritual impact: the influence of invisible heroes quietly thriving under God's plan.

See also BLESSING BY ASSOCIATION; PIVOT OF MATURE BELIEVERS; WINNER BELIEVER.

For further reference, *The Divine Outline of History; The Unfailing Love of God.*

isagogics

See ICE.

isolation of sin The process in which the believer assigns confessed sins to the past and continues to advance in the spiritual life.

The Apostle Paul expresses isolation of sin as "forgetting [*epilanthanomai*] what lies behind and reaching forward to what lies ahead" (Phil. 3:13b). Notice what this does not say: cry over past failures, defend yourself, justify your actions, feel guilty. All of this is eliminated by the word "*epilanthanomai*," which means to disregard, to never look back. The believer who names his failures to God is instantly forgiven. By assigning those forgiven sins to oblivion, he avoids sinful reactions and presses on toward the "prize of the upward call of God" (Phil. 3:14). Failure to isolate confessed sins results in the self-induced misery of chain-sinning and diverts the believer from the goal of spiritual maturity.

See also CHAIN-SINNING; REBOUND.

For further reference, *Isolation of Sin.*

Israel

See DISPENSATION OF ISRAEL; JEWISH RACE.

Israel and the Church God's two representative bodies of people on earth, each fulfilling unique missions in different periods of history. "Israel" is the chosen race that began with Abraham in the Old Testament, and "the Church" designates all believers living between Pentecost and the Rapture.

Scripture upholds Israel and the Church as two distinct peoples with different roles and destinies in the plan of God. Israel is distinguished by ethnicity, nationality, and spiritual regeneration, whereas the Church is a spiritual body of all ethnicities of any nation. The Jews are citizens of the first and last client nation of history; Church Age believers are citizens of heaven living as ambassadors in the devil's world. Because Israel as a nation rejected the incarnate Jesus Christ, her time as God's earthly agent has been temporarily set aside. In her place is the Church, presently being formed as a new creation "in Christ" (2 Cor. 5:17) and given unprecedented spiritual assets for glorifying the resurrected Lord. In a future age, unbelieving Jews will have a final opportunity to receive their Messiah and represent God as His chosen people on earth. Jesus Christ will ultimately return to rule all regenerate Jews in their promised kingdom, in which the Church will fulfill a separate yet glorified role.

The relationship between Israel and the Church is a critical doctrine for believers today. All too often, misinformed Christians blend Israel with the Church as one regenerate, chosen people of God. Some assume the Church has replaced Israel and therefore inherited her covenants, and some even harbor hostility toward the Jews as a people they believe God has permanently cast out. These and other misconceptions are resolved with the correct dispensational approach to Scripture [see DISPENSATIONS]. Israel has a future in God's plan, and "the LORD will not abandon His people [the Jews] on account of His great name" (1 Sam. 12:22).

For more teaching on Israel, see ANTI-SEMITISM; COVENANTS TO ISRAEL; DIASPORA; DISPENSATION OF ISRAEL; JEWISH RACE; MOSAIC LAW; THEOCRACY. For doctrines related to the Church, see CHURCH; CHURCH AGE; INTERCALATION; MYSTERY DOCTRINE; NEW SPIRITUAL SPECIES; POLITEUMA METAPHOR; ROYAL FAMILY OF GOD; SANCTIFICATION.

For further reference, *Anti-Semitism; The Divine Outline of History*.

Jj

jealousy A mental attitude sin that demands the exclusive devotion of another or resents the blessings and advantages of another. (Jealousy is used in conjunction with God simply to illustrate His demands for believers. See ANTHROPOPATHISM.)

The Hebrew noun *qinah* indicates not only envy or fear of rivalry but also intense zeal, emphasizing jealousy as a vicious manifestation of the sin nature. According to Proverbs 27:4, jealousy is the most dangerous mental attitude sin, because it is part of a complex of sins related to both arrogance and emotion. Jealousy always involves self-centeredness, bitterness, and fear, and it quickly takes on anger, self-righteousness, vindictiveness, and inordinate competition to form the ingredients for evil (Prov. 6:34; James 3:14, 16; 4:2). Jealousy motivates the desire to destroy others (Dan. 3:12–15; 6:6–13; Acts 7:9; cf. Gen. 37:5, 23–28), opposes the teaching of biblical truth (Acts 13:45; 17:5; 1 Tim. 6:3–4), stimulates legalism and religious tyranny (Matt. 12:14; 15:10–14; 22:15; 27:18; Mark 15:10; Acts 5:17; 23:12), rejects authority and incites revolution (Isa. 11:13), and intrudes upon the freedom and privacy of others by demanding loyalty.

Jealousy is “cruel as the grave,” smothering true love between man and woman, and where jealousy exists, “there is disorder and every evil thing” (Song of Sol. 8:6, KJV; James 3:16). No form of relationship or organization—including marriage, friendship, business, and the local church—can withstand its destructive power (Prov. 27:4; 1 Cor. 3:3; 2 Cor. 12:20; Gal. 5:26; Phil. 1:15). The jealous and resentful believer will never know the inner tranquillity of virtue love and occupation with Christ. Unless he rebounds and recovers his spiritual advance, he will have a life of misery outside the plan of God, possibly even suffering loss of physical and mental health (Job 5:2; Prov. 14:30).

See also ARROGANCE COMPLEX OF SINS; EMOTIONAL COMPLEX OF SINS.

For further reference, *Daniel Chapters One through Six*. Lessons 594:12; 422:27–28; 458:33; 361:2, 7, 60.

Jehovah A name for God, synonymous with *Yahweh*. See TETRAGRAMMATON.

Jeshurun A title of high rank in the Old Testament, applied to those who reflect or represent the integrity of God. The proper noun Jeshurun, coined by Moses and later used by Isaiah, is derived from the Hebrew *yashar*, which designates something righteous, equitable, pleasing, upright (Ex. 15:26; Deut. 6:18; 1 Sam. 18:26; Ps. 33:4; Prov. 3:6; 4:25).

Title for Israel as God’s chosen nation. Deuteronomy 32:15 describes how “Jeshurun [Israel] grew fat,” or prospered as a client nation, yet became distracted from the source of blessing. As used here, Jeshurun emphasizes that Israel, though apostate, remained a representative nation before God and was disciplined according to the standard of His perfect integrity. In Deuteronomy 33, the titles “king in Jeshurun” (verse 5) and “God of Jeshurun” (verse 26) refer to Jesus Christ as King and God of Israel.

Designation of honor. “Jeshurun” also distinguishes a small group of ultra spiritually mature Jews (Isa. 44:2–4). In this context, the word can be interpreted “the upright ones.” The spiritual lives of such believers reflect the righteousness of God and glorify Him to the maximum. Old Testament Israel bore a unique fraternity of Jeshurun believers, composed of men like Moses, Caleb, and Joshua (Num. 14:24; Deut. 34:9). By living against the trend of apostasy and persevering in the plan of God, these three had tremendous invisible impact on the wilderness generations and the future nation. The Jeshurun roster also

includes Isaiah, Micah, Hosea (750–700 B.C.); Daniel, Shadrach, Meshach, Abednego (the Chaldean Empire, early sixth century B.C.); Haggai, Zechariah, Zerubbabel (538–516 B.C.); Ezra, Nehemiah (458–422 B.C.). Even when Israel lacked a sufficient pivot of mature believers, God used the impact of the Jeshurun fraternity to preserve His Word and sustain the nation for His purpose. He will do the same in the future Tribulation and Millennium.

The principle of the Jeshurun believer carries on into the Church Age, yet without any distinction between Jew and Gentile. *Pleroma*, the status of the Christian who is “filled up [*plerōō*] to all the fullness [*pleroma*] of God” (Eph. 3:19; cf. 4:13), is synonymous with the status of the Old Testament Jeshurun believer [see *PLEROMA*].

Lessons 376:1055–58.

Jesus Christ

See CHRISTOLOGY; GOD OF ISRAEL; HYPOSTATIC UNION; TRINITY.

Jesus Christ controls history Expresses the fact that Jesus Christ works all events of time for His victorious purpose, despite the existence of opposition and evil in the world.

As the “Alpha...the first...the beginning,” Jesus Christ is the author of history. As the “Omega...the last...the end,” He is the terminator of history (Rev. 22:13; cf. 1:8, 17b). He is infinite and eternal God who created the universe and everything in it (Isa. 37:16; John 1:2–3; Col. 1:16–17), and He alone sustains His handiwork by the “word of His power” (Heb. 1:3). No event ever escapes His notice. While catastrophe, depression, wars, evil, and disease are permitted to occur in the world, these disasters always remain within the boundaries of divine providence. Until Christ terminates human history at the designated time, His divine care and intervention ensure the protection of humanity on earth (2 Pet. 3:7, 10–12).

Jesus Christ controls the course of history *directly*, through His divine essence; *indirectly*, through man’s voluntary compliance with His established laws; and *permissively*, by allowing the angelic conflict and negative volition to run their course. Without interfering with free

will, Christ administers righteous judgments that determine the overall destiny of man—individuals who live in accordance with God’s plan and design are blessed; those who reject the divine plan are punished. Nations of the world rise and fall according to the same principle of blessing and discipline (1 Sam. 2:6–10; Ps. 33; Dan. 2:21). Indeed, the circumstances of history shift constantly, but the One who controls history is “the same yesterday and today and forever” (Heb. 13:8), shaping all events into the fulfillment of His will and purpose.

Lessons 631:116, 254–57; 457:103.

Jew

See JEWISH RACE.

Jewish Age

See DISPENSATION OF ISRAEL.

Jewish evangelists The 144,000 Jews, “twelve thousand . . . from every tribe of the sons of Israel,” who will spread the Gospel during the Tribulation (Rev. 7:4–8). They are also referred to as “first fruits to God,” meaning the first redeemed people in the Tribulation (Rev. 14:4).

This group of evangelists are those who will recognize the dramatic events of the Rapture of the Church, believe in Christ, and serve as God’s primary missionary agency amidst the period of unrestrained evil. So great is their mission that they will sacrifice the typical functions of life, like marriage, to devote themselves to the Lord’s work (Rev. 14:4). Angels will assist in the worldwide presentation of the Gospel (Rev. 14:6–7), and at the Second Advent, the 144,000 evangelists will stand with Christ in triumph on Mount Zion (Rev. 14:1).

Note that the 144,000 are Jewish believers—not Gentiles, not Christians—who accept Christ and preach His message during the Tribulation. Unfounded is the claim of Jehovah’s Witnesses that the number refers to a specially chosen group, presently being formed, who alone will reign with Christ in the kingdom of heaven.

See also TRIBULATION.

Lessons 457:254–56, 505–10.

Jewish priests

See JEWISH RELIGIOUS LEADERS; PRIESTHOOD.

Jewish race (a) In the ethnic sense, refers to all persons who possess the genes of Abraham, Isaac, Jacob, and one of the twelve patriarchs; (b) in the biblical perspective of the *true* Jew, refers to ethnic Jews who are born again through faith in the Savior, i.e., the special people founded by God for the purpose of receiving His Word and communicating it to the world.

DESIGNATIONS

(1) *Hebrew*. After Abram left Ur of the Chaldees and until he became a citizen of Salem, he was a man without a country, called “Abram, the Hebrew [*Ibri*]” (Gen. 14:13). *Ibri* is derived from the verb *abar*, meaning “to cross over.” Therefore “Abram, the Hebrew” means “Abram, the one who crossed the river.” This translation is confirmed by Joshua 24:2–3, which states that Abraham and his ancestors once “lived beyond the [Euphrates] River.” Throughout the generations, descendants of Abraham were called “Hebrews” (Gen. 39:14; Ex. 2:6–7; 7:16; 1 Sam. 29:3; Jer. 34:9; Phil. 3:5).

(2) *Israel*. The title “Israel [prince of God]” (Gen. 35:10), Jacob’s God-given name, was passed down to his progeny, who were called “children of Israel” (Deut. 1:3). Later records designate them as “Israelites” or “Israel.” Biblically, the designation applies to all the tribes and their descendants, including the half tribes of Ephraim and Manasseh.

(3) *Jew* is a designation derived from the Hebrew *yehudah* (praised, celebrated), the name of Jacob’s fourth son, called in the English “Judah.” The Hebrew *yehudi*, “Jehudite,” was used for descendants of the tribe of Judah and subjects of the Kingdom of Judah (i.e., the Southern Kingdom). The shortened term “Jew” came into use after the destruction of the Northern Kingdom and more prominently after the Babylonian captivity of the Southern Kingdom (Neh. 1:2–3; Esther 3:13; Jer. 40:11–12; 52:28). Since by that time members of the tribe of Judah largely composed the remnant of God’s chosen people, Jew became a synonym for all Israelites (Matt.

2:2; John 2:13; 4:9; Acts 18:2, 24).¹¹

ORIGIN OF THE RACE

The Jewish race is unique among all races in that it originated through a supernatural act of God; therefore, the biblical concept of a *true* Jew combines both racial and spiritual factors. At age seventy-five, the born-again Gentile named Abram (renamed Abraham) was separated by God from his Mesopotamian homeland and promised tremendous divine blessings for himself and his future descendants (Gen. 12:1–5; 15:6; Acts 7:2–3). At ninety-nine years, Abraham was circumcised as a sign of the new race that God would multiply through him and his elderly wife Sarah (Gen. 17:10–19). God then confirmed the line through which the new race would descend—Isaac was the chosen son of Abraham; Jacob was the chosen grandson. Both followed Abraham’s pattern of salvation, faith in the Savior as He was then revealed, and for that reason, both were qualified to inherit the unique covenant blessings (Gen. 21:12; 25:23; 26:3–4; 35:10–12; Mal. 1:2–3; Rom. 9:9–13). From that point on, anyone descended from Abraham, Isaac, Jacob, and any of Jacob’s twelve sons belongs, at least ethnically, to the new race. But since the race was founded on regeneration, the challenge to all racial Jews is to become *true* Israel through personal faith in the Second Person of the Trinity, who calls Himself “the God of Abraham, Isaac and Jacob” (Ex. 3:16).

PURPOSE OF THE NEW RACE

God formed this special people for the purpose of furthering His plan for mankind. The Jews were to be God’s distinguished representatives on earth. They were the chosen recipients, custodians, and communicators of the doctrines of salvation, sin, and God’s plan for human history. As such, they were responsible for evangelizing the world. That distinguished position and duty was to be passed down to every generation. By divine appointment, Israel was promised to be a blessing to the entire human race (Gen. 12:2–3; Amos 9:12; cf. Acts 15:16–17).

11. Merrill F. Unger, *The New Unger’s Bible Dictionary* (The Moody Bible Institute of Chicago, 1988), s.v. “Jew.”

ASSETS FOR THE NEW RACE

As the means of fulfilling their distinguished mission, the Jews were blessed above all other nations in the Age of Israel (Ex. 33:16; Deut. 7:6; Rom. 9:4–5). The following provisions, privileges, and protective measures are a testimony to God's grace toward His people.

(1) *A chosen national entity.* God's covenant with Abraham defines the Jewish race as citizens of a nation set apart and protected for God's purpose. One distinction between Israel and all other nations of the world is that Israel began as a regenerate theocracy: Jesus Christ, the "Lord God of Israel" (Luke 1:68), ruled personally over the nation for the first four hundred years of her existence. This chosen national entity would be blessed through obedience to God's Word and have the opportunity to manifest God's character as never before in history (Deut. 4:6–8, 32–40). See also CLIENT NATION TO GOD; THEOCRACY.

(2) *Land of residence.* So that His chosen people could function as a chosen nation, the Lord guaranteed Abraham and his descendants a section of the earth's real estate (Gen. 13:14–15; 15:18–21). The specified Middle East territory is much larger than what the Jews have yet to occupy, but God's promise secures a restoration of Israel throughout this land when Christ returns to rule His kingdom (Isa. 11:11–12). See also COVENANTS TO ISRAEL (Palestinian).

(3) *Policy for function as a nation.* Israel's heritage, both spiritual and national, was delineated in the Mosaic Law. This collection of statutes revealed by God to Moses established policy for the civil life and morality of all citizens, believers and unbelievers, and defined the spiritual life for believers. The Law's advanced standards of health, diet, and agriculture elevated Israel above her comparatively primitive Gentile neighbors, and the superior moral code and equitable system of justice formed a charter of human freedom that would influence the world's great nations throughout history. For Israel, to whom the Law was exclusively given, obedience to these statutes ensured spiritual and financial prosperity, along with military success for the protection of the nation. See also MOSAIC LAW.

(4) *A royal dynasty through the line of David* was ordained for the client nation Israel. Through this

dynasty would come the promised Messiah, who would accomplish salvation and then rule, in person, the Jewish kingdom on earth (Ps. 89:20–37; Luke 1:32; Acts 2:29–30).

(5) *A restored Jewish nation.* Despite the Lord's crushing discipline to what remained of Israel in A.D. 70, scriptural prophecy confirms the Jews' future as a restored millennial kingdom. Following the Second Advent, Jesus Christ will rule earth from the throne in Jerusalem. Peace and prosperity will flow freely to all redeemed Jewry, for all of her enemies will have been defeated, and those who once despised her will bow at her feet (Isa. 27:6; 40:10–11; 60:14; Jer. 31:31–34; Zech. 14:16).

(6) *Eternal inheritance.* The privileges and inheritance enjoyed by born-again Jews during the Millennium will be extended and amplified forever in the eternal state. There, Abraham and his spiritual progeny will occupy the eternal promised land of the new universe. Abraham, who chose to live on earth as a transient, "dwelling in tents with Isaac and Jacob," will receive his very own city built by God (Heb. 11:9–10), the eternal capital called the "new Jerusalem" (Rev. 21:2–3, 10–27).

(7) *Promise of protection and perpetuation.* The Jews are the one race that God has promised to preserve. God blesses those who bless the Jews and curses those who curse them, ensuring that Satan's anti-Semitic schemes will never completely eradicate the Jewish race (Gen. 12:3a). God has not rejected His people (Rom. 11:1–2). Until the end of human history He will perpetuate the race, always providing opportunity for racial Jews to be saved and thus inherit the spiritual blessings of the unconditional promises. See also ANTI-SEMITISM.

ALL ISRAEL IS NOT ISRAEL

From the gene pool of Abraham, Isaac, and Jacob have come extraordinary talent, intellect, and many other characteristics that indicate a superior genetic factor. But God's specific calling out of Isaac and Jacob declares to the entire race that their superiority means nothing without regeneration (Gen. 17:19; 21:12b; Mal. 1:2–3; Rom. 9:6–7, 10–13). The genes of Abraham, Isaac, and Jacob are of no benefit without the God of Abraham, Isaac, and Jacob—who is Jesus Christ (Ex. 3:6).

Old Testament Israel often struggled to distinguish between her physical and spiritual heritage. Over time, many Jews departed from grace and instead placed their confidence in ancestry and religious tradition. The abandonment of spiritual heritage was evident during the Incarnation, when many failed to recognize Christ as the long-promised Messiah. Paul, the “Hebrew of Hebrews” himself (Phil. 3:4–7), deeply solicitous for the salvation of his countrymen, urged them to see the true issue, declaring “they are not all [spiritual] Israel who are *descended* from Israel” (Rom. 9:6). Divine blessings to Israel, including salvation, are not the birthright of the racial Jew. That is, not the “children of the flesh [racial Jew]” but the “children of the promise [regenerate Jew]” are heirs to the unconditional covenants (Rom. 9:8). To inherit the eternal spiritual blessings, a physical Jew must possess the imputed righteousness and eternal life of God (Gen. 15:6; Rom. 4:3, 13; Gal. 3:6). The real Jew, then, is the racial Jew who is born again, and real Israel—true Israel—is regenerate Israel, by faith in the Lord Jesus Christ as He is revealed.

Persistent rejection of Christ and His work on the cross is why the client nation was taken out in A.D. 70 and Israel’s future put on hold. Generations of Jews since have practiced the legalistic tenets of Judaism, futilely clinging to the Mosaic Law and rituals of the past with no reality of relationship with God. Israel’s present discipline and the failure of the individual Jew does not, however, neutralize the promises of God for regenerate Israel.

JEWISH RACE DURING THE CHURCH AGE

The Jew who accepts Christ as Savior in the Church Age is unique, because in this dispensation race is not an issue. The Jew, just like the Gentile, is entered into union with Christ and becomes a member of the royal family of God (Gal. 3:28–29; Col. 3:11; 1 Pet. 2:9). All share the eternal blessings related to ultimate sanctification rather than the unconditional covenants to Israel.

See also COVENANTS TO ISRAEL; DIASPORA; DISPENSATION OF ISRAEL; MILLENNIUM; SEED OF ABRAHAM; TRIBULATION.

For further reference, *Anti-Semitism; The Divine Outline of History*.

Lessons 458:75, 568–71; 412:177–84; 840:1–19.

Jewish religious leaders Priests, scribes, Pharisees, and Sadducees in Israel at the time of Christ.

During the postexilic period, particularly in the three centuries before Christ, the people of Israel struggled to maintain a national identity under Greek and Roman conquests. Out of this dynamic environment emerged distinctions, divisions, and aberrations among Jewish leadership. Some authorities became focused on the political and social conditions of the nation; others were more concerned with spiritual issues. Political and religious sects were born, and a governing body of representatives from divergent factions came together to control a partially scattered and Gentile-dominated people.

When Israel’s Messiah arrived in the person of Jesus Christ, the majority of Jews did not accept Him. Israel’s authorities in particular, despite their knowledge of the Old Testament, rejected three years of miraculous messianic evidence and at the site of crucifixion mocked, “Let Him now come down from the cross, and we will believe in Him” (Matt. 27:41–42). The following is a brief survey of these first-century Jewish leaders within Roman-occupied Judea, the various people and facets of power that conspired to put Jesus Christ on the cross.

THE PROFESSIONS

Priests. Jewish men who, primarily by lineage of Aaron, were qualified to perform Levitical sacrifices and administer in the Temple, the highest institution in Judea.

By the start of the New Testament period (*ca.* 4 B.C.), the Levitical priesthood had become involved with secular issues and had lost sight of its divine ordination as messengers of the Lord (Mal. 2:7). Temple duties continued to be carried out, but the rituals and ceremonies held no spiritual reality. The high priest still functioned as the premier religious official among the Jews, but the sacred office had become political—more subject to Roman appointment than to traditional qualifications prescribed by the Mosaic Law. High-ranking priests, along with their families, formed a wealthy and powerful aristocracy and aligned themselves with the Sadducees, the party of the Jewish upper classes. Sadducean priests held prominent seats in the

Sanhedrin governing council and hence exercised much authority, both civil and religious, in Jerusalem and its surrounding areas.

The Gospels reveal the evil extent to which power politics drove the first-century priesthood. When social unrest threatened the nation's standing with Rome, the high priest claimed this "one man [Jesus Christ] should die for the people" (John 11:49–50, KJV). And when Pilate asked the people, "Shall I crucify your King?" it was the chief priests who answered, "We have no king but Caesar" (John 19:15). These were the Temple leaders, regularly performing rituals that depicted Christ yet blind to the fact that He was standing right in front of them. As such, they were key facilitators of our Lord's crucifixion (Matt. 20:18; 21:45–46; 26:3–5, 59; 27:1; Mark 14:1, 10, 53–65; 15:1–15; Luke 22:2; 23:10, 13–25; John 11:47–57; 18:3–35). Following Christ's resurrection and ascension, they just as fiercely opposed His representatives in the early Church (Acts 4:1–3; 9:13–14, 21; 23:12–15; 25:2, 15).

Destruction of the Temple in A.D. 70 left the Jewish priesthood without a platform of power, religious influence, or social position. However, the Levitical priests descended from Aaron will once again operate as a priesthood in the Millennium (Ezek. 40–48).

Scribes. Scholars, expositors, and recognized authorities of Jewish law, as it existed in written Scripture as well as in oral and recorded traditions.

Unger's Bible Dictionary explains that as the Hebrew Canon became more comprehensive and complex, "there arose the necessity of its scientific study and of a professional acquaintance with it."¹² Scribes were theological scholars dedicated to the study and preservation of the sacred Scriptures. Eventually their field of study came to include not only the written Word but also the expansive regulations and oral traditions added to it. These additions, viewed by many as authoritative, were erroneously claimed to be divine revelation given to the wise men of Judaism. The scribes' expertise in this legal code brought them great prestige among the religious community, and their role broadened to

include that of teacher, interpreter, legislator, and judge of controversies. By the time of Christ, "scribes formed a finely compacted class, holding undisputed supremacy over the people."¹³

Most scribes associated themselves with the Pharisees, the party of religious legalism (Mark 2:16; Acts 23:9). Pharisaic scribes composed a portion of the Jewish governing body (the Sanhedrin) that denounced the Lord and thus were the targets of His stinging rebukes (Matt. 12:38–39; 23:13–33; Mark 7:5–13). Having rejected the grace message of the cross, these Jewish theologians placed their confidence in knowledge and observance of the Law and exemplified the folly of religion. Paul later condemned their intellectual arrogance, saying, "Where is the scribe? . . . Has not God made foolish the wisdom of the world?" (1 Cor. 1:20).

By the second century A.D. the word scribe fell out of use, as scholars of Jewish law took on the titles of sage, wise man, and rabbi in the practices of rabbinic Judaism.

THE PARTIES

Pharisees. The religious sect mostly known for a pious adherence to the legal precepts of Judaism, including oral traditions. Membership was composed of scribes as well as middle class merchants and tradesmen.

The Pharisaic party likely grew out of the Hasidim, a Jewish sect opposed to Hellenistic influences in the early second century B.C. The original Pharisees were guardians of Jewish orthodoxy, determined to preserve Israel's loyalty to the Word of God. Sometimes described as *separatists*, they encouraged separation from all that would defile body and soul. Throughout their history, Pharisees believed in the existence of angels and demons, in the immortality of the soul and resurrection of the dead, and in reward and retribution after death. To their detriment, however, Pharisees paid excessive regard to scribal commentaries and the oral traditions of the elders. This massive legal code strove to reinterpret God's Law in a way that would enable Jews to live 'righteously' in an increasingly secular world, but it succeeded only in creating a tyrannical system of commands

12. Merrill F. Unger, *The New Unger's Bible Dictionary* (The Moody Bible Institute of Chicago, 1988), s.v. "Scribes, Jewish."

13. *Ibid.*

and prohibitions. Pharisees held the conviction that “Judaism’s future was to be the holy people of God through keeping the law, written and oral, to the minutest detail,”¹⁴ and they pursued this end with zealous sanctimony.

The Pharisees were the religious party of the masses, from whom they garnered considerable esteem. Even Herod the Great, Rome’s appointed king over Judea (37– 4 B.C.), ruled with attention to the threat the Pharisees posed to stability in his domain. At the time of Christ’s ministry, the Pharisees wielded most of their power through presence in the synagogues and representation in the Sanhedrin council.

Our Lord opposed these religious zealots because their legalism had blinded them to grace. He called them out for “neglecting the commandment of God” and holding “to the tradition of men” (Mark 7:7–9; cf. Matt. 15:1–14). While the Pharisees meticulously kept details of the Law regarding purity, almsgiving, and Sabbath observance, they rejected the Law’s spiritual message—particularly that which pointed toward salvation through faith in Christ. Furthermore, underneath their religious piety dwelt a multitude of mental attitude sins (Matt. 15:19–20). The Lord exposed their hypocrisy and arrogance, describing them as “whitewashed tombs which on the outside appear beautiful, but inside they are full of dead men’s bones” (Matt. 23).

The New Testament reports occasions of Pharisees accepting Jesus Christ as Savior (John 3:1–3; 12:42; 19:38–40; Acts 15:5), though most references describe the Pharisees as unbelieving enemies of Christ (Matt. 9:34; 12:14; 21:45–46; 22:15; Luke 11:53; John 11:46–50, 57; 12:42; 18:3). After the fall of Jerusalem and the Temple (A.D. 70), the Pharisees’ scholarship and religious formulations, as well as their teaching in the synagogues, continued as a defining influence on Judaism.

Sadducees. The aristocratic sect that represented the political and more worldly wing of postexilic Judaism.

Whereas the Pharisees were the religious party of the middle class, the Sadducees were the political party of the social elite. Sadducean

membership drew from wealthy landowners, high-ranking priests, and noble families. This privileged class, though disliked by the public, exerted tremendous influence in Jerusalem by holding the most prominent seats in the Sanhedrin. Devoted to maintaining their own power and status, the Sadducees were known to compromise their principles in order to remain on good terms with Gentile rulers.

For the Sadducees, the Temple was the focal point of Jewish life. Among their chief concerns were the preservation and perpetuation of the Temple’s hierarchical priesthood, ancient traditions, and daily rituals—in contrast to the Pharisees, who stressed the Law’s moralistic interpretations. In religious beliefs the Sadducees prided themselves as rationalists. They were unwilling to accept ideas that lay beyond human understanding, such as the existence of angels and resurrection to a future life (Matt. 22:23; Mark 12:18; Acts 23:8). They also rejected the Pharisees’ approval of oral laws and scribal commentaries: only the written Scriptures, particularly the books of Moses, were considered authoritative.

Historically, the Sadducees and Pharisees were bitter enemies, yet a mutual antagonism toward Christ brought the two parties together (Matt. 16:1, 6, 12). While the Pharisees feared Christ’s threat to their religious power, the Sadducees feared that He would become ruler and overthrow their political power. Their fear of Christ carried over toward His apostles, whose authority, miraculous works, and persuasion of the people could not be refuted by the apostate priestly hierarchy (Acts 4:1–21; 5:14–18). The Sadducean party disappeared from history after the fall of Jerusalem.

THE GOVERNING COUNCIL

Sanhedrin. The political-religious council that governed the Jewish nation. The New Testament Greek refers to this ruling body as *sunedrion*, translated “Council” (Matt. 26:59; Acts 4:15; 5:21; 6:12–15; 22:30) and “supreme court” (Matt. 5:22); also *presbuterion*, translated “Council of elders” (Luke 22:66).

Composed of either seventy or seventy-one men, the assembly of the Sanhedrin met in Jerusalem. Presiding over the council was the reigning high priest; next in rank were the chief

14. John Bright, *A History of Israel* (Philadelphia: Westminster Press, 1959), 450.

priests (officers in the Temple and former high priests, Sadducean party), the elders (laymen from aristocratic families, Sadducean party), and the scribes (Pharisaic party).

When Judea became a Roman province in A.D. 6, Roman authorities granted the Sanhedrin an extensive amount of power over the region's internal affairs. The council had authority to intervene in any case that could not be settled in a lower Jewish court and stood as the final court on matters concerning the Mosaic Law (Acts 5:21; 22:30). While the council's jurisdiction was technically limited to Judea proper, its orders were considered binding wherever Judaism existed.

The New Testament reveals this supreme court of Jewish law acting in violation of the law on several occasions. Slavery to religion—as well as sins of power lust, envy, prejudice, contempt—led members of the Sanhedrin to plot and secure the death of Jesus Christ (Matt. 26:3–4, 59–68; Mark 14:53–65; John 11:47–53). Further transgressions of justice were evidenced in the cases of Peter and John (Acts 3:1–4:33), Stephen (Acts 6:8–7:60), and Paul (Acts 21:4; 23:1–15; 24:1–21; 25:1–11). The Sanhedrin, in its first-century form and authoritative scope, was dissolved after the fall of Jerusalem.

See also TALMUD; TORAH.

For further reference, *King of Kings and Lord of Lords. Selected Bibliography: Evangelical Dictionary of Theology* (2001), s.v. “Priests and Levites” by P. C. Craigie. *The International Standard Bible Encyclopedia* (1988), s.v. “Priesthood in the NT” and “Sanhedrin” by W. J. Moulder. *The New Unger's Bible Dictionary* (1988), s.v. “Pharisees,” “Sanhedrin,” and “Scribes, Jewish.” *The Zondervan Pictorial Encyclopedia of the Bible* (1977), s.v. “Pharisees,” “Sadducees,” and “Sanhedrin” by D. A. Hagner.

joy [Gk. *chara*] The inner happiness, enthusiasm, and animated thinking—far greater than outward emotion—that characterize the believer whose soul is filled with the Word of God (Neh. 8:10*b*; Rom. 15:13; Phil. 2:1–2; James 1:2; 1 John 1:4). See SHARING THE HAPPINESS OF GOD.

Lessons 376:787–90.

Judah A name for the Southern Kingdom of the divided nation Israel. The territory of Judah included the city of Jerusalem, the Jewish nation's

capital. See DISPENSATION OF ISRAEL. See also BABYLONIAN CAPTIVITY.

judging A sin of the tongue practiced by believers who self-righteously assume the role of evaluating and condemning others.

In the act of judging, someone states or implies something derogatory about someone else. Behind this spoken criticism is a sinful motivation—a feeling of bitterness, envy, hatred, fear, arrogance (James 3:16). Scripture warns repeatedly to stop judging, stop slandering, stop complaining against one another (Matt. 7:1–2; 1 Cor. 4:5; James 4:11–12; 5:9; 1 Pet. 2:1). Whether or not the accusations are accurate, judging unjustly attacks a person's character, violates the sanctity of human privacy and freedom, and blasphemes God by presuming the divine right of evaluation.

Judging—in its various forms of gossip, maligning, complaining, slander, vilification—indicates a soul filled with arrogant self-righteousness. Under the pretense of superiority, the judgmental believer observes the weaknesses of others and feels justified in expressing contempt; yet all the while he remains blind to his own sins. Romans 2:1–3 calls out this hypocrisy: “Everyone of you who passes judgment . . . you condemn yourself; for you who judge practice the same things.” All verbal sinning is heavily disciplined, for “in the way you judge, you will be judged” with a three-fold liability (Matt. 7:2) [see DIVINE DISCIPLINE (triple compound)].

Jesus Christ is the “only one Lawgiver and Judge” (James 4:12) with the “authority to execute judgment” (John 5:27). Our Lord evaluates us constantly, and, as Paul stressed to the self-righteous Romans, we will all stand before Him for the ultimate evaluation at the judgment seat. So “why do you judge your brother?” (Rom. 14:10–13). We are all imperfect creatures, unqualified and unauthorized to judge one another. We have, however, been mandated to judge ourselves in the light of the Word of God. It is our responsibility to self-evaluate according to the standards of Bible doctrine. And from this spiritual wisdom and maturity comes the ability to impersonally love and tolerate other believers while leaving judgment to God. Psalm 34:12–13

confirms that the one who restrains his tongue from sin will live a long and wonderful life of prosperity.

See also DEGENERACY (moral).

Lessons 458:37–39; 665:81–83; 412:573; 361:16–20, 62–63.

judgment, divine

See SUPREME COURT OF HEAVEN.

judgment seat of Christ (a) New Testament term for the place where Christ will sit to evaluate the resurrected Church; (b) the eschatological event in which Jesus Christ assesses the spiritual life of all Church Age believers (1 Cor. 4:5; 2 Cor. 5:10). Synonyms: *bema* seat; evaluation throne of Christ.

The Greek noun *bema*, literally meaning “step,” was used in the ancient world to portray a raised platform from where a judge adjudicated a case, an official distributed awards to Olympic athletes, or a Roman officer handed out judgment on soldiers’ battle performances.

New Testament writers utilize *bema* and its concepts in revealing Christ’s future evaluation of the Church. Immediately following the Rapture, the Lord will convene court and summon every Church Age believer to “give an account of himself” (Rom. 14:10–12). From the “judgment seat [*bema*] of Christ,” the King of kings will evaluate the deeds of each believer and distribute rewards based on that person’s execution of the unique spiritual life of this age (2 Cor. 5:10).

Deeds of divine good—the good performed under God’s grace power system—are the “gold, silver, precious stones” that will be rewarded. The production of human good—benevolent deeds performed apart from divine power—are the “wood, hay, straw” that will be destroyed by fire (1 Cor. 3:8, 12–15; cf. Eph. 2:10).

To the believer who advances to spiritual maturity, God will present at the *bema* seat the most fantastic decorations and privileges. These include the “crown of righteousness” and “crown of life,” revealed by Paul and James as the victory wreaths awarded to “the man who perseveres under trial,” to those who have “finished the course” (2 Tim. 4:7–8; James 1:12). Other “surpassing riches of His grace” (Eph. 2:7) to be

awarded are the uniform of glory and the honor of ruling with Jesus Christ during the Millennium (Rev. 2:26; 3:4, 18, 21).

The issues of salvation and personal sin are not related to the judgment seat of Christ. All those who stand before the Lord at the *bema* seat will possess eternal security, and their sins, which were judged at the cross, will not be addressed.

See also CROWNS; DIVINE GOOD; ESCROW BLESSINGS; HUMAN GOOD.

For further reference, *The Angelic Conflict*; *The Divine Outline of History*.

justice

See ESSENCE OF GOD; INTEGRITY OF GOD.

justification [from Gk. *dikaioō*, to justify, to vindicate, to declare righteous] A judicial act of vindication that occurs at salvation, when God sees His own perfect righteousness in the believer and declares him justified (Rom. 3:20–28; 4:3–5; 5:1). (For self-justification, see ARROGANCE SKILLS.)

Anyone who expresses faith alone in Christ alone is instantly justified before the bench of God’s justice. The mechanics of justification follow three logical steps, though they all occur simultaneously. First, the person believes in Christ; second, God the Father credits, or imputes, His righteousness to that person; and third, God recognizes His righteousness in the believer and pronounces him “justified”—vindicated, righteous (Rom. 5). The believer is “justified as a gift by His grace” (Rom. 3:24), made acceptable to God not by works but “through faith in Christ Jesus” (Gal. 2:16). Justification is a legal pronouncement and position rather than an experiential condition of perfection. Justification is also the basis for all of the believer’s subsequent blessings from God.

See also GRACE PIPELINE; IMPUTATIONS; RELATIVE RIGHTEOUSNESS.

For further reference, *The Barrier*; *The Integrity of God*. Lessons 458:97–98, 104, 109.

Kk

kardia

See HEART; RIGHT LOBE OF THE SOUL.

kenosis The theological term that describes how Christ, the eternal Son of God, laid aside the function of His deity and became a true member of the human race.

Kenosis takes its name from the Greek verb *kenoō*, “to deprive oneself of a rightful function, to debase oneself.” As stated in Philippians 2:6–7, “although He [Christ] existed in the form of God,” He “emptied [*kenoō*] Himself, taking the form of a bond-servant.” The Son of God humbly took upon Himself the form of a servant, becoming true humanity in order to reveal God’s grace to the world and pay the penalty for human sin. In becoming man, the Lord’s eternal deity, His preincarnate glory (John 17:5), was veiled but never surrendered.

Voluntary obedience. The doctrine of kenosis affirms that while not relinquishing any attribute of His deity, Jesus Christ willingly restricted the independent use of certain divine attributes in compliance with the Father’s plan and purpose for the First Advent. By His own volition, the Son subordinated Himself to the Father’s authority and mandates (Heb. 10:5–7). Even under intense pressure and testing, Jesus Christ concentrated on the doctrine in His soul and relied exclusively upon the ministry of the Holy Spirit to sustain and guide Him in the devil’s world (Matt. 4:1–10; John 3:34). The humanity of Christ never used His divine nature to benefit Himself, provide for Himself, or glorify Himself. In Matthew 4:3–4, for example, Jesus refused to satisfy His hunger by turning stones into bread, as this would have been a violation of kenosis.

From humiliation to glorification. Jesus Christ, “becoming obedient to the point of death, even death on a cross,” suffered the lowest degradation

as His perfect humanity bore the divine judgment for sin (Phil. 2:8). “Though He was rich [in eternal deity], yet for your sake He became poor,” so that anyone who believes in Him may receive the gift of salvation (2 Cor. 8:9). The self-imposed limitation of kenosis ended with the glorification of Christ—His resurrection, ascension, and session at the Father’s right hand—after His mission for the First Advent was accomplished (John 19:30; Phil. 2:9–11; 1 Tim. 3:16; Heb. 2:6–10; 10:12).

See also HYPOSTATIC UNION; IMPECCABILITY OF CHRIST.

For further reference, *Christian Integrity*.

Lessons 454:42–43; 412:536; 376:941, 950–53.

knowledge, academic

See GNOSIS.

knowledge, full

See EPIGNOSIS.

L1

lag time The period immediately following salvation, when the believer has the option to express positive or negative volition toward advance in the plan of God. Lag time continues until decisions regarding spiritual growth are made.

In lag time, the believer is neutral. He understands enough to have accepted Christ as Savior but has not yet established an attitude toward God's plan. Often the newly born-again person is unaware that he is the possessor of a new life, a spiritual life, through which he can capitalize on the riches of grace and glorify God in time (Eph. 1:3–14). Positive volition and self-motivation are critical at this stage; he must recognize the importance of learning basic Bible doctrine.

If the new believer desires the “pure milk of the word” (1 Pet. 2:2), like a newborn baby hungers for milk, he moves out of lag time and begins to transform his thinking with divine viewpoint [see POSTSALVATION EPISTEMOLOGICAL REHABILITATION]. If, however, he has no motivation to begin his spiritual life, he stalls in spiritual infancy. The longer he stays in lag time, the greater his likelihood of being carried away with false doctrine, substituting arrogance for grace, and missing out on the grace-oriented Christian life. Of course, all believers, regardless of their choices made in lag time, are supported by logistical grace on earth and will spend eternity in heaven.

Lessons 376:148, 164, 200.

lake of fire The final abode for unbelievers, Satan, and fallen angels, who are all condemned to eternal separation from God. Synonyms: eternal fire; *gehenna*; hell.

While the lake of fire was originally “prepared for the devil and his angels,” it is also the place of eternal punishment for the unbelieving dead (Matt. 25:41). This locale of unquenchable “fire

and brimstone [sulfur]” is not presently occupied because the time has not yet come for the condemned to be sent there (Rev. 20:10; 21:8). The first to enter will be the two most evil dictators of history, the beast and the false prophet, who will be “thrown alive into the lake of fire” at the end of the Tribulation (Rev. 19:20). The two will reside there alone until Satan and the fallen angels join them at the end of the Millennium. Then, all human unbelievers of history, temporarily residing in Torments, will be resurrected to the Last Judgment and cast into the fiery lake.

Unbelievers who presently reside in Torments are already eternally condemned, because they died physically without accepting Jesus Christ as Savior. To spurn the One who died on the cross is to reject the only path to salvation and eternal life (John 14:6; 1 John 5:11–13). These unbelievers, already suffering in the temporary “place of torment” (Luke 16:19–30), will ultimately meet the agony of the second death—perpetual spiritual death and separation from God in the lake of fire (Rev. 20:14–15).

Note that the lake of fire, or *gehenna*, or hell, is not a place of annihilation, since both the beast and false prophet are alive when Satan and his angels join them (Rev. 20:10). Every unbeliever will live there forever with human life in the soul and in some type of indestructible body designed for maximum suffering. They will not lose consciousness once they reach their destination but instead “will be tormented day and night forever and ever” (Rev. 20:10*b*; cf. 14:11). Anyone who has heard the screams of people burning in fire on earth can imagine the agony. For instance, some World War II soldiers report rushing to the scene of a crashed bomber to find the wreckage ablaze and the crew trapped inside begging and shrieking, “kill me,” “shoot me,” before finally burning to death. The difference in the lake of fire

is that the screams never stop. There is no dying, no relief for these souls that live on forever in the place “where THEIR WORM DOES NOT DIE, AND THE FIRE IS NOT QUENCHED” (Mark 9:48).

The descriptions of the lake of fire are starkly horrific. Without a doubt, the terrible reality of eternal judgment emphasizes the importance of faith in Christ during this lifetime: “Behold, now is ‘THE ACCEPTABLE TIME,’ behold, now is ‘THE DAY OF SALVATION’” (2 Cor. 6:2).

See also ETERNAL CONDEMNATION; HADES; LAST JUDGMENT.

For further reference, *The Angelic Conflict; A Matter of Life & Death*.

Lessons 457:517, 661, 675–76; 412:825.

Lamb of God A designation for the Lord Jesus Christ, emphasizing His sacrificial role as the spotless, unblemished substitute for our sins. See PASSOVER.

lapsarianism Theological term used to explain the logical order of God’s elective decrees made in eternity past. The word *lapsarianism*, taken from the Latin *lapsus* (lapse or fall), refers to the fact that man is a fallen being. The doctrine particularly relates God’s decree to permit the Fall with His decree to save some and condemn others.

Elective decrees. The elective decrees consist of God’s sovereign choice in eternity past regarding creation, the fall of Adam, the cross, election, and salvation. While the entirety of the decrees was one instantaneous thought in the mind of God, the principle of cause and effect is used to facilitate human understanding. Lapsarianism, then, considers cause and effect to derive a logical ordering of the elective decrees.

Biblical lapsarianism. The biblically correct view of lapsarianism provides a rational framework for the decrees, consistent with all of God’s eternal attributes, and clearly allows for the function of human freedom. While God exercises His sovereign right in election, He does not violate human volition by coercing or interfering with man’s choices. Salvation and election, furthermore, are recognized as the expression of God’s grace to the person who believes, apart from every form of human works. The biblical ordering of the elective decrees is as follows:

(1) Decree to create mankind with free will, in

order to resolve the prehistoric angelic conflict and bring many sons into glory. See also ANGELIC CONFLICT.

(2) Decree to permit man to fall through the function of his own self-determination, a fall that resulted in spiritual death and condemnation from God.

(3) Decree to provide the means of eternal salvation for the fallen—all mankind—through Christ. See also UNLIMITED ATONEMENT.

(4) Decree to leave the reprobate (those who reject Christ and remain in spiritual death) in their just condemnation.

(5) Decree to provide election and predestination, simultaneously, for all who would choose to accept Christ. (Election means that God sets apart for privilege those who believe. Predestination indicates God’s grace provision of everything necessary for the believer to execute God’s plan, purpose, and will. The scope of this decree is the basis for equality for all believers in all dispensations.)

(6) Decree to apply salvation to everyone who believes in Christ (to save the elect through nonmeritorious faith alone in Christ alone).

Various schools of interpretation. Historically, theologians have developed opposing views regarding lapsarianism, with many schools of thought interpreting and arranging the elective decrees differently. *Supralapsarianism*, for instance, asserts that God first of all decreed to elect some to be saved and to reprobate all others. This position fails to recognize the coexistence of the sovereignty of God and the free will of man. Supralapsarians also argue—erroneously—that the decree to elect comes before the decree to create man (thus alleging that God elects a non-existent entity) and that salvation was provided only for the elect (i.e., atonement on the cross was limited, so that Christ died only for the chosen elect). *Infralapsarianism*, a more moderate position, accurately maintains that God decreed to create man and permit the Fall before He decreed to provide salvation through Christ and elect those who believe. Some infralapsarians limit Christ’s atonement to the elect while others correctly state that He died for all.

See also DIVINE DECREE; ELECTION; PREDESTINATION. For further reference, *The Integrity of God*.

Lessons 412:87–88, 1377.

lasciviousness (a) Indulgence in bodily lusts, often to the point of sexual promiscuity, perversion, or obscenity; (b) a by-product of the sin nature trend toward antinomianism. See ANTI-NOMIANISM.

Last Adam A scriptural title for Jesus Christ, used to compare and contrast the God-man Savior with the “first MAN, Adam” (1 Cor. 15:45).

Romans 5:14 declares the *first* Adam to be “a type of Him who was to come.” Adam in the Garden was created a perfect human being, which foreshadowed the birth of the perfect humanity of Jesus Christ. Like Adam, Jesus Christ entered the world trichotomous—with body, soul, and human spirit. The first Adam also foreshadowed the Last Adam from the standpoint of headship of the human race: Adam is the representative head with respect to man’s physical birth and spiritual death, and Christ is the representative head with respect to the new birth and spiritual life (Rom. 5:12; 1 Cor. 15:22; cf. Eph. 2:5).

In the analogous relationship are also significant contrasts. Adam, through disobedience to God’s mandate, brought sin and death upon the human race; Jesus Christ, through perfect obedience to the Father’s will, brings justification and eternal life to fallen man. Because of the transgression of the first Adam, the justice of God condemns man; because of the saving work of the Last Adam, the justice of God is free to save and bless man (Rom. 5:15–19; cf. 2 Cor. 5:21).

See also SEMINALLY IN ADAM; TYPOLOGY. For further reference, *The Integrity of God*. Lessons 458:147–50.

Last Judgment The culminating judgment of human history in which the Lord confronts all unbelievers, pronounces their final condemnation, and executes their eternal sentence. Synonym: Great White Throne Judgment.

After the Millennium, once Satan is transferred to the lake of fire, unbelievers will be resurrected to face the Lord Jesus Christ before the great white throne (Rev. 20:10–12). No believer will be present, for only rejection of Jesus Christ as Savior puts a person on the docket of this tribunal (John 3:18; Rom. 8:1). Furthermore, no personal sins will be mentioned, because all sins were

imputed to Christ and judged at the cross (2 Cor. 5:21; 1 Pet. 2:24).

This judgment scene will center around the opening of two books: the Book of Life, which includes the names of believers, and the Book of Works, which lists the good deeds of all unbelievers of human history. Unbelievers, whose names were blotted out of the Book of Life when they died without accepting Christ, will be evaluated “according to their deeds” found in the Book of Works (Rev. 20:13). Because they rejected God’s grace work for salvation, they must rely on their own work, their acts of human good, as a substitute. This forms the basis of indictment. God will address their deeds to prove that no matter how good man’s work may be, it is not good enough for a relationship with God (Isa. 64:6a; Titus 3:5). Relative human righteousness can never measure up to God’s perfect righteousness. And man can receive God’s righteousness in one way only: by imputation at the moment he believes in Christ as Savior (Rom. 3:22; 4:3–5; Phil. 3:9). Otherwise, he remains unqualified for heaven.

What God’s righteousness rejects, His justice must condemn. Everyone lacking the imputation of divine righteousness will be declared guilty (Matt. 25:46). There will be no second chance, no opportunity for plea bargaining for those who refused the free gift of salvation (Rom. 5:15–16; 6:23; Eph. 2:8–9). Like their fallen angelic counterparts, all unbelievers will be cast into the lake of fire, separated from God for all eternity (Matt. 25:41; Rev. 20:14–15).

See also BOOK OF WORKS; LAKE OF FIRE; RELATIVE RIGHTEOUSNESS; UNPARDONABLE SIN. For further reference, *The Angelic Conflict; The Integrity of God; Slave Market of Sin*. Lessons 458:46; 457:671–76.

Last Supper The final meal shared between Jesus Christ and His disciples, occurring on the evening prior to His crucifixion. During this ceremony, the Lord instituted the new ritual for the Church by converting the traditional Passover feast into the ceremonial Eucharist. See EUCHARIST.

law of double punishment The twofold system that goes into effect after a believer commits

sin. Under the law of volitional responsibility, the believer makes decisions to succumb to temptation and thus creates his own suffering. Under the law of divine discipline, God applies corrective measures to get the carnal believer back into His plan (Prov. 22:8; Hosea 8:7; Rev. 3:19). The two laws work in tandem: if the pain of his own making does not remind the believer to rebound and resume the spiritual life, God applies divine discipline to hasten his recovery.

See also DIVINE DISCIPLINE; VOLITIONAL RESPONSIBILITY, LAW OF.
Lessons 840:211–12; 376:1410–13.

law of spirituality “The law of the Spirit of life in Christ Jesus” (Rom. 8:2), referring to the Church Age believer’s standard of operation enabled by the filling of the Holy Spirit.

In the Church Age, believers are not subject to the Mosaic Law but are instead under the higher law of spirituality (Gal. 5:18, 23). Where the Mosaic Law was “weak,” limited by the presence of man’s inherent sin nature, the “law of the Spirit of life” frees believers from the power of the sin nature (Rom. 8:2–3). The source of this new law is the Holy Spirit, who permanently indwells every Church Age believer from the point of salvation. For the law of spirituality to be operational, believers must walk “according to the Spirit,” not “according to the flesh [sin nature]” (Rom. 8:4). They must be filled with the Spirit, in the status of spirituality, which requires consistent use of rebound to be purified from postsalvation sins (Gal. 5:25; 1 John 1:9).

See also FILLING OF THE HOLY SPIRIT; REBOUND; SPIRITUALITY.

For further reference, *God the Holy Spirit vs. The Sin Nature; Isolation of Sin.*
Lessons 461:11; 102:25.

law of volitional responsibility

See VOLITIONAL RESPONSIBILITY, LAW OF.

laws of divine establishment

See DIVINE ESTABLISHMENT.

laws of expediency, liberty, love, supreme sacrifice

See DOUBTFUL THINGS.

leaven (a) A substance used to produce fermentation in dough or liquids; (b) used biblically to represent the concept of impurity.

Hebrew food tradition. The ancient Hebrews leavened their bread by adding a lump of soured leftover dough to the fresh batch they prepared for baking. The leaven permeated the fresh dough, breaking down its organic state and causing it to rise into a light, sour-tasting loaf. In contrast, baking dough without a leavening agent produced a sweeter-tasting flatbread, which the Hebrews referred to as *matstsah* (sweet, unsoured). The leaven itself was called *seor*, from *shaar* (to be left over, to remain), and any food leavened or fermented was typically called *chamets* (soured).

Leaven prohibited. The first significant use of the term “unleavened” occurs in Exodus 12, where the Lord instructs Moses and Aaron that the initial Passover lamb was to be eaten with “unleavened bread [*matstsah*] and bitter herbs” (verses 5, 8). Once the Hebrews were freed from Egypt, they were to memorialize their deliverance with an annual Passover feast (verse 14). All traces of leaven had to be removed from their houses, and for the next seven days they would observe the Feast of Unleavened Bread. Anyone eating leavened food during that time was to be separated from the congregation of Israel (verses 15–19).

Since leavening of foods involved fermentation and souring, the prohibition of leaven in the Passover symbolized purity—the perfect, sinless humanity of the Messiah. The seven days of memorial following the annual Passover feast symbolized the believer’s relationship with God, using the absence of leaven to remind the people to confess their sins and remain in fellowship. The Mosaic Law also forbade leaven in the sacrificial grain offerings to God (Lev. 2:11).

Leaven metaphor. In the New Testament, the word “leaven” (Gk. *zume*) is often used for the pervasive, corruptive power of sin, the sin nature, and evil. Jesus Christ Himself likens leaven to the infiltration of religion by the Pharisees, Sadducees, and other apostates (Matt. 13:33; 16:6, 11–12). He also compares it to the power lust demonstrated by Herod (Mark 8:15). Paul uses leaven to depict the licentious sins of the Corinthians, reminding them to put away their old way of life (“clean out the old leaven”) and embrace the unique spiritual life of

the Church Age (“a new lump”) (1 Cor. 5:1–2, 6–8). A similar illustration is used to warn the Galatians against the pervasiveness of legalism (Gal. 5:6–9).

See also PASSOVER; RITUAL PLAN OF GOD.
For further reference, *Levitical Offerings*.
Lessons 408:17; 665:5; 376:813.

left lobe of the soul (a) Designated in the Greek text as *nous* and in the English as “mind,” refers to the staging area of the soul where academic knowledge is stored; (b) the part of the soul’s mentality where biblical information is understood rationally yet has no spiritual value for application to the Christian life.

A believer whose academic knowledge of God’s Word remains staged in the left lobe is described as “always learning and never able to come to the knowledge of the truth” (2 Tim. 3:7). Only Bible doctrine transferred through faith from the left lobe to the right lobe of the soul is edifying and rightly applicable to the believer’s experience (Col. 1:10; 2 Pet. 3:18).

See also GNOSSIS; OPERATION Z; RIGHT LOBE OF THE SOUL.
For further reference, *Christian Integrity*; *Reversionism*.

legalism (a) Man’s attempt to gain the approbation of God by conforming to a strict code of ethics, morality, or religious ritual or by abstaining from legitimate pleasures of life; (b) the trend of the sin nature toward self-righteousness, antithetical to the trend toward antinomianism.

Motivated by arrogance, legalism rejects grace while trying in vain to deserve divine approval. The legalistic unbeliever seeks to earn salvation through human works, even though the Bible is clear that God saves “not on the basis of deeds which we have done in righteousness, but according to His mercy” (Titus 3:5a). The legalistic believer seeks spirituality apart from the filling of the Spirit (Gal. 5:18, 25; 1 John 1:6) and substitutes works for growth in the grace of God (Col. 2:20–23). While Bible doctrine is ignored or rejected, the Christian legalist engages in overt service or rituals in hopes of receiving divine blessings. God’s grace, however, excludes all forms of human merit, and the arrogance of legalism positions the believer not for blessing but for divine discipline (Luke 14:11).

See also ASCETICISM; CHRISTIAN SERVICE; HUMAN GOOD; PSEUDOSPIRITUALITY; SELF-RIGHTEOUSNESS.

Levitical offerings

See RITUAL PLAN OF GOD.

Levitical priesthood

See PRIESTHOOD.

licentiousness

See ANTINOMIANISM.

living grace

See LOGISTICAL GRACE.

locked-in negative volition

See REVERSIONISM.

logistical grace God’s supply of life support, protection, and spiritual resources to every believer. The blessings of logistical grace extend from God’s perfect love and integrity to His own righteousness residing in all believers, ensuring that they receive divine support regardless of their spiritual capacity. Synonym: living grace.

From the moment of salvation, God faithfully supplies everything required for believers to advance in His plan (Rom. 8:32; 2 Cor. 9:8; Phil. 4:19). Logistical grace furnishes basic necessities such as air, food, shelter, clothing, means of income, and transportation (Ps. 37:25; Matt. 6:25–33); security measures including guardian angels and the laws of divine establishment (Ps. 4:8; Rom. 13:3–4; Heb. 1:14; 1 Pet. 1:5); and provisions for spiritual growth, including the canon of Scripture, ministry of the Holy Spirit, and doctrinal teaching from a prepared pastor-teacher (Matt. 4:4; John 17:17; Eph. 4:11b–12).

Logistical grace emphasizes the principle of living one day at a time, each day as unto the Lord, with confidence that no believer can have a need unfulfilled or be removed from earth except by God’s will (Ps. 68:19–20; Matt. 6:11, 34). David, in the face of scarcity and danger, confirmed, “The LORD is my shepherd [the One who keeps on shepherding me], I shall not want [cannot lack anything]” (Ps. 23:1). Jeremiah also recalled the doctrine in his soul and proclaimed his confidence in the Lord’s unfailing daily provision: “The LORD’S lovingkindnesses [logistical grace functions] indeed never cease, For His compassions never fail. *They are new every morning; Great is Your faith-*

fulness” (Lam. 3:22–23a). Christ Himself demanded that the disciples not be anxious over material needs such as food, water, and clothing, because for those who believe in Him, “all these things will be added to you” (Matt. 6:25–33).

See also GRACE PIPELINE.

For further reference, *Christian Integrity; The Integrity of God*.

Lessons 637:5–6; 412:1032–33, 1086.

logos Greek noun generally meaning word, message, revelation, understanding through language. In theological context, *logos* expresses the fact that God’s person, work, and plan are revealed and communicated to mankind, and that languages of words are required in order for man to understand that revelation.

The canon of Scripture is called *logos tou Theou*, the “word of God,” which is “alive and powerful and sharper than any two-edged sword” (Heb. 4:12, corrected translation). Contained within its pages is the revelation of God and, specifically, the very mind and thinking of Christ (1 Cor. 2:16). Jesus Christ is the revealed member of the Godhead, the living *logos*. Each of the following titles emphasizes Christ as *logos* in a particular phase of God’s plan.

Ho Logos (the Word), as used in John 1:1, is a title for Jesus Christ in eternity past: “In the beginning which is not a beginning, there always existed the Word [*ho Logos*] . . . and the Word [*ho Logos*] was God” (expanded translation). *Ho Logos* in John 1:1 designates the eternally existent Christ, coequal with God the Father and God the Holy Spirit. In John 1:14, the same title links the eternal Christ to the incarnate God-man, revealing that “the Word became flesh, and dwelt among us.”

Logos tou zoe (Word of Life) and *logos tou stauros (word of the cross)* are titles for Jesus Christ in hypostatic union, dwelling on earth as God and man in one Person. First John 1:1–3 speaks of the One whom the disciples saw, heard, and touched as the “Word of Life.” Jesus Christ is the source of life who also has life in Himself. In 1 Corinthians 1:18, the “word [*logos*] of the cross [*stauros*]” identifies the Lord of glory with His inglorious death at Calvary. The One who was the highest became the lowest, suffering death on the cross so that we might have eternal life.

Ho Logos tou Theou (The Word of God) is a title for Jesus Christ in an age yet to come. When the Lord returns at the Second Advent, to wipe out His enemies and depose Satan as world ruler, “His name is called The Word of God [*Ho Logos tou Theou*]” (Rev. 19:11–13). This title represents the ultimate glorification of Jesus Christ and His triumph in the angelic conflict.

See also CHRISTOLOGY; WORD OF GOD.

Lessons 424:1; 429:3–4; 376:1203–5.

Lord of hosts Translation of the Hebrew phrase *Yahweh tsaba*, an Old Testament title for Jesus Christ. Synonym: Lord of the armies.

The biblical title “LORD of hosts” designates the Lord Jesus Christ as Supreme Commander over His angelic and human creatures, in heaven and on earth. The title is more accurately translated “LORD of the armies,” since “armies” best describes those under the Lord’s command. “Armies” signifies discipline, authority, protocol, and rank in the spiritual realm. It also reveals that the Lord authorizes military force in His plan for human history. In fact, the Lord Himself is the ultimate combat soldier—the great warrior who brings deliverance and victory to His people (Zeph. 3:17).

Angelic armies. In the heavenly realm, Jesus Christ commands the elect multitudes, from the highest ranking archangels down to the rank-and-file angels (Ps. 91:11–12; 148:2; Isa. 6:1–3). When the Lord was born to earth as true humanity, these elect supernatural troops passed in review (Luke 2:13–15). In the future, these same troops will battle victoriously in heaven against demon forces (Rev. 12:7).

Human armies. Throughout the Old Testament are references to the Lord’s command over the army of Israel. The Book of Numbers reveals His mobilization and war plan for the Jewish nation’s military (Num. 1–4; 10; 13; 26; 31), orders for Joshua’s attack on Jericho came directly from the Lord (Joshua 6:1–21), and David’s victory over Goliath was accomplished “in the name of the LORD of hosts, the God of the armies of Israel” (1 Sam. 17:45). Many times, to attain or preserve Jewish freedom after the Exodus, the heavenly Commander in Chief gave orders for Israel to “utterly destroy” the enemy (Deut. 7:2, 16; 20:16–17; Joshua 11:20–21; Jer. 50:21). When Sennacherib

attempted an attack on Jerusalem in 701 B.C., the Lord of hosts Himself “struck 185,000 in the camp of the Assyrians” (Isa. 37:36–37; cf. 10:24–26).

The mighty conqueror at Armageddon. Jesus Christ will return at the Second Advent to end the most devastating war of history (Isa. 13:4; Rev. 19:11–13). Prophecy describes troops of angels and resurrected believers following in procession under His authority. Here, these “armies which are in heaven” will observe from white horses (Rev. 19:14), as the Lord of hosts demonstrates that He alone has the power to vanquish His enemies and establish world peace (Rev. 19:15–21; cf. Isa. 9:7; 63:1–6).

Scriptural references. Verses citing “LORD of hosts” include 1 Samuel 1:11, 2 Samuel 6:2, Psalm 84:1, Isaiah 14:22–27, Zechariah 7:12–13, and many others. Variations of the title are “Lord GOD of hosts” (Jer. 50:31), “Lord GOD, the God of hosts” (Amos 3:13), and “the LORD, the God of hosts” (1 Kings 19:10; Hosea 12:5). Additionally, “LORD of hosts” is used in conjunction with “God of Israel” (1 Chron. 17:24; Isa. 37:16), “God of Jacob” (Ps. 46:11), “King of glory” (Ps. 24:10), and “King [of Israel]” (Zech. 14:16). The New Testament equivalent, “Lord of Sabaoth,” appears in Romans 9:29 and James 5:4.

See also GOD OF ISRAEL; PEACE (cessation of armed conflict).

For further reference, *Freedom through Military Victory; In Harm's Way*.

Lessons 457:131, 211, 655–56; 376:1218.

Lordship The doctrine that expresses the fact that Jesus Christ is Lord of everyone who believes in Him. Christ becomes the believer's Lord at the point of salvation—not through commitment or any form of human works, but because God the Holy Spirit makes nonmeritorious faith effective and instantly unites that person with Christ. Scripture confirms that “no one can [truly] say, ‘Jesus is Lord,’ except by the Holy Spirit” (1 Cor. 12:3b).

Christians are eternally and irrevocably united with Christ, the “Lord of lords” (1 Tim. 6:15), which means they belong to Him forever (Rom. 8:16–17; 2 Cor. 5:17). They learn to recognize and appreciate the fact that Jesus is their Lord through consistent function under the filling ministry of the Holy Spirit. For those who are

negative toward the spiritual life, recognition of the Lordship of Christ cannot occur until they are face to face with Him in eternity (Phil. 2:11).

See also POSITION IN CHRIST; SALVATION.
Lessons 412:667; 376:438.

Lord's Table

See EUCHARIST.

loser believer The person who is eternally saved through Christ but continues to live under the influence and control of his sin nature, neglecting and eventually rejecting God's will for his life.

God provides equal opportunity for every believer to advance to victory in His Word, yet the loser believer renders himself a spiritual casualty by failing to live the plan of God. Because he is perpetually carnal, out of fellowship with God, he deprives himself of the power and guidance of the Holy Spirit. Wrong priorities emerge from a mind occupied with “the things that are on earth” instead of “the things above” (Col. 3:2), and the sin nature trends—legalism or antinomianism—become his avenue for seeking happiness. Emotion and human viewpoint dominate his thinking, and any interest in Bible doctrine consists of destructive twists and distortions (2 Pet. 3:16).

Even if this believer refuses to recover his spiritual momentum and remains “hostile toward God” to the point of death (Rom. 8:7), he is ensured perfect happiness and eternal life in heaven. God's grace gift of salvation cannot be canceled (John 10:28; 2 Tim. 2:11–13). The loser in life, however, forfeits his special blessings for time and eternity, which remain permanently on deposit in heaven as a memorial to lost opportunity (Eph. 1:8; Heb. 10:35–36; 1 Pet. 1:4). At the judgment seat of Christ, he will experience a moment of shame as he stands before his Savior, the almighty King of kings, and is held accountable for his decisions after salvation (2 Cor. 5:10; cf. 1 Cor. 3:12–15; 1 John 2:28). While winner believers—those who persevered on earth to spiritual maturity—receive heavenly estates and a decorated uniform of glory, there will be no awards or decorations for believers who squandered their grace opportunity (Matt. 25:21; 2 Tim. 4:7–8; James 1:12; Rev. 2:7; 22:12–14).

See also CARNALITY; LUKEWARM BELIEVER; REVERSIONISM; WINNER BELIEVER.

For further reference, *Christian Suffering; Rebound Revisited; Reversionism*.

love Among mankind in general, love is the soul's expression of devotion, passion, affection, or admiration toward God or other people. God's love is infinitely greater than human love, being an inherent quality of His perfect nature. The following words for "love," each with a special emphasis, are found in the original languages of Scripture:

Chesed is a Hebrew noun used throughout the Old Testament, particularly the Psalms, to indicate divine love. Sometimes translated "mercy" or "lovingkindness," the divine attribute of *chesed* is best conveyed as "unfailing love," a perfect love that is steadfast and enduring. The love of God is unfailing because He never fails. The bulwarks of God's love are His perfect righteousness and justice, the stability behind every demonstration of His love (Ps. 33:4–5a).

Psalms 33:5b declares that "the earth is full of the unfailing love of the LORD." God expressed *chesed*, the most dynamic power in the universe, when He prepared the planet as the stage for His grace plan for human history. There never was or will be a time when God does not have this perfect, wondrous love (Ps. 136). *Chesed* is what motivated David to bow down and celebrate the name of the Lord (Ps. 138:2), and that same divine love is the source of abundant happiness for the believer today (Ps. 100:2, 5). See also ESSENCE OF GOD (love).

Agape is a Greek noun used across the New Testament to indicate a mental-attitude love characterized by benevolence, honor, esteem toward another. Its companion verb is *agapao*. Distinguished from emotional, feeling-based love, *agape* is a product of virtuous thought in the soul of the initiator. *Agape* describes the love demonstrated by God toward all mankind when He "gave His only begotten Son" to die on the cross (John 3:16), as well as His love toward believers in divine discipline (Heb. 12:6; cf. Prov. 3:11–12). *Agape* also describes the attitude of mature believers who personally love God above all others (Rom. 8:28). And in the recurring command, "YOU SHALL LOVE YOUR NEIGHBOR AS

YOURSELF," *agapao* emphasizes the unconditional respect that believers are to demonstrate toward all people (Rom. 13:9; Gal. 5:14). This is a virtue built on fellowship with God and not contingent on the merit of the recipient.

Phileo is a Greek verb derived from the noun *philos*, which designates a friend or someone dearly loved. *Phileo* means "to have strong affection for, to be a friend to, to regard someone as one's own, to love based on close personal attachment and harmonious rapport." When God is the subject of *phileo* in the New Testament, the objects of His love are believers only. John 16:27 uses *phileo* to emphasize the Father's selective love for the disciples so closely associated with His Son. In Revelation 3:19, *phileo* indicates God's intimate love toward all members of His royal family—*phileo*, rather than *agapao*, is used here to emphasize that even while believers repeatedly fail and require discipline, they are the constant objects of God's personal love. The use of *phileo* to describe love between God and believers does not exclude the virtue of *agape*; it simply underscores the intimacy and harmonious rapport of that relationship.

See also IMPERSONAL LOVE, DIVINE; IMPERSONAL LOVE FOR ALL MANKIND; ROYAL LAW; VIRTUE LOVE.

love complex A designation for the divine support system given to believers in the Church Age—a designation that emphasizes love as a cohesive system of power designed by God. Synonyms: divine dynasphere; interlocking system of love.

By definition, a "complex" is a group of interrelated elements making up a single whole. God's system for the believer is designated the love complex because love, the supreme Christian virtue, is in fact a dynamic unity of interlocking spiritual assets. Jesus Christ's mandate, "abide in My love," invites all believers to reside in the love complex, as He did throughout His time on earth (John 15:9). This single command involves many other commands: "be filled with the Spirit" (Eph. 5:18), "humble yourselves" (1 Pet. 5:6), "LOVE THE LORD YOUR GOD" (Mark 12:30), "love one another" (1 John 3:23), "grow in the grace and knowledge of our Lord" (2 Pet. 3:18), all of which combine to form one divine system of perfect

efficacy and strength for the Christian life.

The Lord's instructions are clear: "If you keep My commandments, you will abide [remain, persist] in My love [the love complex]" (John 15:10a). The believer residing in the love complex faithfully obeys God's Word, learns to personally love God above all else, demonstrates the virtue of impersonal love toward others (1 Cor. 13:4–8a; 1 John 2:5a; 4:19–20), and advances to a completed state of happiness (John 15:11; 1 John 1:4). See DIVINE DYNASPHERE.

Lucifer [Lat. *lux*, light + *ferre*, to bear or bring] The common theological name for the most beautiful and exalted angel who, from his post of guardian of the heavenly throne room, coveted God's sovereignty over angelic creation and rejected God's authority. Lucifer then became known as Satan, the adversary of God.

The word *lucifer* is the Latin Vulgate translation of the Hebrew noun *helel*, which means "bright and shining one." As the fourth-century Latin text established a foothold in Western churches, Christian tradition adopted *lucifer* as a proper name for the chief angel, hence the King James English translation of Isaiah 14:12b, "O Lucifer, son of the morning." Later English versions capture the Hebrew text more descriptively with "star of the morning, son of the dawn" (NASB) or "morning star, son of the dawn" (NIV).

Lucifer's magnificent original existence is described by Ezekiel (through analogy with the king of Tyre) as one of divine favor: "full of wisdom," having the "seal of perfection," covered in "every precious stone," and "anointed . . . on the holy mountain [throne] of God" (Ezek. 28:12–15a). Isaiah details the arrogance that transformed this super-angel from highest-ranking splendor to eternal condemnation (Isa. 14:13–14). In abject revolt against the Creator, the preeminent angel of light became the Prince of Darkness, yet he retained his glamorous veneer to deceive and win the allegiance of mankind (2 Cor. 11:14). See SATAN.

lukewarm believer The once doctrinally oriented believer who has become distracted by life and moved into reversionism.

In Revelation 3:15–16, the Lord uses the water-

temperature metaphor to describe the Laodicean believers, who had been positive but then became arrogant in their prosperity and turned away from doctrine. He describes them as "neither cold nor hot," cold representing the unbeliever, and hot representing the positive believer executing the spiritual life. Lukewarm always indicates that something was formerly hot. If an advancing believer loses his doctrinal priorities, he abandons spiritual advance and languishes in a state somewhere between the unbeliever and the positive believer. Though the lukewarm believer is positionally a child of God with eternal security, experientially he thinks and acts no differently than an unbeliever.

The Lord had previously taught His disciples that those who are in Him "are the salt of the earth; but if the salt has become tasteless . . . it is no longer good for anything, except to be thrown out and trampled under foot" (Matt. 5:13). Maturing believers who revert to sustained carnality must be disciplined. Now, in less poetic tones toward the "wretched and miserable" Laodiceans, He declares to "spit [*emeo*] you out of My mouth" (Rev. 3:16–17). The Greek *emeo* literally means "to vomit" and refers here to the sin unto death for these reversionists. Jesus Christ sometimes controls history by gathering lukewarm believers and removing them en masse.

See also LOSER BELIEVER; REVERSIONISM.

For further reference, *Reversionism*.

Lessons 457:176–77; 376:1507–26.

lust pattern The illicit and often insatiable desire that motivates sin toward either trend of the sin nature. See SIN NATURE.

lying to the Holy Spirit (a) Biblical terminology used to describe a seemingly good deed performed under sinful motivation (Acts 5:3); (b) the sinful act of using the pretense of glorifying God to glorify oneself, which is a deception tantamount to blasphemy toward God.

To perform divine good, the believer must operate on divine power, the filling of the Holy Spirit. But if the motivation behind a 'good deed' is arrogant self-righteousness, the believer operates on the power of the sin nature. Aside from deceiving himself and others, he lies against the

power of the Holy Spirit by claiming to produce divine good when he actually produces dead works. He professes to serve God when he serves only himself. Giving money to the church, for instance, is generally considered good (2 Cor. 9:7). However, if the giving results from competitive jealousy, approbation lust, or any other false motives, it is an act of lying to the Holy Spirit.

Biblical example. The New Testament illustrates the “lie to the Holy Spirit” with the scheme of Ananias and his wife Sapphira (Acts 4:33–5:10). Jealous of Barnabas, who had given all of his land proceeds to destitute Christians and apparently received much praise (Acts 4:36), Ananias and Sapphira concocted a plan to outdo their fellow believer. Unlike Barnabas, their intent was not to share their possessions but to be recognized as superior Christians. So they sold a piece of land, presented only a portion of the proceeds to the apostles, and professed to have given the entire amount. Peter, aware of the facts, called them to task. Clearly, Ananias and Sapphira were under no obligation to contribute any or all of their earnings (Acts 5:4*a*). It would have made no difference before the Lord had they given five or one hundred cents on the dollar. The issue was their false motivation and attempt to deceive. As Peter’s rebuke confirmed, they had “not lied to men but to God” and had “put the Spirit of the Lord to the test” (Acts 5:4, 9). The couple carried out the scheme as if God the Holy Spirit did not know everything and could actually be fooled.

The overly ambitious Ananias, the instigator, was a believer under the influence of satanic thinking (Acts 5:3). For lying to the Holy Spirit and refusing to acknowledge their sin, Ananias and his wife both died immediately under divine discipline (Acts 5:9–10).

See also CHRISTIAN SERVICE; DEAD WORKS; DIVINE GOOD.

For further reference, *God the Holy Spirit vs. The Sin Nature; Reversionism*.

Lessons 402:18–19; 376:1528–34.

Mm

machaira A general Greek designation for a sword.

Technically and historically, the term *machaira* can refer to any of the various swords used in the ancient world. In the context of Ephesians 6:11–17, Paul’s discourse on Christian warfare, *machaira* indicates the double-edged Roman sword called *gladius* in the Latin. While under house arrest in Rome, Paul observed the soldiers of the Praetorian Guard carrying this classic short sword, which historian Vegetius describes as a “two-foot blade, about four inches wide, two-edged, pointed, carried by a belt.”¹⁵ By divine inspiration, Paul used the mighty weapon to portray the defensive power of “the sword of the Spirit, which is the word of God.” The writer of Hebrews likewise borrowed the image, describing the Scriptures as “living and active and sharper than any two-edged sword” (Heb. 4:12). See also ARMOR OF GOD (sword of the Spirit).

magnetism (a) The ability or power to attract, to charm, to exert an influence; (b) in the spiritual realm, refers to the power of God that attracts the believer to His riches in grace, and also designates the enriched believer’s ability to influence others toward the Lord.

The depth of God’s love is so compelling that the believer is powerfully pulled toward “the riches of His glory” (Eph. 1:18; 3:16). And when the believer is drawn toward God’s incalculable grace, he receives assurance of the greatest wealth ever known, the power and assets to represent Jesus Christ to the world. As he executes the unique spiritual life, God’s magnetism emanates through him. In other words, the positive, maturing believer attracts others and influences them

toward Christ. He draws unbelievers to the Gospel and believers to the Word, and his utilization of grace impacts loved ones, associations, his client nation, and the angelic realm (Matt. 5:13–16; 1 Cor. 4:9b; 1 Pet. 1:12).

See also BLESSING BY ASSOCIATION; INVISIBLE HERO. For further reference, *The Unfailing Love of God*. Lessons 376:1831–32.

manna The bread-like food provided by God to the Exodus generation, a nutritional provision that symbolized God’s logistical grace and spiritual nourishment for His children.

Six weeks into the Exodus journey, when over two million Jews grumbled in fear of starving in the desert, the Lord supplied the perfect food to sustain them day by day (Ex. 16:1–4; cf. Deut. 8:3; Ps. 78:24–25). “Bread from heaven” (Ex. 16:4), a never-before-seen substance, prompted the question “what is it?” expressed by the Hebrew word *man* (Ex. 16:15). Israel named the miraculous food *man*, which was brought into the Greek and English as “manna” (Ex. 16:31a).

The small white flakes or granules, similar to coriander seed, could be ground into flour, baked into cakes, boiled into porridge, or eaten raw. Its taste was comparable to “wafers with honey” (Ex. 16:14, 31b) or “cakes baked with oil” (Num. 11:7–9). According to God’s instructions, the people were to gather enough manna each morning to furnish the day’s need (Ex. 16:16–18). Any manna remaining on the ground after the gathering session melted with the sunrise. Manna stored in the tent for more than one day “bred worms and became foul” (Ex. 16:19–21). The exception was the Sabbath. Since there was to be no work on the seventh day, they were to gather a double portion on the sixth day. The excess portion, set aside, remained fresh to enjoy on the Sabbath (Ex. 16:22–26, 29–30).

15. Flavius Vegetius Renatus, *The Military Institutions of the Romans*, trans. Lieutenant John Clark (Harrisburg, Pennsylvania: Stackpole Books, 1960), 20.

Beyond its basic subsistence, this miraculous provision from heaven illustrates the following:

(1) *Logistical grace to all believers.* God’s faithful, daily supply of nourishment demonstrates His unlimited blessing of life support for each of His children. The Exodus generation failed the Lord continually, but through the forty-year wandering He never failed to provide for them (Ex. 16:35). Manna was, after all, given in the midst of Israel’s “grumbings against the LORD” (Ex. 16:7–8), so this was grace all the way, neither earned nor deserved.

(2) *Primary importance of taking in God’s Word.* Deuteronomy 8:3 declares God’s ultimate purpose in providing the daily bread from heaven: “He humbled you . . . and fed you with manna . . . that He might make you understand that man does not live by bread alone, but man lives by everything that proceeds out of the mouth of the LORD.” Manna exemplified spiritual food, God’s gracious provision of His Word, His own thinking, for every believer (Jer. 15:16a). Jesus Christ, at a later time, reiterated that God’s Word is more important than physical food (Matt. 4:4).

(3) *Obedience to God’s instructions.* Divine directives regarding the gathering of manna were specific. There were consequences for greediness or laziness on the part of the Jews, and failure to follow God’s instructions meant that the grace provision melted in the sun, or spoiled, or was insufficient for the Sabbath day. Moreover, in order to satiate hunger and give nourishment, the manna had to be *eaten*. In the same way, God’s spiritual food, His Word, must be taken into the believer’s soul and metabolized to provide spiritual sustenance.

Manna sustained the children of Israel for forty years in the desert, but once they reached the Promised Land and could partake of the “yield of the land of Canaan,” the miraculous supply ceased (Joshua 5:11–12; cf. Ex. 16:35). However, the original Exodus generation—those who had scorned God’s physical and spiritual food—did not live to see this “land flowing with milk and honey” (Ex. 3:8; Num. 14:22–23, 29; 21:5–6). The Lord’s final manna instruction to Moses was to place a jarful inside the ark of the covenant (Ex. 16:33–34; cf. Heb. 9:4). For future generations of Israel, the preserved manna would represent

God’s logistical grace to His chosen people as well as the Exodus generation’s sinfulness in rejecting that perfect grace provision.

See also LOGISTICAL GRACE.

For further reference, *Creation, Chaos, & Restoration*. Lessons 457:98–99; 412:1309–10; 376:985–87.

marriage (a) The legal union of one man and one woman; (b) the second divine institution, designed by God to stabilize and perpetuate the human race.

ORIGIN AND ORDER

In the first marriage, which took place in the Garden of Eden, God brought the woman to Adam and immediately joined them as husband and wife (Gen. 2:21–25). The order of creation established specific roles for the man and woman in marriage: Man came first and more directly from God and was designated as the ruler over nature; he was an office-holder, one who carried authority. The woman, “taken out of Man” (Gen. 2:23), was created as a “helper [ezer],” a perfectly suited counterpart designed to fulfill and complete the man (Gen. 2:18; cf. 1 Cor. 11:8–9). Then, as now, the man carries the responsibility to lead, protect, and initiate love toward his wife, while the woman is to respond to her husband’s leadership and love. These equally important yet distinct roles create an extraordinary interrelationship of correlation and cooperation, not forceful servitude or competition (1 Cor. 11:11).

SEX IN MARRIAGE

Immediately following the announcement of the first marriage, God issued a command meant to safeguard the alliance. Husband and wife are to “leave [azab]” the influence of parents and “be joined [dabaq]” to one another (Gen. 2:24a). In this context, *dabaq* includes sexual interaction—the man and woman uniting in a new relationship of soul and body. Physical intimacy, in addition to providing sensual satisfaction, creates invisible walls that isolate the couple and protect against outside interference, seductions, and distractions (1 Cor. 7:1–4). These figurative walls do not imply withdrawal from family and society but instead emphasize privacy, devotion, interdependence, and exclusivity of the union.

God specifically designed the male and female

bodies for coalescence: husband and wife “become one flesh” (Gen. 2:24b) as an expression of their unique alliance in marriage, as a form of marital recreation, as a vacation from leader and subordinate roles, and as the means of procreation. Male-female marriage, then, is the only relationship in which physical intimacy is bona fide. According to the Word of God, every other form of sexual activity, between man and woman or otherwise, is a sin that damages both soul and body (Ex. 20:14; Lev. 18:6–17; 20:10–23; Rom. 1:26–27; 1 Cor. 5:17; 6:9, 18; Heb. 13:4).

ROLE OF MARRIAGE IN CIVILIZATION

Marriage is a stabilizing structure of society, a divine institution to be respected by believers and unbelievers alike. God’s design of marriage, with its perfectly ordered system of leadership and response, safeguards civilization. The institution establishes the concepts of authority, order, protection, and tranquillity in the home. It also preserves legitimacy and virtue in sexual relations, provides the platform for rearing children to become responsible adults, and secures the family unit for the benefit of the nation.

Despite the opinions of today’s permissive culture, the structure and boundaries of marriage are set by God for everyone’s benefit. Rejected in the divine design are the modern trends of promiscuousness, communal living, frivolous divorce, reversal of male and female roles. For both believer and unbeliever, forsaking the divine blueprint guarantees personal confusion and unhappiness. And regarding the national entity, as goes the sanctity of marriage, so goes the nation. See also DIVINE ESTABLISHMENT; DIVINE INSTITUTIONS.

CHRISTIAN MARRIAGE

Christian marriage refers to the union of one born-again man and one born-again woman during the Church Age. Individually, each spouse is a member of the Church, the royal family of God, with access to unprecedented spiritual assets. Joined in matrimony, the two have an opportunity to glorify the Lord together, in tandem, as they advance in the spiritual life.

Elevating Christian marriage above the divine institution, God assigns to the husband and wife the same relationship that exists between Christ

and the Church. The husband’s leadership in marriage is analogous to Christ’s rule of the Church; his love for his wife must reflect Christ’s love and sacrifice for the Church (Eph. 5:23, 25–29). The Christian husband is to initiate an environment of love, protection, loyalty, and stability in the marriage. Beyond this, he must guard the wife’s soul, provide the spiritual tenor of the home, and lead the spiritual advance of the family. The Christian wife’s subordination to the authority of her husband parallels the subjection of the Church to Christ (Eph. 5:24); she responds to him in obedience “as to the Lord,” “as is fitting in the Lord” (Eph. 5:22; Col. 3:18). With this response comes the highest form of love—respect (Eph. 5:33b; cf. 1 Pet. 3:1). From the virtue and freedom of her own soul, the wife willingly submits to her husband and does not seek to undermine his leadership.

The key to a successful Christian marriage is *virtue love*. Romantic love alone is not enough to hold a marriage together: it is conditional, unstable, and vulnerable to failure; it cannot resolve marital problems or withstand difficulties. Virtue love, developed by faithfully learning and applying God’s Word, provides consistency, staying power, and permanence in the relationship (1 Cor. 13:4–7). With virtue love, the Christian husband and wife rely on their own relationship with God and fulfill the mandate to “be kind to one another . . . forgiving each other, just as God in Christ also has forgiven you” (Eph. 4:31–32). See also INTEGRITY ENVELOPE; VIRTUE LOVE.

Corporate witness. The term “corporation,” from the Latin *corpus*, defines any group of persons united by law in one body or entity. “Corporate witness” figuratively describes the Christian husband and wife who together serve as an invisible testimony before God, Satan, and the angels.

Marriage was the first corporation in human history, and it was also the first to come under satanic attack: Adam and Eve, in falling for Satan’s scheme in the Garden, departed from their divinely ordained roles and showed that perfect environment does not prevent failure in marriage (Gen. 3:1–17; 2 Cor. 11:3). Today, however, two Christians united in matrimony can succeed where the first couple failed. Their marriage can become a corporate witness against Satan.

The believing husband and wife, advancing in Bible doctrine together, are a favorite target of Satan. He seeks to distract and deter the spiritual advance of each spouse, knowing that the spiritual life determines the condition of the marriage. So how do the born-again husband and wife defend against the concentrated assault of the cosmic system? They persist in their tandem advance to spiritual maturity while remaining within their divinely ordained roles. As they support each other in spiritual growth, problem solving, and rearing children in the ways of the Lord, they testify to the efficacy of God's grace assets and provide evidence against Satan. Hence, the Christian marriage itself wins a supreme victory in the angelic conflict. See also STRATEGIC AND TACTICAL VICTORIES; WITNESS FOR THE PROSECUTION.

DIVORCE AND REMARRIAGE

God's Word recognizes that marriages can be dissolved under certain circumstances. When the Bible uses the word "divorce," it implies the true and divine dissolution of the marital bond and, in most cases, the right of remarriage for one or both parties.

The New Testament provides guidelines for divorce and remarriage under the following conditions: *Adultery* and *desertion* are legitimate reasons for divorce and remarriage for the innocent party; the guilty party does not have the right of remarriage unless the innocent party remarries (Matt. 5:32; 19:9; 1 Cor. 7:15). Victims of the *divorce gimmick* (divorced on a false accusation by a spouse who wants to marry someone else) have the right of remarriage; the guilty party does not have the right of remarriage unless the innocent party remarries. *Death of a spouse* automatically dissolves the marriage bond and allows for remarriage (Rom. 7:2-3; 1 Cor. 7:39). A mixed marriage—union of believer and unbeliever—does not give the right of divorce, unless the unbelieving spouse chooses to desert the marriage (1 Cor. 7:13-15) [see also UNEQUALLY YOKED].

Scripture is silent on issues of *brutality*, *chemical addiction*, *sexual abuse*, *insanity*, and *criminality* in the marital relationship. While divorce in these cases is legitimate and necessary for protection, Scripture's silence implies that there is no basis

for remarriage. The innocent victim, after such a traumatic experience, is not qualified to handle another marriage and needs time and spiritual growth to recover. If the guilty party dies or remarries, the innocent party is permitted to remarry but should proceed with caution.

Adulterous marriage. Being divorced and subsequently remarried outside of biblical guidelines creates an *adulterous marriage* (Matt. 5:27, 32; 19:9; Mark 10:11; Luke 16:18). Believers who find themselves in such a situation should not seek to terminate the present marriage. Instead, the party or parties involved should confess the transgression to God and move forward in the Christian life, understanding that every sin is forgiven and the adulterous marriage is purified by God's grace (Phil. 3:13-14; 1 John 1:9).

Violation prior to salvation. Any sin or failure regarding marriage or divorce that precedes salvation is blotted out the moment the person expresses faith in Christ (Ps. 103:12; Isa. 43:25). In other words, a divorced unbeliever who is subsequently born again has the right to remarry.

See also RIGHT MAN—RIGHT WOMAN.

For further reference, *The Angelic Conflict; Freedom through Military Victory*.
Lessons 696:1-12; 412:1038-1119; 376:525-658, 777-82.

Mary, mother of Jesus

See VIRGIN PREGNANCY AND BIRTH.

matiaotes Greek noun meaning emptiness, void, vacuum. See VACUUM IN THE SOUL.

mature believer

See SPIRITUAL ADULTHOOD; WINNER BELIEVER.

mediate creation When describing the origin of mankind, refers to God's *indirect* creation of physical, biological life—the act of divine creation performed through intervening agents, the mother and father. Through the reproductive process set in motion by God after the Fall, biological life is created mediately at conception and formed in the mother's womb (Gen. 4:1-2; Ps. 139:13). Individual soul life, however, results from God's direct, immediate creation at the point of birth.

See also BIOLOGICAL LIFE; IMMEDIATE CREATION; ORIGIN OF HUMAN LIFE.

Mediator Designation for the Lord Jesus Christ, emphasizing His role in establishing peace “between God and men” (1 Tim. 2:5). A mediator removes disagreement between two opposing parties so that they can reach a common goal. Since a mediator must be agreeable to both parties, Jesus Christ in hypostatic union—deity and humanity in one unique person—was qualified to resolve the hostility between God and mankind (Gal. 3:19–20; Heb. 9:12–15, 26).

See also BARRIER; HYPOSTATIC UNION; RECONCILIATION.

Lessons 467:24; 376:838–51.

Melchizedek, order of

See PRIESTHOOD.

memory center

See STREAM OF CONSCIOUSNESS.

mental attitude sins

See PERSONAL SIN.

mentorship of the Holy Spirit A part of the Spirit’s filling ministry for Church Age believers.

The word “mentor” originates with the name of a famous character in Homer’s *Odyssey*. Mentor is the wise and trusted friend of Odysseus, and when Odysseus leaves to fight the Trojan War, he gives Mentor charge of his son Telemachus. During Odysseus’ long absence, Mentor excellently trains and educates Telemachus. This literary relationship, introduced in the seventh century B.C., eventually inspired adoption of the word “mentor” into the English language.

“Mentor” in the English means a wise advisor, counselor, and teacher to someone less knowledgeable. Our Lord Jesus Christ was mentor to the disciples during His earthly ministry. Shortly before He departed, He assured them that they would receive from the Father “another Helper,” meaning God the Holy Spirit as mentor (John 14:16). The Holy Spirit instructs the “sons of God” (Gal. 3:26) in all doctrines and brings these truths to mind for application (John 14:26; 16:13).

See also GOD THE HOLY SPIRIT; *PARAKLETOS*.

mercy The function of a gracious mental attitude, expressing unconditional compassion that

reflects divine grace.

God, “being rich in mercy,” understands the helpless, lost condition of humanity, and He is the wellspring of lovingkindness and compassion toward His creatures (Eph. 2:4). God’s policy for relating to all mankind is grace, and mercy is the active expression and outpouring of that unmerited grace. First and foremost, God’s grace in action accomplished the work of atonement for the human race and eternal salvation for those who accept His free atoning gift (Rom. 6:23; 11:32; 2 Cor. 5:21; Eph. 2:4–5; Titus 3:5; 1 Pet. 1:3). Toward those who are His own, God extends grace and forgiveness every time they confess their personal sins to Him (1 John 1:9; 2:12); He administers perfectly timed mercy when they approach the throne of grace in prayer (Heb. 4:16); and upon those He calls “vessels of mercy” He pours out the “riches of His glory”—unlimited divine support and blessings for representing Jesus Christ in the fallen world (Rom. 9:23). See GRACE.

A merciful believer is one who lives by divine grace (Matt. 5:7). Additionally, the spiritual gift of mercy is bestowed upon certain Church Age believers, giving them a special capacity for helping the persecuted and afflicted. See SPIRITUAL GIFTS (permanent).

mercy seat

See ARK OF THE COVENANT.

Messiah [Heb. *meshiach*, the Anointed One]

Title for the prophesied Savior, emphasizing His offices of prophet, priest, and king to Israel. For the Old Testament Jew, this was the royal title of the One who would pay the penalty for sin (Isa. 53). The Greek of the New Testament translates this title as *Christos*, “Christ” (John 4:25–26). See CHRISTOLOGY; GOD OF ISRAEL; SEED OF THE WOMAN.

metabolized doctrine

See *EPIGNOSIS*; SPIRITUAL METABOLISM.

millennial civilization

See CIVILIZATIONS, BIBLICAL; MILLENNIUM.

millennialism Theological term used to explain the chronology and character of events at the end

of human history, namely Christ’s return and the millennial period.

A careful interpretation of Scripture reveals the Millennium as a future, literal “thousand years” of Christ’s physical rule on earth, with His return at the Second Advent occurring just before the reign begins (Rev. 19–20:7). Theologically, this overall view of the end times is called *premillennialism*, because the Second Advent precedes the Millennium. A more thorough, precise picture is revealed through *dispensational premillennialism*, which properly separates the Rapture from the Second Advent, details a tribulational period that excludes the Church, and maintains the distinction between Israel and the Church throughout Christ’s millennial reign.

Dispensational premillennialism recognizes that, at the present time, the Jewish Age has been temporarily halted and the Church Age inserted into the divine time line. The Jewish Age will resume for its final seven years in the Tribulation, but before this occurs the Church will be instantly transferred to heaven (i.e., pretribulational Rapture). At the Second Advent, Christ will return to destroy all opposition at Armageddon, regather and restore believing Israel, and establish His millennial kingdom, ruled from the throne in Jerusalem. The Lord will reign supreme on the earth for one thousand years of universal peace and perfect environment. See *Figure 19*.

Significant to dispensational premillennialism is the recognition of Israel’s future in the plan of God. The Abrahamic, Palestinian, Davidic, and New Covenants to Israel are fulfilled under Christ’s reign, demonstrating God’s faithfulness to honor the unconditional promises to His chosen people (2 Sam. 7:8–16; Isa. 11; 14:1; Jer. 32:40–44; Ezek. 11:16–21) [see COVENANTS TO ISRAEL]. Throughout the Millennium and in eternity, Israel will enjoy a glory she has never yet known.

Other millennial views. In the centuries since John penned the prophetic “thousand years” (Rev. 20:1–6), various theologies have debated over the nature and timing of the millennial kingdom. Viewpoints that run counter to the biblical and dispensational form of premillennialism include *historic premillennialism*, *postmillennialism*, and *amillennialism*. If ever Scripture is interpreted within the wrong historical framework, or if the fundamental distinctions between Israel and the Church are blurred, then God’s true plan regarding Christ’s future reign cannot be understood. Christ’s return cannot be expected to come through human effort of any kind, and above all, God must keep His covenants with the flesh-and-blood nation of Israel.

See also DISPENSATIONS; MILLENNIUM; RAPTURE; SECOND ADVENT; TRIBULATION.

Millennium The future thousand-year period beginning with the establishment of Christ’s earthly reign and terminating with the Last Judgment and destruction of the present universe (Ps. 72; Isa. 11; 35; 62; 65; Zech. 14:9–11; Rev. 20). Synonyms: Dispensation of Christ; Dispensation of the Millennium.

Inaugurating the kingdom. Upon Christ’s return at the Second Advent, the almighty King of kings will depose the devil as ruler of the world and commence His own reign over the earth. Entering the new civilization will be believers only, since all living unbelievers are removed in the baptism of fire (Matt. 25:31–46; Rev. 11:15–19). The Lord will begin His reign in fulfillment of the unconditional covenants to Israel: regenerate Jews will be regathered and returned to the Promised Land as citizens of restored client nation Israel (Isa. 10:19–23; 11:11–16; 14:1–4; 65:19; Joel 2:16; Zech. 10:6–12), and Jesus Christ, the Son of David, will ascend David’s throne in

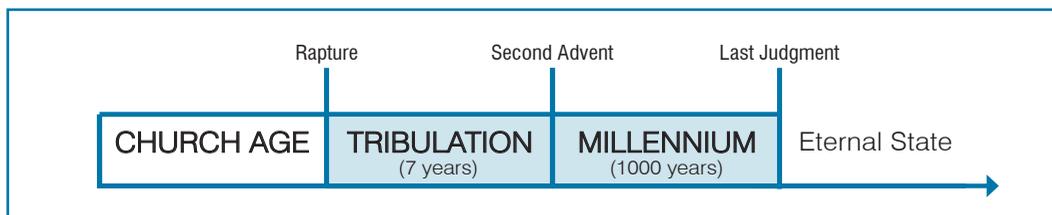


Figure 19

CHRONOLOGY OF END TIMES

capital city Jerusalem (Luke 1:32; Acts 2:29–30; Heb. 1:8b). There the universal “government will rest on His shoulders,” to be administered with righteous jurisprudence (Isa. 9:6–7; 11:4; Rev. 2:27).

WILL WE BE THERE?

In the Millennium, resurrected believers from all previous dispensations will share in the blessings of the kingdom alongside millennial citizens.

Environment in the kingdom. Even the deserts will be transformed into a veritable Eden (Isa. 35:1–2, 7) as the earth enjoys one thousand years of perfect environment: peace and prosperity among all the nations (Ps. 72:16; Isa. 2:4; Hosea 2:18; Micah 4:3); religion and false doctrine eradicated and replaced by worship of the one true God (Isa. 29:19–20; Hosea 2:17; Joel 2:28–29); nature no longer cursed (Isa. 11:6–8; 35:1; Rom. 8:19–22); disease, affliction, and starvation unknown (Isa. 35:5–6; 65:20); violence alleviated (Isa. 60:18); injustice forgotten (Isa. 9:7). And “as the waters cover the sea,” knowledge of the Lord will cover the earth (Isa. 11:9).

Sin in the kingdom. Despite pristine conditions, sin will exist. Believers who survive the Tribulation will live in the Millennium in their earthly, not resurrection, bodies. The inherent sin nature will continue to be passed down to their descendants. Even among an unprecedented presentation of truth, some across the generations will reject Christ as Savior and nurture degeneracy in their souls.

End of the kingdom. When the thousand years are complete, incarcerated Satan will be released to enlist unbelievers in a last-ditch revolt against Christ (Rev. 20:7–8). The futile “Gog and Magog” revolution, however, will be instantly suppressed by a great fire from heaven (Rev. 20:9), and Satan will be “thrown into the lake of fire” for eternity (Rev. 20:10). All unbelievers of history will then be assembled for the Last Judgment to be eternally condemned and consigned to hell along with the devil and his demons (Rev. 20:11–15). With no angelic revolutionaries or unbelievers remaining, and with all believers now in resurrection bodies, human history will come to a close. Jesus Christ will hand the kingdom back to “the God and

Father,” destroy the present earth and universe, and transfer all believers to the new eternal state (1 Cor. 15:24, 28; 2 Pet. 3:10, 13).

See also COVENANTS TO ISRAEL; GOG AND MAGOG REVOLUTION; OPERATION FOOTSTOOL.

For further reference, *The Divine Outline of History*. Lessons 536:11, 36, 39; 457:143, 662–67.

mind [Gk. *nous*] In biblical usage, refers to the left lobe of the mentality of the soul. See LEFT LOBE OF THE SOUL.

mind of Christ The thinking of the Second Person of the Trinity and the entirety of the divine viewpoint of life.

All that is revealed of God’s eternal nature and His plan for humanity was in the mind of Jesus Christ from eternity past (Prov. 8:22–31; Isa. 55:8–9). Scripture commands believers, “Let this mind be in you” (Phil. 2:5, KJV). We can have this mind through daily study and metabolizing of God’s Word. We have the mind of Christ because the Bible is His thinking expressed in written form (1 Cor. 2:16). As we learn who and what Christ is from Scripture, Bible doctrine saturates our souls so that His mind becomes our frame of reference, our viewpoint on life, our value system and means of problem solving. We think God’s thoughts, apply His truths to life’s experiences, and, following the precedent set by the humanity of Christ, execute the divine plan for our lives.

See also LOGOS; WORD OF GOD.

minus H (-H) Designation for pseudohappiness, the category of happiness based on emotional stimulation derived from circumstances. See HAPPINESS.

minus R (-R) Designation for the relative, imperfect righteousness inherent in the human race. See RELATIVE RIGHTEOUSNESS.

mirror in the soul A metaphor for God’s Word accumulated in the right lobe of the believer’s soul, allowing him to make objective, accurate self-evaluation.

Mirrors in the ancient world were made out of flattened metal and had to be polished frequently, a task that is analogous to the daily perception

and metabolism of Bible doctrine (James 1:22–25). A well-polished mirror in the soul is what allows the believer to see himself in the true light of the Word of God. As Bible doctrine is increasingly learned, metabolized, and circulated throughout the soul's stream of consciousness, the reflection becomes more and more clear. Without metabolized doctrine in the soul, the reflection is cloudy, distorted, and the believer cannot see or evaluate himself accurately.

See also RIGHT LOBE OF THE SOUL; STREAM OF CONSCIOUSNESS.

Mishnah

See TALMUD.

mixed marriage Describes a believer and unbeliever joined together in matrimony. See also MARRIAGE; UNEQUALLY YOKED.

momentum compartment

See STREAM OF CONSCIOUSNESS.

momentum testing

See SUFFERING (for blessing).

monasticism (a) A system of pseudospirituality practiced through a lifestyle of minimal subsistence and seclusion from society; (b) the medieval Christian movement that produced secluded orders of monks and nuns, whose ascetic and humanitarian accomplishments became a false measure of holiness in the Church. Sometimes used as a synonym for asceticism.

Monasticism in the Church had its formal beginnings with the “desert fathers,” third-century hermits who embraced an isolated life of fasting and prayer in the deserts of Egypt, Syria, and Palestine. These early monastics took the lifestyle of John the Baptist and the command by Christ to “go and sell your possessions . . . and come, follow Me” and distorted them into legalistic methods for sanctification (Matt. 19:21). Simeon Stylites, the most famous of the desert hermits, spent thirty-seven years living on an unsheltered platform set atop a pillar. The structure attracted thousands to its base to witness the monk's extreme ascetic devotion and was gradually raised to symbolize his growth toward God. Between the fourth and sixth

centuries monasticism spread across the Christian world, and while some adherents continued the solitary isolation tradition, many joined the trend of cloistered communal living. In monasteries, monks and nuns lived under vows of poverty, chastity, and obedience; the latter vow included strict devotion to communal rules and duties, daily ritualistic worship, and the mission of aiding the sick and impoverished. Even the young Martin Luther sought a relationship with God through austere life in a cloistered monastery. Thankfully, this tenacious Christian discovered in the Scriptures that “man is justified by faith apart from works” and eventually protested the legalism and apostasy the Church had fallen into (Rom. 3:28b).

By influence of the Protestant Reformation, much of modern Christianity has abandoned the formal practice of monasticism. The thinking that characterizes monasticism, however, still exists. Legalistic believers isolate themselves from secular society to fast and pray, considering themselves highly spiritual for doing so. Some take the phrase “old things passed away” (2 Cor. 5:17) to mean cease all worldly pleasures, say goodbye to current friends, and live a monastic-type life confined to church attendance. Even more tragic, many churches neglect their mission to teach the Word and set up their own ‘Christian societies’—acres of facilities providing believers with everything from friends and recreation to marriage opportunities and service missions, along with a false sense of spiritual living.

While believers should and must separate from the evils of the devil's world, the emphasis must be separation *unto* God, not separation *from* the world. The confines of a church building are for one purpose—to hear the teaching of Bible doctrine from a pastor-teacher. With doctrine in the soul, believers are equipped to interact with the world, face all problems in life from a position of inner strength, and fulfill the purpose for which God keeps them alive under grace.

See also ASCETICISM; PSEUDOSPIRITUALITY; SEPARATION, DOCTRINE OF.

moral courage (a) The ability to stand firm on one's virtuous convictions; (b) the spiritual strength to do a right thing in a right way, despite external opposition and challenges.

Moral courage should not be confused with physical courage, such as that found in battle. While battle courage deals with tangible threats, like an approaching enemy or incoming fire, moral courage overcomes intangible challenges to one's personal integrity and standards.

To a limited degree, moral courage can be found in any person whose virtue and values are rooted in divine establishment truth. If principles of freedom, responsibility, and humility shape their character, human beings are capable of displaying admirable courage under stress. For the believer in Christ, moral courage has even greater dynamics because it is based on the entire realm of spiritual truth. A believer equipped with Bible doctrine has the ability to persist in the divine viewpoint of life, no matter what the cost. He thinks clearly and independently, "standing firm" on his own doctrinal applications (2 Cor. 1:24*b*), and observes the command to "be strong and courageous . . . for the LORD your God is the one who goes with you" (Deut. 31:6). Moral courage overcomes any doubts or apprehensions the believer may have when doing what integrity demands, because confidence in the Lord rules out fear, arrogance, and hypersensitivity.

Paul stated it well in his sharp note to Timothy, who had become intimidated by congregational bullying: "For God has not given to us a lifestyle of fear, but of power and love and sound judgment" (2 Tim. 1:7, corrected translation). "Sound judgment" includes moral courage—thinking under pressure, making decisions compatible with doctrine, and not allowing emotional sins to conquer the soul.

Biblical illustrations. In the Book of Daniel, we find not one but four young men with moral courage, in addition to physical courage. These Jewish teenagers, held as captives in the Chaldean Empire, were truly oriented to doctrine and able to maintain principles through tremendous pressure and persecution. It all began when Daniel made up his mind that he would not partake of the king's food and wine (Dan. 1:8). The refusal to eat could have easily meant brutal death for him and his three friends, but each of them knew it was more important to obey the mandates of God concerning Jewish dietary laws (Lev. 7:22–27; Deut. 32:38). Young Daniel boldly

yet graciously appealed to the official server, refused to accept defeat, and allowed the will of God to play out in the situation (Dan. 1:12–15).

Shortly after this, Daniel's three friends went on to defy the Chaldean order to worship a statue, choosing instead to be thrown into the furnace. Later, Daniel entered the lion's den rather than renounce his worship of the one true God. The Bible reveals that only Daniel, Shadrach, Meshach, and Abednego had the courage to take a stand against the pagan decrees. Spiritual strength from divine viewpoint in their souls allowed these faithful servants to place their confidence in God and let Him handle the consequences.

Another illustration, recorded in the Gospels, shows a deficit of moral courage. Pontius Pilate was the Roman governor of Judea who sentenced Jesus Christ to crucifixion (Luke 23:23–24). When Jesus was brought before him, Pilate was convinced of Jesus' innocence and knew that He should be released. But public pressure, along with the threat of losing his political prestige, overcame Pilate's objectivity and sense of justice. He failed to think independently based on principles of law. In an act of moral cowardice he sought a compromise, offering the Jewish leaders an option between releasing Jesus and the criminal Barabbas. The compromise backfired, as the Jews chose the criminal (Matt. 27:11–25). In the end, Pilate regarded the innocence of Jesus and administration of true justice as relatively unimportant compared to his own political ambition.

See also FAITH-REST DRILL; FEAR.

For further reference, *Daniel Chapters One through Six; Freedom through Military Victory; King of Kings and Lord of Lords*.

Lessons 424:97–99, 101–3; 508:3, 13, 24–25.

moral degeneracy

See DEGENERACY.

morality Right conduct and the function of human virtue in conformity with the principles of divine establishment.

Moral responsibility belongs to all, whether believer or unbeliever, because upholding an objective moral code serves to guard human freedom and the fundamental rights to privacy, property, and life. Manifestations of morality

include but are not limited to self-restraint and self-discipline; honesty, thoughtfulness, and good manners; respect for authority and law; and support for and service to the national entity.

Morality is a vital, necessary component for human civilization, though one that must be kept in proper perspective. While God has designed morality for mankind's stability and protection, morality is not a means to salvation nor is it equivalent to living the spiritual life. No human behavior, however meritorious, will reconcile the unbeliever to God (Rom. 3:28; Gal. 2:16; Eph. 2:8-9). And for those who have received Christ as Savior, advance in the spiritual life requires not just morality but Christian integrity—the genuine humility, love, and virtue derived from residence in God's plan and made possible by the filling of the Holy Spirit (Matt. 22:21; John 15:10; 2 Cor. 5:17; Eph. 5:18). False doctrines of salvation by morality, spirituality by morality, and blessing by morality amount to blasphemy and serve only to perpetuate the sin of morality arrogance (Matt. 5:20; 23:27; Rom. 3:20; Gal. 3:2-3; Titus 3:5).

See also CHRISTIAN RESPONSIBILITY; DIVINE ESTABLISHMENT; DIVINE GOOD; HUMAN GOOD. For further reference, *Christian Integrity; Freedom through Military Victory*. Lessons 458:658; 665:131, 133; 412:886.

morality arrogance

See DEGENERACY (moral).

Mosaic Law (a) The body of rules and regulations that established policy for ethical, spiritual, and civil life within the Old Testament nation of Israel; (b) the divine authorization for the founding and function of the first client nation to God; (c) the one conditional, temporal covenant between God and Israel (Ex. 19:3-6; Joshua 1:7-8). The Mosaic Law is recorded in the books of Exodus, Leviticus, Numbers, and Deuteronomy, with some supporting details recorded by other prophets in later books of the Old Testament. Synonyms: law of Moses (1 Kings 2:3; 2 Kings 23:25); book of the covenant and covenant to Moses (Ex. 24:7; 34:27-28; Deut. 8:18; 9:9, 11; cf. Jer. 11).

PURPOSE AND CONTENTS OF THE LAW

At the Exodus, God founded Israel as a nation

that would represent Him to the world. The chosen people were given a divine legacy in writing, designed to serve several explicit purposes: to regulate life in God's unique client nation, to expose man's sinfulness, to demonstrate man's need for a Savior, and, primarily, to anticipate the coming of Christ. Therein lies its true greatness. Far more than a superior code of moral instruction, the Law is fundamentally messianic. For Old Testament Israel, the spiritual mandates depicted the person and work of Christ, and the civil and establishment statutes protected the genetic line of Christ until His time of arrival in the flesh.

Because God ruled Israel directly, as a theocracy, every aspect of national life had spiritual significance—the Mosaic Law did not distinguish between spiritual and secular issues. Obedience to divine establishment principles was part of the spiritual life of Jewish believers, and, as part of national life, observance of holy days and sacrificial rituals was required of all citizens, including unbelievers (although these rituals were fully meaningful to believers only).

To best communicate its wide scope, the Law's ordinances, ceremonial instructions, and punitive orders can be categorized into three legal codes:

Codex I: The Freedom Code (Ex. 20:1-17; Deut. 5:6-21); also called the Decalogue. This code, composed of the Ten Commandments and instruction on their importance, defines freedom in terms of morality, privacy, property, sanctity of life, and authority. It also defines freedom in relation to God. The Ten Commandments do not cover the entire doctrine of sin, as some might assume, but instead identify sins that destroy freedom. In every dispensation, believers and unbelievers can preserve freedom by avoiding sins such as murder, stealing, adultery, dishonoring God, disrespecting parents, and coveting what belongs to another. See also FREEDOM (human); MORALITY.

Codex II: The Spiritual Code (e.g., Ex. 25-31; 35-40; Lev. 1-6; 23). God gave man free will for the ultimate purpose of coming to know the Savior. Accordingly, the ordinances and instructions in this portion of the Law form a complete shadow Christology and soteriology (Col. 2:17; Heb. 8:5;

10:1). These messianic doctrines are the spiritual heritage of Israel. From the furniture in the Tabernacle to the graphic animal sacrifices to the intricate priestly garments, the ceremonial worship rituals dramatically prophesied the saving work of the coming Messiah. See RITUAL PLAN OF GOD.

Codex III: The Establishment/Civil Code (e.g., Ex. 21–23; Lev. 11–15; Num. 1–5; 18; Deut. 12–26). The civil statutes and judgments were designed to amplify freedom principles related to government and private citizens. Contents of the establishment code emphasized to Israel that every member of the human race, believer or unbeliever, had certain responsibilities regarding his own volition and the institutions that preserved law, order, life, and freedom. In addition to setting standards for diet, sanitation, agricultural practices, and marriage and family life, the Law provided for the following:

(a) *National judicial system.* Details of jurisprudence set standards for legal proceedings and assigned just punishment for violations of law. For instance, in criminal cases one could not be convicted apart from multiple witnesses presenting the same facts before the court. Criminals were punished immediately, and the severity of punishment fit the severity of the offense (e.g., capital crimes received capital punishment).

(b) *Military establishment.* The census of the sons of Israel during the Exodus was a military mobilization for the client nation, complete with instructions for deployment and division of plunder in victory. See also PEACE.

(c) *Taxation.* Under a system called tithing, every income-earning citizen of Israel, believer or unbeliever, was required to pay one-tenth portions of his assets for the purpose of maintaining the nation. See TITHING.

LIMITATIONS OF THE LAW

Though the Mosaic Law was a comprehensive plan for governing Israel and demonstrating man's need for a Savior, the Law is inherently limited (Gal. 3:24; 4:4–5; James 2:10). For Israel or anyone in subsequent dispensations, keeping the Law cannot solve the problems of sin and the sin nature (Rom. 7:18; 8:7), cannot provide the Holy Spirit (Gal. 3:2), cannot produce miracles

(Gal. 3:5), cannot give or sustain life (Gal. 3:21), cannot justify (Acts 13:39, KJV; Rom. 3:20, 28; Gal. 2:16; 3:11; Phil. 3:9), cannot save (Heb. 7:19).

FULFILLMENT OF THE LAW

The centuries-old purpose of the Mosaic Law was achieved by the incarnate Jesus Christ. When He arrived in the flesh, anticipation and shadows were replaced by reality. By His sinless life and substitutionary death for the sins of mankind, the God-man fulfilled every jot and tittle of the code that perfectly expressed the perfect character of God (Matt. 5:17–18). This magnificent heritage, the ritual plan of God for Israel, was made suddenly obsolete (Rom. 10:4; Heb. 8:13). A new code was required, and a new code was provided.

PRESENT PURPOSE AND APPLICATION

The protocol plan of God, the new code of divine mandates for the Church, defines the believer's way of life during the current dispensation. The Church is "not under [Mosaic] law but under grace" (Rom. 6:14), "for the law of the Spirit of life in Christ Jesus" has set the believer free (Rom. 8:2; Gal. 3:23–25; 5:3–4, 18; Heb. 8:13; 10:9). See also LAW OF SPIRITUALITY.

With that said, both the Law and the protocol plan come from God Himself. Therefore, continuities exist between the two as a reflection of God's unchangeable divine essence. Phrases like "Lamb of God" and "blood of Christ" are carried over into the New Testament to declare that Christ's saving work fulfilled what the Law foreshadowed (John 1:29; 1 Pet. 1:18–19). And while no longer valid for worship, the details of the sacrificial rituals teach Church Age believers to appreciate the Savior. Even the statutes on health and agricultural practices in Israel testify to the care and faithfulness of God in guiding His own.

Beyond the spiritual examples and encouragement, the Law's principles of establishment apply for the preservation of mankind in general. The Ten Commandments, with the exception of Sabbath observance, still function to preserve human freedom. And the Law's pervasive endorsement of authority, rule of law, equitable taxation, and free enterprise, accompanied by systematic rejection of criminality, form the pattern for governance that reflects the character

of God. Honorable statesmen in the Church Age will apply the Law's establishment principles to the objectives of their own nation, without imposing the literal details designed specifically for Israel.

See also DISPENSATION OF ISRAEL; DIVINE ESTABLISHMENT; PENTATEUCH; RITUAL PLAN OF GOD. For further reference, *The Divine Outline of History; Levitical Offerings*. Lessons 419:96, 113; 412:514–15, 965–68; 840:209.

motivational virtue

See VIRTUE.

mystery doctrine The truths of God's Word specific to the Church Age, whose existence, purpose, and doctrines were unknown and unrevealed to previous eras of history.

The Koine Greek noun *musterion* (mystery) originally referred to the secret doctrines of ancient religious organizations. Only those persons initiated into the cult of Dionysus, for example, knew its mysteries. Under the ministry of the Holy Spirit, the Apostle Paul took this well-known pagan term and gave it a biblical definition (Eph. 3:1–9; 1 Cor. 2:6–8; Col. 1:25–28). In Paul's usage of *musterion*, the initiates are Church Age believers, and the doctrines are specific to the Church and its unique function during the period when Israel is set aside. These divine truths are defined as “mystery” because they were “kept secret for long ages past” (Rom. 16:25–26). Old Testament prophets, communicating the events of Israel's future, had no knowledge of the age that would occur prior to the promised Jewish kingdom.

Jesus Christ was the first to announce doctrines related to the mystery age (John 14–17; Acts 1:4–8). Writers of the New Testament epistles fully developed these doctrines to reveal the special advantages, assets, and responsibilities unique to the Church Age believer. By utilizing the “riches of the glory of this mystery” (Col. 1:27), the ordinary believer learns and applies the spiritual truths of this unprecedented age to glorify Christ on earth (Eph. 1:4–12; Col. 2:2; 1 Tim. 3:16).

See also CHURCH AGE; ROYAL FAMILY OF GOD. For further reference, *Daniel Chapters One through Six; The Divine Outline of History*. Lessons 467:39; 412:591–94.

mysticism The erroneous spiritual practice that bases relationship with God on subjective, unverifiable experiences.

Mystics often claim that God speaks directly to them or that God, angels, or divine beings have appeared to them, offering previously unrevealed insight or information. Islam and Mormonism, for example, both derive from alleged apparitions of angels claiming new divine revelation. Mysticism also shapes the New Age movement, which promotes ‘higher spiritual consciousness’ through practices like meditation, attempted contact with spirits, and communion with ‘divine energy’ in nature. Even Christianity, from its beginnings, has felt the pervasive influence of mysticism: First-century Gnosticism corrupted Church teachings by mixing in ‘sacred’ incantations and declarations of extrabiblical revelation. During the third- and fourth-century monastic movement, ascetic monks isolated themselves in the desert and awaited the voice of God. Today, mysticism continues to influence the Church with meaningless rituals, religious superstitions, and alleged apparitions of historical Christian figures.

As with any attempt to derive spiritual truth apart from Scripture, mysticism is an empty religious form whose followers unknowingly worship the “god of this world” (2 Cor. 4:4). The mystic who claims to hear the voice of God or other divine beings is either hearing the voices of demons or deluding himself (2 Thess. 2:11–12). Since the close of the canon of Scripture, ca. A.D. 96, God speaks to mankind only through His written Word (Heb. 4:12), made perceptible through the teaching ministry of the Holy Spirit (Eph. 5:18). This is the age when all divine revelation comes directly from the Bible and when angelic protection, including the “ministering spirits” assigned to every believer (Heb. 1:14), is strictly silent and unseen.

See also DEMONISM; OCCULT. For further reference, *The Angelic Conflict; Satan and Demonism*.

Nn

nationalism (a) God’s design that organizes the world into multiple sovereign entities for the purpose of maintaining order and perpetuating the human race; (b) deference to the principles that ensure the endurance, prosperity, and virtuous function of the national entity, the fourth divine institution.

To protect mankind from self-destruction, God decrees that the human race be divided into compartments marked by geographical borders and languages. Each region is to function independently so that freedom and overall security of its population can thrive (Gen. 10:5; Deut. 32:8). God’s ultimate purpose in determining “the boundaries of their habitation” is that man “would seek God” and be saved (Acts 17:26–27).

Origin of national entities. Dividing the world into geographical regions began after the Flood with the descendants of Noah (Gen. 10:32). When man later disregarded this design and attempted a one-world state at Babel, divine judgment confused the language of the people and scattered them over the face of the earth (Gen. 11:1–9). The result was the formation of distinct populations and, eventually, self-contained nations based on racial, geographic, and linguistic boundaries.

Function of the ideal national entity. To maintain independence, prosperity, and strength among the many nations of the world, the national entity must function under the laws of divine establishment—principles designed by God for the benefit of believers and unbelievers alike. Authority in the nation should rest in a government operating under restrained power, so as not to destroy freedom and opportunity but to provide honorable jurisprudence, law enforcement for internal safety, and a strong military for protection from external forces. Within the boundaries of civil law, citizens enjoy freedom of individual volition, freedom to rear

children in the family unit, freedom to advance according to individual ability, to own property, and to conduct legitimate business apart from governmental interference. Any nation sustained by these principles is marked by an official language, along with a common culture that eclipses race and ethnicity and reflects the integrity, morality, patriotism, esprit de corps, and spiritual life of its citizenry. Most importantly, this nation affords the environment of freedom necessary for communicating the Gospel and Bible doctrine. Even when other countries function under the influence of evil, the nation operating on principles of divine establishment guards against evil infiltration and stands as a beacon of truth and liberty. To further preserve His Word throughout history, God appoints certain nations as *client nations*, His protected representatives on earth [see CLIENT NATION TO GOD].

Evil of internationalism. The antithesis of nationalism is internationalism, the Satan-inspired scheme of a universal state. Advocates of internationalism believe a unified world will bring equality, peace, security, and prosperity for all. In their crusades to make the world a better place, they promote the evils of national disarmament, appeasement, worldwide leadership coalitions, and wealth redistribution on an international scale. Whether clothed in politics or religion (e.g., United Nations or World Council of Churches), this one-world agenda is Satan’s insidious attempt to undermine God’s laws and control the fallen world. The Tribulation will prove that global consolidation of power and ecumenical religion transform humanity not to harmonious existence but to lawlessness, persecution, famine, and the ravages of world war (Dan. 9:26; Zech. 14:2; Matt. 24:21–22; 2 Thess. 2:3–4; Rev. 6:1–11; 12:17; 16:13–14; 18:2–3).

The need for separation. First, God's Word is clear that neither war nor poverty will be abolished from earth until the millennial reign of Jesus Christ (Ps. 72:7, 16; Hosea 2:18; Micah 4:1-3; Matt. 24:6; 26:11). Second, the total depravity of man guarantees that he cannot rule others without protection against an innate propensity for tyranny. To limit the range of human arrogance, God outlawed the one-world state and "set the boundaries of the peoples" (Deut. 32:8). Geographic separation, independent governments, and multiplicity of languages act as deterrents to the spread of evil and prevent man from uniting to a destructive degree. Nationalism—with its related principles of divine establishment—allows for maximum freedom while cultivating the humility necessary to recognize man's need for God. This is the design that guarantees effective evangelism throughout the earth and furthers God's plan of grace for mankind. Even when the Lord Jesus Christ rules the earth during the Millennium, His kingdom will retain "all the peoples, nations, and *men of every language*" (Dan. 7:14; cf. Isa. 2:4; Rev. 2:26-27).

See also DIVINE INSTITUTIONS; ECUMENICAL RELIGION; UTOPIANISM.

For further reference, *The Angelic Conflict; Freedom through Military Victory.*

Lessons 201:19-20; 402:78; 624:16-17; 458:563.

necromancy [from Gk. *nekros*, dead body + *manteia*, divination] A type of divination that attempts to gain insight or foretell the future through alleged contact with the dead.

Practitioners of necromancy are mediums whose purpose is to interact with the spirit world on behalf of others. Traditional private séances center around a medium who attempts to contact the dead and listen to their messages, while the popular New Age channeling involves a medium or trans-channeler who permits the spirit to possess his own body and speak directly to an audience. Since contact with the dead cannot be accomplished, demons often impersonate the dead in these events [see *ENGASTRIMUTHOS DEMON*]. Some mediums and channelers are indeed contacting such demons, though many practitioners are scammers who utilize mechanical trickery to prey upon the curious, gullible, and spiritually destitute.

Scripture designates necromancy as "abominations" (2 Kings 23:24), "detestable things" (Deut. 18:9), and "evil . . . provoking *Him to anger*" (2 Kings 21:6). Isaiah warned Israel to consult the Word of God rather than necromancers and mediums (Isa. 8:18-20), as the Lord had long warned to "set My face against that person" who turns to these devices of demonism (Lev. 20:6; cf. 19:31). The Southern Kingdom of Israel was eventually destroyed because unfaithfulness to the Lord led to entanglement in these and other occult-type activities (Isa. 29:1-8).

See also DEMON INFLUENCE; DEMON POSSESSION; DEMONISM; DIVINATION.

For further reference, *Satan and Demonism; Tongues.* Lessons 748:18; 631:88-93.

negative volition

(1) Regarding the unbeliever, describes the thinking of a person who contemplates but rejects the evidence that God exists, or who hears the Gospel message but refuses to believe in Jesus Christ as Savior. In either case, the individual exercises his free will to deny the eternal salvation that only faith alone in Christ alone can provide.

(2) Regarding the believer, describes the rejection of God's Word and plan, either through apathy or outright antagonism. When negative volition is present, the believer isolates himself from fellowship with God and cannot grow spiritually. Characteristics of negative volition include indifference toward Bible teaching, preoccupation with the details of life, personality clashes with a church pastor, mental attitude sins toward fellow believers, and failure to apply doctrinal rationales.

See also HEATHENISM; VOLITION.

Nephilim [from Heb. *naphal*, to fall; hence, "fallen ones"] The antediluvian superrace of Genesis 6, made up of half-human, half-angelic creatures.

In the time before the Flood, demons invaded the earth and carried out a satanic plot to corrupt human genetics. The invading "sons of God" took the form of human males and sexually intermingled with human females, "the daughters of men," to create the hybrid offspring called "Nephilim" (Gen. 6:2, 4). If left to continue, procreation between angels and women would

have contaminated the entire human race and made it impossible for the Savior to be born as true humanity.

The period of the Nephilim was fraught with immorality. Cross breeding with fallen angels gave mankind remarkable strength, brilliant intellect, and extranatural power, intensifying the function of the sin nature and making the superrace exceedingly warlike and brutal. Soon “the LORD saw how great man’s wickedness on the earth had become” (Gen. 6:5, NIV). After a grace period of 120 years, God’s justice destroyed the Nephilim and the degenerate population through a worldwide flood. Preserved to continue the pure human lineage were Noah and his family, the only ones to remain uncorrupted and faithful to God (Gen. 6:6–18; 1 Pet. 3:20; 2 Pet. 2:5). As part of the judgment, God also removed sexual ability from all angels. The fallen angels who produced the Nephilim were consigned to Tartarus, where they await ultimate transfer to the lake of fire (2 Pet. 2:4; Jude 6).

ANOTHER NEPHILIM

The reference to “Nephilim” in Numbers 13:32–33 applies not to the superrace but to human beings, the sons of Anak, who were giants living in the land of Canaan.

Though all Nephilim were destroyed in the Flood, their stories echo throughout Greek, Roman, Phoenician, Canaanite, and German mythology. This ancient literature is filled with accounts of gods descending to earth to cohabit with beautiful women, and their half-human offspring—like Orpheus, Minos, Hercules, Perseus, Bacchus, Apollo, and so forth—reflect the antediluvian demigods of supernatural power and intellect. Such legends are dim recollections of “the mighty men who *were* of old, men of renown” (Gen. 6:4), which, over time, were transformed by vivid imagination.

See also CIVILIZATIONS, BIBLICAL; HADES; VICTORIOUS PROCLAMATION.

For further reference, *Victorious Proclamation*.

Lessons 201:14; 527:62–63; 412:827–29.

neshamah Hebrew noun meaning “breath.” *Neshamah* is used in Genesis 2:7 and other Old

Testament passages to refer to the soul life given by God to mankind. See SOUL LIFE.

neutral H Designation for the category of happiness based on divine establishment truth. See HAPPINESS.

new covenants

(1) *New Covenant to Israel*, which will commence at the Second Advent, guarantees eventual fulfillment of all unconditional covenants to Israel and establishes the mode of spiritual operation for regenerate Israel in the Millennium (Jer. 31:31–34; Heb. 8:8–12; 10:15–17). See COVENANTS TO ISRAEL.

(2) *New Covenant to the Church* is the sum total of God’s gracious, unique promises and provisions for believers in the Church Age.

At the Last Supper, Jesus Christ announced to His disciples that the “cup which is poured out for you [His substitutionary sacrifice on the cross] is the new covenant in My blood” (Luke 22:20; cf. Matt. 26:28; 1 Cor. 11:25). His completed saving work on the cross, followed by His resurrection and session, inaugurated a new way of life for believers (Heb. 10:20). Shadow rituals that had long anticipated the true sacrificial Lamb were once and for all fulfilled; the victorious Savior was eternally glorified. Hence, the old covenant of the Mosaic Law was replaced by new provisions and blessings for the Church.

The new covenant to the Church authorized the royal family of God to accompany the King of kings and established a universal priesthood with the Lord Himself as High Priest (Heb. 4:15–16; 1 Pet. 2:5, 9). Scripture calls this new covenant a “better hope, through which we draw near to God,” because every believer, Jew and Gentile alike, now has a better and unprecedented spiritual life, including the filling of the Holy Spirit, the completed canon of Scripture, the privilege to represent oneself before God, and the ability to demonstrate the virtues of Jesus Christ to the world (Heb. 7:18–19, 22; cf. 2 Cor. 3:6). See also PRIESTHOOD; PROTOCOL PLAN OF GOD; ROYAL FAMILY OF GOD.

Lessons 419:106–7, 122–23; 376:805–6, 820.

new heaven and new earth

See ETERNAL STATE.

New Jerusalem

See ETERNAL STATE.

new racial species

See JEWISH RACE (origin).

new spiritual species Describes the Church Age believer as an entirely new creation in union with Jesus Christ (2 Cor. 5:17; Eph. 2:10a).

Through the baptism of the Holy Spirit at salvation, all Church Age believers instantly belong to a unique and distinctive class of human beings—the new spiritual species. “If anyone is in Christ, *he is a new [kainos] creature*” (2 Cor. 5:17a). The Greek adjective *kainos* means new in kind, new in species, and describes something remarkable that has never existed before—a totally unprecedented relationship with God. Church Age believers are reborn into the royal family of God and hold an exalted position as joint heirs with Christ (Rom. 8:17). Set apart from believers of all other dispensations, each “new creature” is indwelt by all three members of the Trinity, which, among many privileges, guarantees availability of divine power for executing the Christian way of life (John 14:20, 23; 1 Cor. 2:12–13). Within the new spiritual species, also known as the universal Church, all cultures, classes, genders, and races are “one in Christ” (Gal. 3:26–28).

See also GREAT POWER EXPERIMENT; POSITION IN CHRIST; ROYAL FAMILY OF GOD.
For further reference, *The Divine Outline of History*.
Lessons 412:176–78, 453–56, 486–93.

niche [Lat. *nidus*, nest] A unique place, condition, status, and role designed by God in eternity past to suit the capabilities, personality, and merits of an individual believer. Each member of the family of God has a niche designed uniquely for him, one that will fit no one else.

Just as an animal’s nest is built of many materials, the believer’s niche consists of many different strands, all of which are interwoven into a life of genuine self-confidence and contentment. Finding that niche requires identifying

oneself in relation to God’s unique plan and purpose. The child of God finds himself not by finding a certain job, church, or relationship but by growing in grace and in the knowledge of God. Consistent good decisions—to be filled with the Holy Spirit, acknowledge personal sins to the Father, and study Bible doctrine—orient the believer toward his individual niche. With confidence gained from doctrine in the soul, he identifies his true personality and adjusts to his strengths and weaknesses. He comes to know God’s will for his life and establishes right priorities accordingly. The key objective is no longer an impressive résumé, nor is it superior talent, intelligence, or attractiveness, but “godliness . . . accompanied by contentment” (1 Tim. 6:6–8). Building his nest strand by strand through doctrinal application, the niche-oriented believer learns to make right choices in all areas of life: social life, marriage, academic pursuits, business and professional life, and every other area in which he represents and serves the Lord.

The closer a believer moves toward spiritual maturity, the more capacity he develops for every aspect of his God-designed niche, including his “greater grace” blessings (James 4:6). Once reaching maturity, he is perfectly situated and content inside all that God designed specifically for him in eternity past.

See also SPIRITUAL ADULTHOOD (spiritual self-esteem).
Lessons 412:45, 83, 1193.

norms and standards

See STREAM OF CONSCIOUSNESS (conscience).

Northern Kingdom

See DISPENSATION OF ISRAEL.

nous

See LEFT LOBE OF THE SOUL.



objectivity A mental perspective free from personal prejudice, opinions, or feelings and directed toward something outside of oneself, namely absolute truth and eternal principles. Antonym: subjectivity.

Objectivity goes hand in hand with humility, the virtue that orients a person to values greater than his own desires. God's basic design for protecting the human race is, in fact, a system of objectivity, for His laws of divine establishment challenge all individuals to set aside innate arrogance and adhere to a code of authority and freedom. From the basic function of objectivity comes responsibility and good decision making, along with tolerance and respect for others.

For believers in Jesus Christ, objectivity is what the Book of Romans speaks of when it exhorts them to "think in terms of sanity . . . without illusion," meaning they must think according to God's standard rather than their own human standard (Rom. 12:3, corrected translation). Objective believers set aside preconceived ideas and prejudices in order to pursue the systematic teaching of absolute truth—Bible doctrine (Ps. 25:8–9). With eyes on the Lord and off of themselves, they eliminate self-centered arrogance and subjectivity, view life through the perspective of divine grace, and resolve problems with sound judgment and doctrinal wisdom.

See also HUMILITY; MORAL COURAGE; SUBJECTIVITY.

occult (a) Refers to the realm of the mysterious, the unseen, the supernatural or paranormal, the powers of darkness; (b) practices that seek to subject such powers to human will or to engage their aid for solutions to problems, meaning of life, or hope for the future. Practices of the occultist may include idol worship, phallic cult activities, astrology, divination, Eastern mystical meditation, voodooism, witchcraft, or wizardry.

Scripture views the occult as evil—the realm of demons. Involvement in demonic pursuits is strictly forbidden by God (Lev. 19:26; 20:6; Deut. 18:10) and can result in demon influence or, for the unbeliever, demon possession. In the case of King Saul, rejection of God's Word for the counsel of a medium finally met divine discipline of death (1 Chron. 10:13–14). For the ancient Canaanites, fascination with the powers of darkness led to collective divine judgment in the form of national destruction (Deut. 20:17; cf. 18:9–14).

See also DEMON INFLUENCE; DEMON POSSESSION; DEMONISM.

For further reference, *Satan and Demonism*.

occupation with Christ Maximum personal love, devotion, and respect for the Savior, an intense concentration on Him above all else.

At the moment we believed in Jesus Christ, we responded to God's call to have "fellowship with His Son" forever—Christ is to be our closest companion throughout time and eternity (1 Cor. 1:9). It is the Father's purpose that the Son "will come to have first place in everything" (Col. 1:18b), that we follow the model Christ set on earth, think the way He thinks, and set Him apart as more valuable than anything else in life (1 Cor. 2:16; Phil. 2:5; Heb. 12:2; 1 Pet. 3:15). But in order to make Christ preeminent and enjoy harmonious rapport with Him, we must come to know and love Him through what He reveals of Himself.

The believer who organizes his life around the intake of Bible doctrine and his thinking around divine viewpoint increasingly concentrates on Christ. In this spiritual process, described as Christ being "formed in you" (Gal. 4:19), the written Word causes the Living Word to influence every thought and action and be the motivator of life. The believer keeps advancing through

spiritual adulthood to recognize Christ not only as his role model but as his best friend residing at home in his soul (Eph. 3:17). Occupation with Christ replaces preoccupation with self, people, and things (Phil. 3:7-8). Dependence on Christ for encouragement replaces dependence on people for love, happiness, and support (Ps. 118:8). Even in circumstances like disaster or death, the mature believer has contentment and stability from constant awareness of the Lord. The Apostle Paul, despite unyielding pressure and persecution, demonstrated and defined the ultimate in occupation with Christ: “With all boldness, Christ will even now, as always, be exalted in my body, whether by life or by death” (Phil. 1:20*b*). Maximum occupation with Christ is maximum worship and love for God.

As the tenth and most advanced problem-solving device, occupation with Christ is the priority solution to any adversity in life. When the Lord is preeminent, all other problem-solving devices are functioning smoothly, and the soul of the mature believer reflects the very image and glory of Jesus Christ (2 Cor. 3:18; 1 Pet. 1:8).

See also PROBLEM-SOLVING DEVICES; SPIRITUAL ADULTHOOD.
Lessons 412:866-71.

offensive and defensive action in the Christian life

A military metaphor used to convey the procedures for victory in the plan of God. Battlefield wisdom states that offensive action brings victory, while defensive action can only avoid defeat. Analogous to military operations, the soul of the Church Age believer is designed for both types of action.

Offensive action. The objective of the Christian life is to seize and hold the high ground of spiritual maturity. To attain this goal the believer must be aggressive, not passive, in pursuing the spiritual life—a forward action achieved solely by utilizing God’s grace provisions. In other words, the offensive is carried out on God’s power, not human power (Zech. 4:6*b*). “Submit therefore to God” is the biblical mandate for offensive action, which is accomplished through daily decisions to learn, think, and apply divine truth (James 4:7*a*). By taking the offensive, the believer enters into the sphere of victory and serves to glorify God.

Against the devil and his fallen legions, however, Christians in the postcanon period of the Church are never commanded to take offensive action. We are not authorized to launch an attack on demons, to cast out demons, to rebuke Satan, or to eradicate his influences in the world around us. God fights Satan and fallen angels without our assistance. Where Satan’s armies are concerned, the Lord is on the offensive and we are on the defensive.

Defensive action. Since our invisible foe seeks to hinder spiritual advance, God supplies Church Age believers with the spiritual equipment needed to take the defensive and “resist the devil” (James 4:7*b*; cf. 1 Pet. 5:8-9). We are to follow the command to “put on the full armor of God” (Eph. 6:11, 13). Fortified with the principles of the Word and the power of the Holy Spirit, we stand firm against cosmic doctrines and temptations. By taking the defensive, we avoid being defeated by the enemy of God. Moreover, this defensive posture clears the field of fire for God to take the offensive on our behalf.

See also ARMOR OF GOD; CHRISTIAN ACTIVISM; EXORCISM; HIGH GROUND.
For further reference, *The Angelic Conflict*.
Lessons 361:9; 412:1257, 1283; 376:250-51.

old sin nature

See SIN NATURE.

omnipotence, omnipresence, omniscience

See ESSENCE OF GOD.

one hundred and forty-four thousand (144,000)

See JEWISH EVANGELISTS.

operational death

See DEATH.

operational spiritual life The unique system of divine power and resources designed to support and advance the Church Age believer to maturity, patterned after the same power and resources that sustained Christ’s humanity. Synonym: operational divine dynasphere.

Throughout His life on earth, Jesus Christ relied on a system of spiritual dynamics designed by God the Father and empowered by the Holy Spirit.

This divine system, the first of its kind, was tested by Christ, proven effective, and passed down to the Church as the operational spiritual life (John 15:9–11; 1 Cor. 1:24). By following Christ's precedent, we advance to maturity and emulate the virtues of His humanity (Eph. 3:19–20; 5:1–2; Phil. 2:5; 2 Pet. 1:4; 1 John 2:6). Executing the spiritual life means residing inside the sphere of divine power: remaining filled with the Holy Spirit, having God's Word resident in the soul, and applying that Word to the circumstances of life.

See also DIVINE DYNASPHERE; PROTOTYPE SPIRITUAL LIFE.

Operation Boomerang

See REVERSIONISM.

Operation Fig Leaves The original salvation-by-works attempt, in which Adam and the woman tried to correct their fallen condition by covering themselves with fig leaves (Gen. 3:7).

Once Adam and his wife—both created as sinless, innocent beings—disobeyed the one divine prohibition in the Garden (Gen. 3:6), they were instantly severed from relationship with God. In the newfound state of spiritual death, “the eyes of both of them were opened” (Gen. 3:7a), opened, that is, to the fact that they were separated from God (Gen. 2:17). Nakedness, which previously had been a natural, wonderful part of their marital relationship, suddenly seemed a problem. Ashamed and vulnerable, now corrupted by a nature of sin, they succumbed to guilt, bypassed the real issue in the soul, and concluded that clothing was necessary to make themselves right with God. They fashioned garments of fig leaves as a remedy for their fallen state. In essence, they reasoned, “If we adjust to each other and improve our human condition, certainly God cannot condemn us.” These loin coverings represented the couple's vain effort to merit salvation, to satisfy God through their own works. Their self-righteous act defined Operation Fig Leaves as the first historical example of human good. Accordingly, the exercise proved short-lived and useless: when the Lord entered the Garden, leaf-clad fallen man, still helpless and incapable of rapport with God, could only hide himself among the trees (Gen. 3:8–9).

See also DICHOTOMOUS / TRICHOTOMOUS; TREE OF THE KNOWLEDGE OF GOOD AND EVIL. For further reference, *The Angelic Conflict; The Integrity of God*.

Lessons 527:9–12; 412:1082–83; 376:650–51.

Operation Footstool The series of future events that will crown Christ's triumph in the angelic conflict.

When the victorious, resurrected Jesus Christ arrived in heaven, the Father ushered Him into His presence and said, “Sit at My right hand / Until I make Your enemies a footstool for Your feet” (Ps. 110:1; Luke 20:42–43; Acts 2:34–35; 1 Cor. 15:24–25; Heb. 10:12–13). The glorified King of kings, currently seated at the Father's side, will return in the future—at the Second Advent—to reign over earth and forever remove His enemies. Satan, fallen angels, unbelievers, even death itself, will in effect lie prostrate at the Lord's feet, and in victory He will stand upon them (Eph. 1:20–22a; Col. 2:15).

Phase I. At the height of the Armageddon campaign, when all of Israel's enemies are gathered against her, Jesus Christ will descend from heaven and commence Operation Footstool. Christ alone will slay, with sword and flesh-eating plague, all those aligned against Israel, while His accompanying troops of elect angels and resurrected believers observe (Zech. 14:12; Rev. 19:11–19). In the wake of resounding conquest, total subjugation of His enemies will begin: all unbelievers will be cast into the fire of Torments to reside until their final judgment, the two tribulational beasts will be cast into the lake of fire (Rev. 19:20), and Satan, along with his fallen angels, will be bound in the Abyss (Rev. 20:1–3).

Phase II. Jesus Christ will establish the millennial kingdom and reign supreme over all the nations for one thousand years (Isa. 2:4; Zech. 14:9; Matt. 25:31; Heb. 1:8). At the end of the Millennium, Satan will be released from the Abyss only to reignite his conspiratorial tactics (Rev. 20:7). Fire from heaven will instantly suppress his futile revolution (Rev. 20:9). With Satan's battle against God utterly lost, the sentence of condemnation will become a reality—the devil and his fallen legions will be cast into the lake of fire (Matt. 25:41; Rev. 20:10). Immediately, all unbelievers of human history

will be judged before the great white throne and consigned to the fires of hell, eternally separated from God (Rev. 20:11–15). With all enemies crushed beneath His feet, Jesus Christ will hand the kingdom back to the Father (1 Cor. 15:24, 28). Complete destruction of the present universe will make way for the new heavens and new earth, which elect angels and regenerate man will enjoy with the Lord for eternity (2 Pet. 3:10; Rev. 21:1).

See also ANGELIC CONFLICT; MILLENNIUM; TRIBULATION.
For further reference, *The Angelic Conflict; Armageddon*.
Lessons 412:156; 376:1139–43.

Operation Grace Synonym for the plan of God for the human race, designed in eternity past. The term “Operation Grace” underscores the fact that everything man receives—from salvation, to relationship with God in time, to life in the eternal state—is all the exclusive work of God. There is no place for legalism or human good, and God receives all the glory. See GRACE; PLAN OF GOD.

Operation Z Terminology for the process by which biblical information is communicated to, understood, and made useable by (1) the positive believer filled with the Spirit and studying God’s Word, or (2) the spiritually dead person at the point of Gospel hearing.

For Learning God’s Word. For believers in Jesus Christ, Operation Z describes the divinely empowered mechanics of the grace apparatus for perception (GAP), through which spiritual truths become Bible doctrine understood, believed, and applicable in the soul (1 Cor. 2:12–13; 2 Pet. 3:18). The process of Operation Z occurs in four stages:

Stage 1. The believer with positive volition listens to Bible doctrine communicated from the pulpit by a qualified pastor-teacher. What the rightly prepared pastor speaks is “the word,” called *logos* in the Greek (Col. 1:25; 2 Tim. 2:15; Heb. 4:12).

Stage 2. The Holy Spirit teaches the *logos* to the believer’s human spirit. There, the content becomes understandable as spiritual phenomena (*pneumatikos*).

Stage 3. *Pneumatikos* is automatically transferred by the Holy Spirit to the left lobe of the believer’s soul, where it resides as *gnosis*, or knowledge academically understood. This is

objective perception of doctrine in the left lobe. The believer understands the spiritual phenomena—the principles, names, dates, places, and categories taught—but he has not yet accepted or rejected the information as truth. *Gnosis* in the left lobe qualifies the believer as a hearer, but not a doer, of the Word (James 1:22–25).

Stage 4. The believer makes a positive decision to believe what he understands, and the Holy Spirit converts that *gnosis* into *epignosis* (full knowledge) and instantly transfers it to the right lobe of the believer’s soul. The believer has exercised faith perception—“I understand the information and I believe it”—and the doctrine has been metabolized to reside in the right lobe as useable, beneficial spiritual nourishment for application and continued growth.

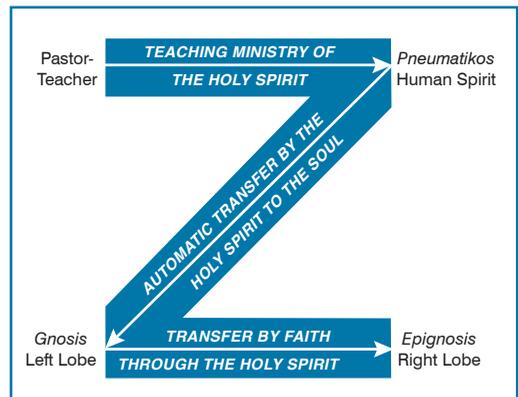


Figure 20 OPERATION Z FOR LEARNING GOD’S WORD

At Gospel Hearing. The “Z” diagram, with some modification, also illustrates the mechanics of salvation (see Figure 21). The unbeliever, spiritually dead and lacking a human spirit, has no capacity to understand spiritual phenomena (1 Cor. 2:14). But when the spiritually dead person is willing to listen to the Gospel message, the Holy Spirit acts as the missing human spirit to make the information comprehensible. This is His ministry of common grace. The unbeliever must then use his volition to express privately to God the Father his faith in Christ. Where there is a positive response of faith, God the Holy Spirit takes that faith and makes it effective for salvation (Eph. 1:13). This is the Spirit’s ministry of efficacious grace. Once a person accepts Christ

as Savior, he gains his own human spirit, as well as the filling of the Holy Spirit, and becomes capable of learning and understanding the entire realm of doctrinal information.

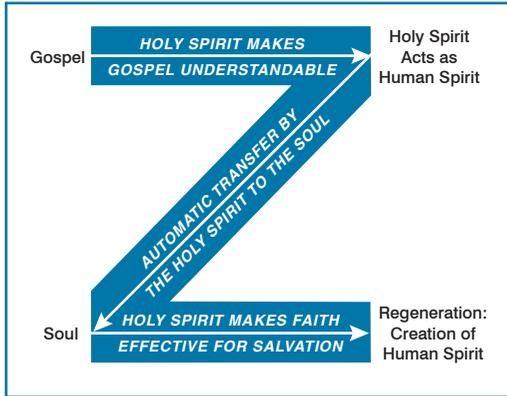


Figure 21 OPERATION Z AT GOSPEL HEARING

See also DICHOTOMOUS / TRICHOTOMOUS; FAITH PERCEPTION; GOD THE HOLY SPIRIT; GRACE APPARATUS FOR PERCEPTION; HUMAN SPIRIT; SPIRITUAL METABOLISM.

For further reference, *Mental Attitude Dynamics; Reversionism; Witnessing.*

order of the morning star The highest decoration awarded to Church Age believers at their post-Rapture evaluation.

In Revelation 2:26–28, the Lord declares that “he who overcomes . . . I will give him the morning star.” This is a promise to distinguish the mature believer with the symbol of His own victorious royal title: Christ is the “star” that came forth from Jacob to defeat sin and death (Num. 24:17; cf. Matt. 2:2), and now, as the glorified King, He is the “bright morning star” seated at the right hand of the Father (Rev. 22:16; cf. 2 Pet. 1:19).

When believers appear before the “judgment seat [bema] of Christ” (2 Cor. 5:10), the Lord will award a distinguished badge of honor—the order of the morning star—to those who have achieved supergrace status in the Christian life. These are the invisible heroes who glorify Christ to the maximum on earth. As part of their commemoration in heaven, they will receive a uniform of glory, a radiant robe on which to wear the highest decoration.

Supreme privileges that accompany the order

of the morning star include (1) a new title in the eternal heraldry (Rev. 2:17); (2) presentation before God the Father in the court of heaven (Rev. 3:5); (3) return with Christ at the Second Advent in decorated glory (all believers in heaven accompany Christ, but Church Age winners are recognized by their decorated uniform) (Col. 3:4; 1 Thess. 3:13); (4) presentation before the entire earth during our Lord’s second advent coronation (Rev. 19:5–6); (5) ruler and judge over nations during the Millennium (Luke 19:17–19; 2 Tim. 2:12a; Rev. 2:26; 20:4a); (6) eternal access to the tree of life in the Paradise of God (Rev. 2:7; 22:14); and (7) history of spiritual life displayed in the heavenly hall of records (Rev. 3:12).

See also JUDGMENT SEAT OF CHRIST; UNIFORM OF GLORY.

Lessons 457:119, 124, 136–39, 693–95; 376:324.

orientation envelope Terminology used for the tandem operation of two spiritual problem-solving tools—grace orientation and doctrinal orientation—which function together to advance the believer from basic faith of spiritual childhood to the virtue of spiritual adulthood.

In the Church Age, the filling of the Holy Spirit empowers the believer for spiritual advance, but actual momentum comes from orientation to the plan of God and perception of His Word. The believer who consistently grows in grace and knowledge of God comes to understand that he has a destiny in the plan of God (2 Pet. 3:18). At that point, he has progressed from basic problem-solving tools to advanced problem-solving tools: he has walked through the door that signifies confidence in his spiritual destiny and objective, and he has found the beginning of joy and peace. Function of the orientation envelope emphasizes that no one is promoted through the door of confident expectation on anything but God’s agenda.

See also DOCTRINAL ORIENTATION; GRACE ORIENTATION; PROBLEM-SOLVING DEVICES.

Lessons 376:693, 699, 764.

original sin

See ADAM’S ORIGINAL SIN.

origin of human life (a) The process by which human biological life becomes a living person;

(b) the point in time when human biological life receives soul life.

Only God has the power to create human life, and only when God imputes soul life to biological life is human life created. Adam, whose biological life was formed from dust of the ground, “became a living soul” when God “breathed into his nostrils the breath of life [*neshamah chayyim*, soul life]” (Gen. 2:7, KJV). “Living soul” is translated from the Hebrew *nephesh chay* and refers in this verse to human life.

Since Adam’s fall, every person is conceived as biological life through human procreation (Gen. 4:1–2). The mother-dependent fetus, inside the womb, is strictly biological life, a *potential* human life that does not come into being until God unites it with soul life. The translation of the Hebrew prepositional phrase *mibeten*, “out from the womb,” defines the precise stage in the life-forming process at which God creates and imputes this soul life (Job 1:21a; Ps. 22:9–10; Isa. 44:2, 24). God forms man separated from the womb, outside the womb, after leaving the womb. When the fetus enters into the world, God breathes into the nostrils the “breath of life” (Gen. 2:7), and with that soul life the newborn is now a living being. The exhale, as demonstrated by the baby’s first cry, confirms the beginning of human life.

See also BIOLOGICAL LIFE; FORMAT SOUL; SOUL LIFE. For further reference, *Creation, Chaos, & Restoration; The Integrity of God; The Origin of Human Life*. Lessons 412:1120–27; 840:70–108.

overt sins

See PERSONAL SIN.

Pp

parable A short, allegorical story that illustrates a point of doctrine. Characters and locations within the narrative are fictional and nonspecific—a certain man, a householder, a field, a city—and the circumstances described are typical of the storyteller’s time period.

The term “parable” is derived from the Greek noun *parabole*, which denotes “setting alongside” and comparing one thing to another. In biblical parables, the narrative analogy is set alongside principles of doctrinal truth. All who hear the story can grasp its literal meaning, but only the believer with a mental inventory of Bible doctrine can uncover the doctrinal message. To grasp the spiritual aspect, one must match the fictitious story elements to the appropriate biblical figure, event, or doctrine they represent and then deduce the overall doctrine. For example, in the parable of the prodigal son, the father represents God the Father and the two sons are analogous to carnal believers, whose sins trend toward either licentiousness or legalism (Luke 15:11–32). God’s grace is the overall doctrine illustrated, for our heavenly Father forgives His children’s sins and restores them to fellowship the moment they return to Him through rebound (1 John 1:9).

Additional examples include the famous Old Testament parable of the poor man’s ewe lamb, through which Nathan delivers his artful rebuke of King David (2 Sam. 12:1–13), and numerous New Testament parables taught directly by Jesus Christ. The Lord’s narratives include the parable of the mustard seed, which presents the Church as a tree and false religion as birds nesting in its branches (Matt. 13:31–32); parable of the sower, which illustrates the Gospel as seed sown on various types of soil (Luke 8:5–15); parables of the wheat and tares and of the ten virgins (bridesmaids), both depicting the separation of unbelievers from believers at the baptism of

fire, just prior to the Millennium (Matt. 13:25–30, 36–40; 25:1–12); parable of the wedding invitation from a king, portraying the Father’s call for unsaved Israel to accept His Son and also illustrating the baptism of fire for those who reject the call (Matt. 22:1–13).

For further reference, *The Prodigal Son*.
Lessons 438:39–40, 56–57, 68; 631:263; 457:646.

Paradise

See HADES.

parakletos Greek noun generally meaning “helper,” used in the writings of John to designate the Holy Spirit and, on one occasion, Jesus Christ.

God the Holy Spirit. The word *parakletos* is used in classical Greek to indicate someone called to the aid of another, particularly in the legal process. Scripture’s use of the word regarding the Holy Spirit connotes ability, enablement, and assistance. The eternal Third Person of the Trinity was sent by the Father to empower and sustain the humanity of Christ in the devil’s world. This same omnipotent member of the Godhead is, in turn, sent by the Father and the Son to be the source of power and assistance for Church Age believers (John 14:16, 26; 15:26; 16:7). Christ prophesied that the *parakletos* would teach and guide us in the truths of God and empower us to represent Christ on earth. Therefore, the English words Helper, Enabler, Mentor, even Energizer, are appropriate translations of *parakletos* in reference to the Holy Spirit, better than “Comforter” (KJV), which implies merely the assuaging of pain or distress. See also GOD THE HOLY SPIRIT; MENTORSHIP OF THE HOLY SPIRIT.

God the Son. First John 2:1 uses *parakletos* in its judicial sense to designate Jesus Christ as our defense attorney. John assures believers that “if anyone sins, we have an Advocate [*parakletos*]

with the Father.” The English “advocate” derives from the Latin *advocatus*, which, in the Roman Empire, became the equivalent of *parakletos*. Advocate, like *parakletos*, indicates someone who pleads the cause of another in court. Every time Satan uses our sins to accuse us before the court of heaven, Jesus Christ defends our case (Job 1:6–11; Zech. 3:1–2; Rev. 12:9–10). And since all sins have already been judged in “Jesus Christ the righteous” on the cross, Satan’s charges are thrown out (1 John 2:1–2).

Passover The divinely directed event that marked the Jews’ deliverance from Egyptian slavery and depicted the person and work of their Deliverer (Ex. 12:1–13). “Passover” also designates the annual ritual instituted to memorialize that initial event of 1441 B.C.

The young male lamb without blemish was the center of what God named “the LORD’s Passover” (Ex. 12:5, 11*b*). Per God’s instructions to Moses and Aaron, the yearling was killed before twilight on the appointed day and its blood painted on the doorposts and lintels of the houses (Ex. 12:6–7, 21–22). The Jews, dressed and ready for departure, then ate the roasted lamb with unleavened bread (Ex. 12:8–11). Later that evening, the angel of the Lord struck down the firstborn of every Egyptian household, while He “passed over” and spared from judgment the houses with bloodstained doorways (Ex. 12:12–13, 23, 27). Finally overwhelmed by the God of Israel, the Egyptians begged the Jews to exit their country (Ex. 12:33).

Even more than securing the Jews’ freedom from Egypt, the Passover vividly prophesied the One who would be sacrificed for their spiritual freedom and redemption. The unblemished lamb represented the impeccable, innocent humanity of Jesus Christ. The blood of the animal painted on the crossbeams of the doorways symbolized Christ’s saving work on the cross, His substitutionary spiritual death and judgment (1 Pet. 1:19). Finally, eating the lamb was a picture of nonmeritorious faith in God’s salvation gift.

The Jews were also instructed that “this night is for the LORD, to be observed by all the sons of Israel throughout their generations” (Ex. 12:42, cf. 14). As a memorial to His grace, God instituted

an annual Passover. Ceremonies involving the lamb, all of which depicted salvation, were to be immediately followed by a weeklong ritual involving unleavened bread, which depicted fellowship with God (Ex. 12:15–19).

Christ, our Passover. When the promised Savior, Jesus Christ, finally arrived in person, those who had heeded the Passover lessons recognized “the Lamb of God who takes away the sin of the world” (John 1:29, 36; 1 Pet. 1:19; cf. Isa. 53:7*b*). The disciples celebrated the last official Passover feast watching the Lamb Himself use bread as the sign of His spotless nature and the cup as the sign of His impending substitutionary death (Matt. 26:18, 26–28). Before twilight on the day of Passover, Jesus Christ was sacrificed for all humanity, fulfilling the reality behind the Old Testament shadow rituals (John 19:14; 1 Cor. 5:7). Now believers look back at the cross in memorial to God’s saving grace. The Eucharist, the new ritual instituted for the Church, replaces the ancient Passover feast and ceremonies.

For many Jews who through the years memorialized the first Passover but forgot about the necessity of the cross, ritual replaced reality. The true Lamb of God was unrecognizable. To this day, Judaism keeps the Passover and Feast of Unleavened Bread, not as the Lord’s Passover but as “the Passover, the feast of the Jews” (John 6:4; Acts 12:4).

See also EUCHARIST; LEAVEN; RITUAL PLAN OF GOD. Lessons 689:9–10; 438:70.

pastor-teacher [Gk. *poimen*, pastor, shepherd; *didaskalos*, teacher] A spiritual gift given to certain male believers for the purpose of teaching the Word from the pulpit of the local church (Rom. 12:7*b*; Eph. 3:7–12; 4:11*b*; James 3:1). Pastor-teacher is the highest-ranking permanent spiritual gift and the highest authority in the local church.

For the present period of history, the Bible is the textbook, the local church is the classroom, and the pastor is the instructor. Although the Word holds absolute dominion over the believer, the pastor is responsible for interpreting and conveying God’s instruction so that believers can live according to God’s standard.

Identification and preparation. What separates this spiritual gift from others is that it requires

identification and preparation before it can operate. God the Holy Spirit bestows the gift of pastor-teacher at the moment of salvation, though the recipient becomes aware of his gift only by way of his own spiritual growth. Following this discovery, a time of intense spiritual and academic preparation is essential. Authority orientation and self-discipline, acquired in military, corporate, or academic settings, prepare him for a rigorous life of studying and teaching. Extensive training in the original languages of Scripture, systematic theology, ancient history, and various other subjects allows him to exegete the Scriptures, interpret the Spirit's meaning within the historical context, continue his own spiritual growth, and accurately communicate the doctrinal message.

Not the man but the message! Pastor-teachers come in all shapes, sizes, and personalities, from all social backgrounds and with various talents and achievements. They are not necessarily brilliant or original in their thinking, though some might happen to be. Nor does every pastor necessarily possess a dynamic speaking ability. Moreover, pastors are not sinless icons but flawed human beings like everyone else. They are endowed with the gift of pastor-teacher not on their own merit but “according to the gift of God’s grace . . . according to the working of His power” (Eph. 3:7–8). Their lifestyles, popularity, even the size of their congregations, are not qualifiers or indicators of credibility. The only qualification for successful function of the gift is faithfulness to the God-designed appointment as *didaskolos* (teacher).

Objective and function. The pastor’s professional objective is to train, equip, edify the Body of Christ, all to the standard of maturity that belongs to Christ (Eph. 4:11b–13, 29). Fulfilling this objective requires the pastor to “preach the word; be ready in season *and* out of season; reprove, rebuke, exhort, with great patience and instruction” (2 Tim. 4:2). The pastor, therefore, is not a spiritual mediator or personal counselor but a dedicated voice and single-minded spokesman for the written Word. Since he establishes his authority through faithful Bible teaching, he does not violate the privacy or volition of his congregation (1 Pet. 5:2). He does not tell

people what to do but instead teaches what they need to know in order to grow in grace and execute God’s plan. By the ministry of the Holy Spirit, the pastor “diligently labor[s]” through disciplined study (1 Thess. 5:12), rightly divides the Word of truth, and conveys spiritual wisdom from the pulpit (2 Tim. 2:15). Members of his congregation take it in and become spiritually self-sustaining—able to counsel themselves from the doctrine metabolized in their souls. Whether that teaching occurs face to face, in written form, or through audio or visual media, the power is in communication of divine truth.

With regard to his leadership role, the pastor is a policy maker, not an administrator. He ensures that church policy lines up with divine viewpoint and appoints deacons, also gifted for their position, to enforce that policy through church administration. The pastor’s primary role, studying and teaching, is in fact supported by spiritual gifts distributed throughout his congregation.

Faithfulness honored. God uses and promotes prepared men. For the pastor faithful to teaching, God provides the hearers where positive volition exists. In times of apostasy, when demand for pastors is minimal, God still honors the gift. The mission field, theological seminaries, and Christian schools and service organizations are some of the additional platforms used by God to exercise the pastor’s communication gift.

Men only. This gift is not bestowed upon women, who instead are commanded to “receive instruction with entire submissiveness” to the authority of the pastor-teacher (1 Tim. 2:11), and who are not allowed “to teach or exercise authority over a man [in the local church], but to remain quiet” (1 Tim. 2:12). Women are, however, well suited to fulfill the biblical command to teach doctrine to children, inside and outside the local church (Deut. 4:9; Prov. 22:6).

See also CHURCH; ICE; SPIRITUAL GIFTS. Lessons 412:101–18, 841–42.

patriarchal priesthood

See PRIESTHOOD.

Patriarchs

See DISPENSATION OF THE GENTILES.

peace Translation of the Old Testament Hebrew *shalom* (safety, well-being, prosperity) and New Testament Greek *eirene* (tranquillity of mind, wholeness, well-being). The English word “peace,” derived from the Latin *pax* (state of truce, quiet, calm), generally designates harmony among individuals, communities, or nations, or a personal state of tranquillity. As used in Scripture, “peace” communicates the following doctrinal concepts:

Reconciliation. Removal of the barrier between God and man—accomplished through Christ’s work on the cross—brought peace where enmity formerly existed. The ritual “peace offerings” for Old Testament Israel foreshadowed this reconciling work with the sacrifice of innocent animals (Lev. 3:1–17). The New Testament reveals that it was the Father’s plan “to reconcile all things to Himself, having made peace through the blood of His cross [Christ’s substitutionary spiritual death]” (Col. 1:19–21). “For He Himself [Christ] is our peace, who . . . broke down the barrier . . . by abolishing in His flesh the enmity” (Eph. 2:14–15; cf. 2 Cor. 5:18). This is the peace that “HE CAME AND PREACHED” during the First Advent, and through Him all have “access in one Spirit to the Father” (Eph. 2:17–18). The news of Christ’s reconciling work is what Paul calls “THE GOSPEL OF PEACE” (Eph. 6:15), drawn from Isaiah’s teaching that the one who announces the message of salvation indeed “announces peace” (Isa. 52:7). See also RECONCILIATION.

Absence of personal conflict among believers. All members of the Body of Christ have been reconciled to God, so it follows logically that they should be reconciled to one another (Rom. 7:4; Eph. 6:23a). Believers should utilize what has been provided in grace, “being diligent to preserve the unity of the Spirit in the bond of peace” (Eph. 4:3). The bond of peace emphasizes that there is no place for disunity or personality conflicts in the Christian way of life.

Inner tranquillity of the mature believer. One who is reconciled to God can also have “the peace of God, which surpasses all comprehension” (Phil. 4:7). The peace of God is inner contentment that is not attained from the details of life but from utilizing God’s power to execute His plan (1 Cor. 1:3; Gal. 5:22–23; 1 Thess. 1:1). The believer faithful to that plan gradually acquires a mental

attitude that remains stable through adversity and prosperity; thus he lives and dies in “perfect peace” (Isa. 26:3; Phil. 1:20–21). See also RELAXED MENTAL ATTITUDE; SHARING THE HAPPINESS OF GOD.

Supergrace blessings. The corrected translation of Romans 5:1, “having been justified by faith, let us have peace [*eirene*] face to face with God,” reveals an urgent plea for believers to advance spiritually and partake of the divine blessings in store. While Paul’s use of *eirene* does include tranquillity of mind and harmony among believers, it also indicates the prosperity, both spiritual and temporal, that God has reserved for the consistently grace-oriented, mature believer. See also SUPERGRACE.

Cessation of armed conflict. “Peace” used in the context of national safety reveals the divine viewpoint on warfare and world order (Deut. 20:10–12; Joshua 11:19; 1 Sam. 7:14; 1 Kings 4:24; Luke 14:32). Peace in this sense means “rest from war” (Joshua 11:5–8, 23; 14:15), confirmed by Solomon’s declaration, “A time for war and a time for peace” (Eccl. 3:8b). Given Satan’s current world rulership and the depravity of mankind, lasting peace among all nations cannot be established; therefore, armed conflict is a reality of human history.

Scripture is clear that to enjoy substantial periods of peace, a nation must be prepared for war. The Lord established “peace in the land” by commanding and preparing Israel’s armed forces (Lev. 26:6–8; Num. 1–2; 10; 13; 26; 31). Only by military strength and decisive defeat of the enemy, sometimes carried out directly by the Lord Himself (Isa. 37:35–36), did Israel have periods of peace in which the nation could thrive and serve God’s purpose (2 Sam. 10:19; 1 Chron. 22:9). Furthermore, Jesus Christ promised that there would be “wars and rumors of wars” until His return at the Second Advent (Matt. 24:6; Mark 13:7; Luke 21:9; Rev. 6:4; cf. Dan. 9:26b). Not until Christ deposes Satan and establishes His millennial reign will all nations be at peace (Isa. 2:4; cf. Micah 4:3). See also NATIONALISM; UTOPIANISM.

For further reference, *The Barrier; Freedom through Military Victory; Mental Attitude Dynamics*.
Lessons 458:93; 412:781, 1209, 1395.

penalty of sin

See BARRIER; EXPIATION.

Pentateuch The standard Church designation for the first five books of the Old Testament—Genesis, Exodus, Leviticus, Numbers, and Deuteronomy—recorded by Moses under divine inspiration. After Moses' death, Joshua completed Deuteronomy 34, the final chapter.

Title. The first portion of the Hebrew Canon, what the Jews originally named *Torah* (law), was viewed as one connected historical work, yet the text was divided into five parts, perhaps for ease of scroll reading. Once the five parts of the law were translated into Greek, the term *pentateuchos*, meaning five-part implement or scroll, came into use. The Greek *pentateuchos* was eventually adapted into ecclesiastical use as the Latin *pentateuchus* and, later, the English *Pentateuch*.

"The Pentateuch is not history in the strict sense of the term, however, but a highly specialized history of redemption. . . . It has an all-pervading purpose to include only such historical background as is essential for introducing and preparing the stage for the Redeemer. . . . It is history wedded to prophecy, a Messiah-centered history combining with a Messiah-centered prophecy."

Merrill F. Unger, *The New Unger's Bible Dictionary*, 1988, s.v. "Pentateuch."

Content. While the Pentateuch consists largely of the Mosaic Law, its content and teaching encompass much more. The five books span the beginning of history to the death of Moses (ca. 1400 B.C.) and, as a whole, form the foundation for the entire realm of Scripture.

Genesis reveals in embryonic form the doctrines of human life, sin, marriage, death, redemption, civilization, nationalism, and God's grace toward undeserving man. *Exodus*, in revealing how God freed His people from the bondage of slavery, foreshadows redemption from sin by the bloodshed of the spotless Lamb; *Exodus* also shows how God made one group of people the instrument of His salvation plan for all humanity. *Leviticus* reveals the function of the specialized priesthood—animal sacrifices,

holy days, everything involved in evangelizing the client nation to God and teaching doctrine. *Numbers* is in fact a mobilization plan for the client nation; the census of Israel served to assemble "whoever *is able to go out to war*" (Num. 1:2–3; 26:2), and the entire book delineates the principles of national freedom through military preparedness and victory. *Deuteronomy* (meaning second giving of the law) reiterates certain facets of the law in order to teach the purposes of divine establishment and the spiritual life, to reinforce the necessity of freedom in the human race, and to inform the young generation of the blessings and discipline associated with accepting and rejecting God's Word.

See also MOSAIC LAW; TORAH.
For further reference, *Canonicity*.

Pentecost [from Gk. *pentekonta*, fifty]

(1) A Jewish feast and festival celebrated on the fiftieth day of the annual harvest season. Scripture refers to this event as "Feast of Weeks" (Ex. 34:22) and "Feast of the Harvest" (Ex. 23:16), since the celebration marked the end of the seven-week harvesting period, beginning the day after the sabbath of the Passover (Lev. 23:15–22; Num. 28:26–31; Deut. 16:9–12). In the post-exilic period, when the Jews became increasingly scattered throughout the Roman world, Pentecost became one of the great feasts celebrated by pilgrimage to Jerusalem.

(2) The Pentecost Sunday of June A.D. 30, when the Holy Spirit descended upon the apostles in Jerusalem, marking the beginning of the Church Age (Acts 2:1–8).

Fifty days after Christ's resurrection, just ten days after His ascension, thousands of Jews were converging on the Jerusalem Temple to celebrate the Feast of Pentecost. These Jewish travelers, descendants of the multi-century *diaspora*, had made the pilgrimage from their homes in Asia Minor, Europe, and North Africa (Acts 2:5, 9–11a). They spoke the Gentile languages of their native lands and were not conversant in Hebrew or Aramaic, the languages of Israel.

On the same day these unsaved Jews observed their outmoded ritual, a roar reverberated throughout the city to announce a new dispensation and a new source of power for a unique

spiritual life. Eleven apostles of Jesus Christ received the baptism of the Holy Spirit and the divinely bestowed spiritual gift of tongues. The instant the Spirit descended to indwell them, they began speaking the Gospel in Gentile foreign languages, languages previously unknown to them yet familiar to the visiting Jews (Acts 2:1–4).

The events of Pentecost A.D. 30 involved two prophecies, one for Israel and one for the Church:

Israel. Down through the centuries, Israel had been warned that the sound of a foreign language in the Land was a sign of imminent divine judgment (Deut. 28:49; Isa. 28:11; Jer. 5:15). On Pentecost A.D. 30, God warned His people once again with foreign languages in Jerusalem—this time spoken by the Jewish apostles wielding the spiritual gift of *glossolia* (speaking in tongues). The apostles, by means of the Holy Spirit, spoke the languages of Parthia, Egypt, Media, Pontus, and other regions, in order to evangelize the visiting Jews in languages native to their homelands. Moreover, the bestowal of the Holy Spirit was made known by the appearance of “tongues as of fire” (Acts 2:3–4). Fire represents judgment in Scripture (2 Thess. 1:7–9; Rev. 19:11–15; 21:8), and this visual miracle was another sign of the holocaust on the horizon. By the end of August A.D. 70, Jerusalem would be “trampled under foot” by Roman legions (Luke 21:24).

After the initial day of Pentecost in A.D. 30, the period of warning and intense evangelism extended over the first four decades of the early Church. An entire generation of Jews was alerted by hearing the Gospel in Gentile languages. For those who accepted salvation, the cursing of national discipline was turned to individual blessing as they received the baptism of the Holy Spirit and became members of the Body of Christ.

The Church. For the followers of Jesus Christ, that Sunday in June A.D. 30 fulfilled Christ’s prophecy of the baptism of the Holy Spirit (John 7:39; 14:26; Acts 1:5; 11:15–17). Before His ascension, the Lord had commanded the eleven disciples to remain in Jerusalem and “wait for what the Father had promised” (Acts 1:4)—the Father had promised that once the Son was glorified in heaven, the Spirit would come into the world to teach and guide them in the entire realm of doctrine (John 14:16–17, 26; 16:7, 13).

The baptism of the Holy Spirit is a phenomenon unique to the Church Age. From that day of Pentecost until the Rapture of the Church, anyone who believes in Christ for salvation is baptized by the Spirit and identified with Christ forever. The gift of tongues, however, was phased out by A.D. 70, when it was no longer necessary to warn the Jews of impending judgment or to herald the dawn of the Church Age.

See also BAPTISM (real); DIASPORA; SPIRITUAL GIFTS (temporary).

For further reference, *Tongues*.
Lessons 402:5–7, 33, 40, 45; 376:1624.

people testing

See SUFFERING (for blessing).

personal love, divine God’s love directed toward His own perfect righteousness.

Personal love is a conditional love, requiring merit on the part of its recipient. For God to personally love a member of the human race, the object of His love must possess perfect righteousness. Man acquires that righteousness simply by accepting the free gift of salvation. At the moment anyone expresses faith alone in Christ alone, God imputes His own righteousness to that person (Rom. 3:22; 4:3). God is free to do so because Christ paid the full penalty for human sins at the cross (Rom. 3:24–26; 2 Cor. 5:21). From the point of salvation through all eternity, the believer is the object of God’s personal love, not because of anything he is or does but because he possesses the imputed righteousness of God.

Personal Love	Impersonal Love
Emphasizes object	Emphasizes subject
Demands attractiveness in object	Demands integrity in subject
Requires personal acquaintance	Requires no personal acquaintance
Directed toward few	Directed toward all
Conditional	Unconditional

Figure 22 PERSONAL VS. IMPERSONAL LOVE

See also IMPERSONAL LOVE, DIVINE.
For further reference, *The Integrity of God; The Unfailing Love of God*.

personal love for God the Father (a) The respect and gratitude for God that develops in the advancing believer and provides the motivation and problem-solving skills for perseverance to maturity; (b) the foundational virtue of the spiritual life that provides capacity for all other relationships. Personal love directed toward God is the only form of human personal love that has inherent virtue, because only God is worthy of unlimited trust and reverence.

Every believer of every dispensation is commanded to love God (Deut. 6:5; Matt. 22:37). Yet in the Church Age, loving God with “all your soul” takes on an added significance. We have received the power of the Holy Spirit for understanding the full knowledge of God and glorifying Him to the maximum. It is through “spirit and truth,” the filling of the Spirit and Bible doctrine, that we come to love God (John 4:24; 16:13–14). As we discover His perfect essence, the love that motivated Him to sacrifice His Son, and the remarkable spiritual assets He has provided to execute His plan, we respond with respect, appreciation, and an inexpressible happiness (1 Pet. 1:8; 1 John 4:10, 19). This love for God motivates us to think His thoughts, apply His viewpoint to every aspect of life, and remain oriented to His matchless grace. As our capacity to love God increases, so does our confidence in the fact that He directs even the problems of life for our benefit and blessing (Rom. 8:28; 1 Cor. 2:9).

First John 2:5 confirms that “whoever keeps His word, in him the love for God has truly been brought to completion” (corrected translation). Maximum doctrine in the soul equals maximum love for God, “because the love for God has been poured out within our hearts through the agency of the Holy Spirit” (Rom. 5:5*b*, corrected translation). Every Church Age believer is empowered to love the Father just as the humanity of Jesus Christ loved Him. And no believer can truly love and respect himself or anyone else until he attains that love for God (1 John 4:20–21). In this virtue is the basis for all true worship, all Christian service, all glorification of Christ, and all personal relationships in life.

See also INTEGRITY ENVELOPE; RECIPROCAL LOVE; VIRTUE LOVE.
For further reference, *Christian Integrity*.
Lessons 376:514–17.

personal sense of destiny The believer’s spiritual orientation and confidence toward God’s plan, will, and purpose for his life.

Romans 8:28 reveals the key to a personal sense of destiny: “*And we know* that God causes all things to work together for good to those who love God” (italics added). Knowing the reality of God’s predetermined plan gives the believer a sense of his own destiny. With genuine self-confidence from doctrinal knowledge in the soul, he eagerly submits to God’s will and lives in the light of an eternally secure future. This believer no longer relies on human abilities, talent, or status for self-esteem, because his self-worth becomes inseparably united with Jesus Christ, whose very destiny he shares (Rom. 8:30). Eyes on the goal, never looking backward, he applies this understanding of God’s plan to himself and his circumstances without being plagued by doubt or uncertainty. This assurance of a personal destiny marks the dividing line between spiritual childhood and spiritual adulthood.

Peter uses the Greek verb *prosdokao*, meaning “to anticipate or look forward with hope,” to express this sense of confidence that motivates the adult spiritual life. “But according to His promise we are looking forward [*prosdokao*] to new heavens and a new earth, in which perfect righteousness lives” (2 Pet. 3:13, corrected translation). In every season of living and dying, a personal sense of destiny sees beyond this life, beyond this present earth with its fading splendor, to the glorious eternal future that awaits (2 Cor. 4:16–18).

See also SPIRITUAL ADULTHOOD.
Lessons 376:326–513.

personal sin Any mental, verbal, or overt activity that violates the perfect character and standards of God (Rom. 3:20; 7:7; 2 Tim. 3:2–7). Personal sin is distinguished from Adam’s original sin, which caused the fall of the entire human race, and also from the sin nature, which is the genetic legacy of Adam’s sin residing in each of his descendants.

The word “sin” is the English translation of the Hebrew *chattath* and the Greek *hamartia*, both of which denote “missing the mark, erring, falling away from.” The English text describes personal

sin with several synonyms: transgressions (Ps. 51:1), acting unfaithfully (Joshua 22:20), trespasses (Eph. 1:7), lawlessness and rebellion (1 Tim. 1:9–11), and unbelief (John 8:24; 16:9). Man's sin is disobedience to, or falling away from, God's perfect standard and expressed will. Regardless of the sinner's action or intent, all sin is ultimately directed against God (Gen. 39:9; Ps. 51:4). The temptation for sin comes from the sin nature, but only when volition consents is the sin committed. Knowingly or unknowingly, man transgresses divine standards because he wills to do so.

There are three categories of personal sin, all of which can be committed by believers and unbelievers, since the sin nature remains in everyone's temporal body until physical death (Rom. 7:15, 20; Gal. 5:19–21a; 1 John 1:8).

(1) *Mental attitude sins*. Sins committed in the mind, in thought, including arrogance, jealousy, fear, anxiety, bitterness, hatred, vindictiveness, implacability, self-pity, and guilt reaction (Prov. 8:13; 27:4; Song of Sol. 8:6; Isa. 41:10; Rom. 12:3; Gal. 5:26; 1 Pet. 2:1; 1 John 2:9, 11). Arrogance, making an issue of self, is the basic mental attitude sin at the center of all other sinful attitudes, bitterness being the most vicious (Heb. 12:15; cf. Job 10:1; Acts 8:23; James 3:14, 16; 1 Pet. 5:5; 2 Pet. 2:18). Often overlooked by legalistic Christians, mental attitude sins are the mainstay of failure in the Christian life. These sins obstruct the intake and application of Bible doctrine and are the motivation behind the other two categories of sin (Prov. 23:7a).

(2) *Verbal sins (sins of the tongue)*. Sins committed in speech, including lying, complaining, boasting, maligning, judging, vilification, vituperation, and gossip (Matt. 7:1–2; Rom. 2:1; 2 Thess. 3:11–12; James 5:9, 12). Fueled by mental attitude sins of arrogance and emotional reaction, the sinful tongue becomes a most devastating weapon, “a restless evil and full of deadly poison” (James 3:5–8; cf. Ps. 5:9; 12:2–4; 52:2–4; Prov. 26:28; Jer. 9:8). Verbal sins such as judging and gossiping, common among self-righteous Christians, sow destruction upon the character and privacy of the victim, usurp the Lord's position as rightful Judge, and ultimately reap severe discipline upon the perpetrator (Rom. 11:33–34; 12:19; 14:4, 10; James 4:11–12). See also JUDGING;

DIVINE DISCIPLINE (triple compound).

(3) *Overt sins*. Sins of outward immoral behavior, including adultery, fornication, sexually perverse acts, drunkenness, drug abuse, and theft, murder, and other forms of criminality (Ex. 20:13–15, 17; Rom. 13:9; Gal. 5:19–21a). The overt sinner perpetuates mental sins like arrogance or anger to the point of open rebellion, lasciviousness, even lawlessness (Mark 7:21–23), as he violates, in whole or part, the divinely established sanctity of freedom, property, privacy, and human life.

See also ADAM'S ORIGINAL SIN; CARNALITY; SIN NATURE.

For further reference, *Isolation of Sin; Rebound & Keep Moving!; Slave Market of Sin*.

Pharisees

See JEWISH RELIGIOUS LEADERS.

phileo / philos

See LOVE.

physical death

See DEATH.

pillar of fire and cloud (a) The visible form in which the preincarnate Christ guided, protected, and dwelt with the Exodus generation during their desert wanderings; (b) the way in which the residing glory of God, the Shekinah Glory, was manifested to the Jews as they journeyed toward the Land.

Scripture links the pillar of fire and cloud with “the angel of God”—a manifestation of the second person of the Trinity as the dwelling presence with Israel (Ex. 14:19; cf. 23:20; Isa. 63:9). This pillar was a constant indicator that Jesus Christ, the God of Israel, was present, and that everything in this new nation would be tied to Him as the source of life, security, rulership, and blessing. The pillar of fire and cloud assisted the Israelites in the following ways:

(1) *A navigational aid in the desert (Ex. 13:21–22)*. In order “that they might travel by day and by night,” the pillar was visible as a cloud against the sunlit sky and as fire against the darkness of night. This presence of God guided the Israelites' path and found places for them to pitch their

tents. Once the people were asleep, the fiery pillar stood sentinel over the encampment.

(2) *A protective barrier between the Israelites and the Egyptian army (Ex. 14:8–10, 19–27)*. While the Israelites were trapped on the banks of the Red Sea, they looked in fear upon the approaching Egyptian army. “The sons of Israel cried out to the LORD,” and the pillar that had been going before them “moved . . . and stood behind them,” stretching down to the ground like a curtain. The dividing wall of fire and cloud held back Pharaoh’s chariots while Israel made her way through the parted sea.

(3) *A sign of the Lord’s dwelling presence inside the Holy of Holies (Ex. 40:34–38)*. The guiding pillar stopped when and where the Tabernacle, the portable “tent of meeting,” was to be set up. Once the Tabernacle was assembled according to God’s instructions, the thick cloud would settle upon the tent—a divine indication of the dwelling glory of Christ (Shekinah Glory) inside the sacred Holy of Holies. Every Israelite could look toward the Tabernacle, see the cloud by day and fire by night, and know they were under divine blessing and protection. The cloud’s ascendance from the tent signaled the people to resume their journey (Num. 9:15–23).

See also SHEKINAH GLORY; THEOPHANY. Lessons 412:315–16.

pivot of mature believers (a) Within a national entity, an accumulation of believers whose spiritual advance determines client-nation status; (b) the nucleus of spiritual heroes that furthers the plan of God for mankind, influences the course of human history, and provides prosperity and protection to the client nation through blessing by association (Matt. 5:13a). The illustrative term pivot is the counterpart to the Old Testament term “remnant,” used in reference to faithful believers of Jewish nations (2 Kings 19:30; Isa. 10:20–22).

As a national citizen, the Christian is responsible for becoming part of the pivot. It is his obligation to live by the power of the Holy Spirit; advance to spiritual maturity through perception, metabolizing, and application of Bible doctrine; and become an invisible hero who contributes to national blessing and preservation. Pivotism is the opposite of activism, which arrogantly tries

to ‘Christianize’ society through public action, ultimately becoming part of the degeneracy that warrants judgment upon the land.

A believer in the pivot recognizes that there is no greater system for serving God and country than executing the unique spiritual life of this age. With doctrine in the soul, the pivot believer reflects the glory of God upon a lost and dying world (Matt. 5:14–16), and the blessings he receives from the Lord benefit his nation. This is the invisible, spiritual impact on history for which the Church is designed. A large pivot of invisible heroes means strength and prosperity in the government, law enforcement, military, economy, culture, and social life of the entire nation. But if the pivot shrinks beyond a certain point, impact is lost; the client nation declines and is eventually destroyed through the cycles of divine discipline (Hosea 4:1–3). Unbelievers and reversionists in the land are caught up in the waves of historical disaster, while the remaining pivot members are shielded by the unailing care of God (Ps. 33:18–22; 46:1–11; Isa. 37:31–38).

See also ANTONINE CAESARS, AGE OF THE; CHRISTIAN ACTIVISM; CLIENT NATION TO GOD; EPHESUS. For further reference, *The Divine Outline of History; Freedom through Military Victory; In Whom Do You Trust?* Lessons 809:46–48; 457:307–8; 412:329–32.

plan of God God’s entire design and provision for man’s salvation, spiritual growth in time, and life in the eternal state.

The plan of God unfolds in three phases. *Phase one* begins at the cross, where Christ died for all mankind. Fallen man enters God’s plan at phase one the moment he accepts the gift of salvation by faith alone in Christ alone. *Phase two* is the believer in time—God provides everything necessary for His children to appropriate divine grace and glorify Him by learning and applying His Word. The believer can utilize these provisions to fulfill God’s plan, or he can reject God’s plan by pursuing his own agenda. In either case, *phase three* is the believer in eternity, face to face with the Lord and in a resurrection body forever.

God’s will and overall plan is the same for believers in every dispensation, in every period of biblical history. The way of salvation, for example, remains unchanged from the time

of Adam through the Millennium. However, at certain points in history, God's plan introduces dispensational changes in divine mandates, procedure, and postsalvation assets (Joel 2:28–29; 2 Cor. 5:17; Eph. 3:4–6; Col. 1:25–26).

Grace is the policy that defines the plan of God. Mankind gets no credit or glory. Furthermore, the entire plan of God operates under perfect divine integrity, cannot fail at any point, and, despite man's sin and failure, will inevitably triumph.

See also PROTOCOL PLAN OF GOD; RITUAL PLAN OF GOD; WILL OF GOD.

pleroma Greek word literally meaning “a state of fullness, completion,” used figuratively to designate the status of the ultramature Church Age believer.

Pleroma indicates spiritual fulfillment, a full utilization of grace and doctrine for maximum happiness, blessings, and glorification of God. Just as the Father was pleased for “all the fullness [*pleroma*] to dwell in Him [the Son]” (Col. 1:19), it is His purpose that the Church Age believer also be “filled up to all the fullness [*pleroma*] of God” (Eph. 3:19). This is the highest spiritual honor bestowed, even greater than the status of “friend of God” held by Abraham (James 2:23), because the *pleroma* believer has executed the same spiritual life that brought Jesus Christ to victory at the cross.

See also HIGH GROUND; JESHURUN; WINNER BELIEVER.

plus H (+H) Designation for the enduring state of happiness, called “sharing the happiness of God,” enjoyed by the mature believer. See SHARING THE HAPPINESS OF GOD.

plus R (+R) Designation for the perfect righteousness of God, which He imputes to the believer at salvation in order to make him acceptable, justified in God's sight. This designation depicts the contrast between God's absolute righteousness, plus R, and man's relative righteousness, minus R. See RIGHTEOUSNESS.

pneumatikos

See SPIRITUAL PHENOMENA.

pneumatology The branch of theology that studies doctrines related to God the Holy Spirit, the Third Person of the Trinity. See GOD THE HOLY SPIRIT.

politeuma metaphor Imagery used in Philipians 3:20 to illustrate the highly coveted position and unprecedented privileges held by Church Age believers.

Politeuma (citizenship), derived from the ancient Greek word *polis* (city-state), came into use with the Athenian system of colonization a few hundred years prior to Paul's writing of Philipians. Citizens of Athens were settled in foreign colonies and granted the rights and privileges of their powerful home state. The Greek system of colonization made such an impression that the Romans eventually adopted it in expanding their empire. By rights, privileges, and protection of Roman law, Roman citizens residing in an established colony were elevated far above their neighbors—their status was equivalent to that of a citizen residing within Rome itself. As the *politeuma* concept grew more and more familiar, the word came to designate the body of privileged residents in the colony, the colony itself, or the advantages associated with this type of citizenship.

Paul used the term figuratively, drawing on all its connotations, to address the Philippian congregation, because most residents of Philippi at that time understood the *politeuma* significance. This city in Macedonia had been the battleground on which the forces of Antony and Octavian, in 42 B.C., defeated the forces of Brutus and Cassius. There, Octavian commemorated the victory by establishing a Roman colony. By the time of Paul's ministry, much of Philippi's population was composed of veterans from the Roman army, enjoying retirement in this foreign land while retaining all privileges of Roman citizenship. Paul utilized the *politeuma* imagery to emphasize that believers in Jesus Christ, though born citizens of earth, are reborn citizens of heaven. The earth, the devil's world, is the foreign territory in which we as believers temporarily reside, but “our citizenship [*politeuma*] is in heaven” and our eternal homeland is the source of unprecedented wealth and advantages. While

Roman *politeuma* privileges were impressive, they only begin to suggest the magnificent riches of “every spiritual blessing in the heavenly *places*” available to every Church Age believer (Eph. 1:3).

See also CHURCH AGE; PORTFOLIO OF INVISIBLE ASSETS.

For further reference, *The Divine Outline of History*. Lessons 412:639–46.

portfolio of invisible assets Illustrative language for the spiritual wealth designed by God in eternity past for each Church Age believer (Eph. 1:3–8).

In financial terms, a portfolio is a group of securities held for investment; “portfolio” designates the holdings of an investor and is a synonym for those riches. By analogy, God has lavished the riches of His grace upon all members of His royal family. Every believer in the Church Age, without exception, is made fabulously wealthy. The more the believer advances in the knowledge of God and His plan, the more real and useable his invisible assets become and the more fully he executes God’s purpose for his life. Holdings that compose the believer’s portfolio are categorized as follows:

PRIMARY ASSETS—prepared for every Church Age believer.

Escrow blessings are the special, supergrace blessings on deposit in heaven, to be distributed by Jesus Christ as the believer attains spiritual maturity. The distribution of escrow blessings brings glory and praise to God (Eph. 1:3, 6). See ESCROW BLESSINGS.

Election and predestination are the acts of God in eternity past that established His sovereign will and provision for Church Age believers (Eph. 1:4–5). By electing believers, God has expressed His will for them to receive His highest and best—particularly, the conveyance of their escrow blessings in time and eternity. Through predestination, God has provided everything necessary for them to execute His will and receive those escrow blessings. The assets of election and predestination guarantee that all Christians have the same privileges (e.g., royal priesthood, positional sanctification) and opportunities (e.g., logistical grace, the unique spiritual life) to fulfill their destiny in Christ. Because elec-

tion and predestination are part of a larger illustration called “computer of divine decrees,” they are sometimes referred to as “computer assets.” See ELECTION; PREDESTINATION. See also DIVINE DECREE.

SECONDARY ASSETS—added to the portfolio in response to the believer’s positive attitude toward God’s will.

Volitional assets refer to the strengthening of positive volition itself. For the believer growing in grace, the desire to know and love God becomes its own asset and a driving force in life. Confidence from his own cumulative experience of God’s grace strengthens the believer’s determination—his positive volition—to keep on fulfilling God’s purpose. See also VOLITION.

Production assets highlight the availability of God’s own strength for serving Him. Legitimate Christian service—empowered by the filling of the Holy Spirit and motivated by Bible doctrine—is performed through a wide range of activities, including witnessing, working in the local church, charitable giving, foreign missionary service, and others. See CHRISTIAN SERVICE.

Assets for undeserved suffering allow the believer to benefit from God-designed pressures in his life. God graciously provides the right type and degree of suffering to stretch the advancing believer beyond his human resources, compelling him to rely solely upon the grace of God and to learn the all-sufficiency of God. See SUFFERING (for blessing).

Personnel assets are designed for the coordinated function of the Body of Christ, particularly in the operations of the local church. At the moment of salvation, God the Holy Spirit bestows at least one spiritual gift upon the believer. The more the believer advances toward spiritual maturity, the more effective is the function of his particular gift. Spiritual gifts, in all their variety, unite the Church into a team of mutually supportive believers (1 Cor. 12). See SPIRITUAL GIFTS.

For further reference, *The Divine Outline of History*. Lessons 412:79–80, 269–75, 344–55.

position in Adam The presalvation status of all mankind, resulting from Adam’s fall and spiritual death that spread to his progeny (Rom. 5:12).

All members of the human race, except Jesus

Christ, are born “in Adam,” which means that every person is genetically derived from the first man and shares his corrupted nature (1 Cor. 15:22a). This position in Adam necessitates condemnation and death, both spiritual and physical, and alienates man from God (Gen. 2:17b). Man’s position in Adam is resolved by man’s position in Christ, “for as in Adam all die, so also in Christ all will be made alive” (1 Cor. 15:22; cf. Rom. 5:15–21).

See also ADAM’S ORIGINAL SIN; POSITION IN CHRIST; SEMINALLY IN ADAM.

For further reference, *The Barrier*.

position in Christ The personal and eternal union with the Lord Jesus Christ that belongs to every Church Age believer. Synonym: union with Christ.

Through the baptism of the Spirit at salvation, every believer of this age is removed from his position in Adam and secured in his position “in Christ” (1 Cor. 15:22; Eph. 2:5–6; cf. Gal. 3:27). The believer, no longer spiritually dead, is made a “new creature” with a totally unprecedented relationship with God (2 Cor. 5:17a). The “old things” that once kept him alienated from God have passed away; phenomenal “new things” have come by virtue of his position in Christ (2 Cor. 5:17b). The believer shares Christ’s eternal life (1 John 5:11–12), His righteousness (2 Cor. 5:21), His election (Eph. 1:3–4), His destiny (Eph. 1:5), His sonship (John 1:12; Gal. 3:26; 1 John 3:1–2), His heirship (Rom. 8:16–17), His sanctification (1 Cor. 1:2, 30), His kingdom (2 Pet. 1:11), His priesthood (Heb. 10:10–14), and His royalty (2 Tim. 2:11–12). This new position can never be forfeited. Nothing, not even God Himself, can remove the believer from his permanent union with Christ.

See also ADOPTION; NEW SPIRITUAL SPECIES; SANCTIFICATION (positional).

For further reference, *The Barrier*; *The Divine Outline of History*.

Lessons 408:50; 412:99, 160.

position of strength The status of the believer who is in fellowship with God, sustained by the power of the Holy Spirit, and guided by standards of the Word of God.

When the believer approaches life from inside

God’s plan, he thinks and acts from a position of strength. The enabling power of the Holy Spirit and the Word of God in his soul produce wisdom and clarity and sustain him amid the pressures of life. Equipped with doctrinal norms and standards, he can establish right priorities, apply divine viewpoint accurately to experience, and make decisions compatible with the will of God. Good decisions include those to learn Bible doctrine daily, to rebound quickly when out of fellowship, and to utilize divine assets in all matters of guidance and problem solving. The more decisions the believer makes from a position of strength, the more spiritually mature he becomes and the more capacity he develops for life, love, and happiness.

See also POSITION OF WEAKNESS; SPIRITUAL ADULTHOOD; WINNER BELIEVER.

For further reference, *Christian Integrity*; *The Divine Outline of History*.

position of weakness The status of the believer who is out of fellowship with God, in a state of carnality, and living under the influence of sin, human good, and evil.

When the believer chooses to sin, he relinquishes the strength and inner resources of God’s plan and places himself in a position of weakness. His soul, controlled by the sin nature, is weakened by arrogance, lust, human viewpoint, subjectivity, emotionalism. Erroneous norms and standards impair his judgment, and bad decisions become a pattern of life. By refusing to rebound and resume God’s plan and instead choosing to remain in a position of weakness, such a believer becomes his own worst enemy—he keeps making poor decisions and dedicates himself to a life of self-induced misery and divine discipline (Gal. 6:7b; 1 Tim. 1:19; Heb. 12:5–6).

See also CARNALITY; POSITION OF STRENGTH.

For further reference, *Christian Integrity*; *Christian Suffering*.

positional death Synonym for retroactive positional truth. See POSITIONAL TRUTH.

positional righteousness

See RIGHTEOUSNESS.

positional sanctification

See SANCTIFICATION.

positional truth Term that describes the Church Age believer's eternal identification with Christ, established at the moment of salvation through the baptism of the Holy Spirit. Synonyms: position in Christ; union with Christ. Positional truth is categorized as follows:

Retroactive positional truth identifies the believer with Christ in His substitutionary spiritual death, physical death, and burial. Such identification signifies that the rulership of Satan, his corrupt policy of good and evil, and the sovereignty of the sin nature are broken in the life of the believer (Rom. 6:1–14; Col. 3:3). Synonym: positional death.

Current positional truth identifies the believer with Christ in His resurrection, ascension, and session. Whereas retroactive positional truth frees the believer from the authority of the sin nature, current positional truth allows the believer to live experientially unto God (Rom. 6:10; Eph. 2:5–10; Col. 2:12; 3:1). In other words, through his identification with the exalted King of kings, the believer can now “walk in newness of life” (Rom. 6:4*b*)—he has the privilege of advancing to spiritual maturity by relying entirely upon divine resources.

See also BAPTISM; GOD THE HOLY SPIRIT; POSITION IN CHRIST; SANCTIFICATION.
For further reference, *The Integrity of God; Isolation of Sin*.
Lessons 405:33; 458:196–97; 412:327.

positive volition

See VOLITION.

postcanon period

See CHURCH AGE.

postdiluvian civilization

See CIVILIZATIONS, BIBLICAL.

postmillennialism

See MILLENNIALISM.

postsalvation epistemological rehabilitation

The development of a new way of thinking, a viewpoint based on God's Word, for life after salvation.

“Epistemology” is the study of knowledge itself, addressing the question of how man knows what he knows. “Rehabilitation” is the process of renewing, of bringing something into a condition

of new life and usefulness. In the spiritual realm, *epistemological rehabilitation* describes the process of renewing the mind with the knowledge of God and His absolute truth. Epistemological rehabilitation is how we as believers obey the command to “not be conformed to this world, but be transformed by the renovation of your thinking” (Rom. 12:2*a*, corrected translation).

At salvation, we instantly become a new spiritual species with an entirely new basis for knowledge and a whole new method of thinking. There is a new language, a new vocabulary, and a new system of cognition to learn. God's declaration, “My thoughts are not your thoughts,” means there is no place for human viewpoint in His plan (Isa. 55:8–9). Nothing of our presalvation thinking—no human philosophy or intellectual understanding—will aid us in living the postsalvation spiritual life. By replacing human viewpoint with divine viewpoint, we renovate our thinking. We adopt God's thinking and goals as our own and “prove what the will of God is, that which is good and acceptable and perfect” (Rom. 12:2*b*, corrected translation).

To learn God's viewpoint, we must learn Bible doctrine. With the Bible in hand, the very textbook of the “mind of Christ” (1 Cor. 2:16), we must concentrate on learning how the many principles of His truth work together to become our thinking, motivation, application, and action. We must learn these doctrines in detail, study and restudy them, so that our “inner man [the soul] is . . . renewed day by day” (2 Cor. 4:16). If a Christian is ignorant of God's revelation of Himself, of the standard of thinking God has designed for His children (Rom. 12:3), then no matter how intelligent, accomplished, famous, or respected that believer may be, he will lose out on the most important aspect of his life on earth.

Keep in mind, however, that no believer can understand the entire realm of doctrine, learn his place in the plan of God, and attain spiritual maturity simply by reading the Bible for himself. God designed His Word and the spiritual life of this age to be learned under authority, and that authority is vested in the spiritual gift of pastor-teacher. The prepared pastor is guided by the Holy Spirit to communicate to his congregation the doctrinal details that produce a renovated

mind. The believer's consistent positive volition interacts with that communicated truth, and the grace ministry of the Holy Spirit makes the information understandable (1 Cor. 2:4–16). By utilizing this grace process, the believer replaces ignorance with cognizance and moves forward to spiritual maturity.

See also HUMAN VIEWPOINT; OPERATION Z; SPIRITUAL METABOLISM; WORD OF GOD.

For further reference, *Mental Attitude Dynamics; The Plan of God*.

Lessons 412:204, 727–28.

power options Two divinely ordained functions provided to every Church Age believer for executing the spiritual life: the filling of the Holy Spirit and Operation Z, made operational by the believer's positive volition toward God's grace provisions (Eph. 5:18; 2 Pet. 1:3; 3:18). See FILLING OF THE HOLY SPIRIT; OPERATION Z. See also REBOUND.

prayer The believer's instrument of communication with God to express gratitude, intercede for others in need, and petition for his own personal needs.

While God communicates with man through His Word, He has given believers in Jesus Christ a gracious means of communicating with Him. Through prayer, believers on earth have a direct, instantaneous connection to the throne room of God (Heb. 4:16). Prayer is a powerful instrument provided by God to meet the needs, adversities, temptations, and dilemmas of life beyond the specific commands and doctrines revealed in Scripture. By offering prayer the believer expresses his helplessness, his recognition of God's grace, and his total confidence in and dependence on Him. God listens to the prayers and responds by His silent, invisible works and power, always compatible with His essence and purpose (Isa. 65:24; Jer. 33:3).

Divine power and integrity in prayer. Since prayer is a privilege and extension of divine grace, it is impossible to approach God on the basis of human goodness, strength, or merit. Instead, the believer approaches the throne of grace on the basis of our High Priest, Jesus Christ, and His saving work and merit (Heb. 4:15–16). Answer to prayer is strictly a divine decision. God alone has absolute power and integrity to hear the

believer's requests and provide the response He knows is best. God's answer may be obvious or obscure, may come quickly or slowly. Sometimes He answers the desire behind the petition but not the specific petition, and other times He grants the specific petition in order to emphasize the illegitimate desire behind it (1 Sam. 8:6–7). In any case, He answers in ways that perfectly fulfill His will and plan.

A new mandate and ministry. Prayer was integral to the Old Testament spiritual life (Gen. 25:21; Ex. 33:13; 2 Chron. 6:34–35; Ps. 5:2; 116:1–2; Jer. 29:12), but the New Testament presents a mandate specifically for the Church: “Pray without ceasing,” which means to pray consistently, to make prayer a habit of life, whether scheduled or spontaneous (1 Thess. 5:17). Every believer in this dispensation is a priest, in full-time service to God and with direct access to Him. Through the ministry of consistent, prevailing prayer, believers uphold each other before the throne of grace, “find grace to help in time of need” (Heb. 4:16), and keep the Church advancing (Acts 12:5; 2 Cor. 1:11).

Protocol in prayer. All prayer must be directed to the Father (Matt. 6:6, 9; Eph. 3:14), in the name of the Son (John 14:13–14), and accomplished in the power of the Holy Spirit (Eph. 6:18). Christ and the Holy Spirit both make intercession for believers (Rom. 8:26–27; Heb. 7:25); therefore, prayers are never addressed “Dear Jesus” or “O Holy Spirit.”

Prayer can be made silently or audibly, individually or in assembly, in a private or public setting. Prayers made in public, however, should be shorter and mindful of those gathered (Matt. 6:6–7). Most importantly, the key issue in prayer is thought—concentration on God and His grace—not physical posture or the ability to recite repetitious religious language.

Logical sequence in prayer.

(1) *Confession of sins to the Father* (1 John 1:9). The believer must be filled with the Holy Spirit, free from the status of carnality and in fellowship with God, in order to be heard in the throne room (Ps. 66:18). The confession, or “rebound,” prayer is the only prayer that God will hear and answer when the believer has unconfessed sin in his life.

(2) *Thanksgiving*. Gratitude expressed is a form of worship motivated by love for God (Eph. 5:20; Col. 4:2). The believer is to express thanksgiving for everything, for the good as well as the bad circumstances (1 Thess. 5:18).

(3) *Intercession*. Praying for others is a Christian service that supports those in need (Eph. 6:18–19; 2 Cor. 1:11). Intercession should be made for authority figures and workers in the church; for missionaries, the sick, loved ones, and friends; for our nation, its leaders, and its defense and service personnel; for protection of national Israel; for unbelievers—that God will direct circumstances to bring their attention to Christ; and even for enemies, those who oppose or seek to harm us (Luke 6:28; cf. Matt. 5:44).

(4) *Petition*. The believer has the privilege of praying for his own needs, namely, under circumstances where Scripture does not present a direct answer or solution.

Effectiveness in prayer. Prayer is a weapon for the spiritually strong, not an expedient for the spiritually weak. Prayer does not constitute the spiritual life nor is it a spiritual problem solver. Anyone can pray, but the true function of prayer results from persistent doctrinal and grace orientation. The more the believer knows and understands God, the more he knows how to communicate with Him (John 15:7). In other words, effectiveness in prayer increases with spiritual growth and reaches its peak in the hands of the spiritually mature. No matter what the circumstance, regarding himself or others, and no matter how many times he has failed the Lord, the mature believer continually presents himself before the heavenly throne (Ps. 116:1–6). Such a believer, filled with the Spirit and metabolized doctrine, never doubts that when he bows his head in prayer, he is heard and the grace and power of God are available to him. Christian warriors who utilize this most powerful weapon can change the course of history, sometimes with just one prayer (Ex. 32:11–13; 1 Kings 18:42b–44; Eph. 1:15–23; 3:14–21).

Why prayer is not heard. Prayer cannot be operative unless the believer is first in fellowship with God through the filling of the Holy Spirit (Eph. 6:18a). In addition to that basic requirement, prayer demands faith—believing God’s Word

and then relaxing in His ability to answer (Matt. 21:22; Heb. 4:1–2; 1 John 3:21). The believer must subject himself to the mandates of God, learn the will of God, then pray in conformity with God’s will (1 John 3:22; 5:14). Mental attitude carnality (pride, self-righteousness, lack of compassion) (Job 35:12–13; Ps. 66:18; Prov. 21:13) and selfish motivation (James 4:3) guarantee that prayers go no higher than the ceiling. Scripture also warns that the prayer life of a husband or wife is hindered by discord in marriage (1 Pet. 3:7b).

See also FAITH-REST DRILL; GRACE ORIENTATION; WILL OF GOD.

For further reference, *Prayer*.

Lessons 419:254–55; 412:51–52, 677; 376:1098–1106, 1112–14.

precanon period

See CHURCH AGE.

predestination (a) The precreation act of God that determined the certainty of future events and provisions related to believers; (b) God’s predetermined, sovereign provisioning of every believer for the purpose of executing His plan, purpose, and will in time (Eph. 1:4–6, 11). Like the doctrine of election, predestination applies to believers only. Synonym: foreordination.

In eternity past God decreed, or established with certainty, the believer’s destiny for time and eternity. However, the divine act of predestination is never to be confused with the ideas of kismet or any other human-viewpoint system of fatalism. God did not negate free will or force anyone into a course of action. Rather, He only decreed and provisioned what He knew would actually happen. He predestined believers based on His eternal knowledge that they would, by their own free will, accept Jesus Christ as Savior.

Long before human history began, sovereign God determined that every Church Age believer would be united with the resurrected Jesus Christ, the King of kings. Those who believe are predestined as heirs of God and joint heirs with the Son of God—sharing the eternal destiny of Jesus Christ Himself (Eph. 1:5). Furthermore, God predestined believers with everything necessary to fulfill His plan in time. No Christian is dependent upon human energy, personality, or human effort, because God established a grace

way of life and furnished the divine means of execution (2 Tim. 1:9). Every believer in this age has equal opportunity to either accept or reject God's predestined provision. Regardless of personal failure or success in time, all believers are predestined to be completely "conformed to the image of His Son" in resurrection bodies in heaven (Rom. 8:29).

See also DIVINE DECREE; ELECTION; PORTFOLIO OF INVISIBLE ASSETS.

For further reference, *The Divine Outline of History; The Integrity of God.*

premillennialism

See MILLENNIALISM.

prevenient grace

See ANTECEDENT GRACE.

priesthood An order of human beings who represent themselves or other members of the human race before God (Heb. 5:1). Scripture reveals the following four categories of priesthood authorized and ordained by God:

(1) *Old Testament patriarchal priesthood.* Operating from the time of Adam to Moses, the priesthood in which the father of the family represented the entire family before God. These priests (e.g., Abraham, Isaac, and Jacob) revealed doctrine, built altars, and offered sacrifices for themselves and their households (Gen. 8:20; 12:7; 13:18; 26:25; 35:1-2; Job 1:5). Also called the "family priesthood."

Abraham was a Gentile patriarchal priest until age ninety-nine, when he became the first Jewish patriarchal priest. This form of representation continued until the Jews' Exodus from Egypt, when the patriarchal priesthood was replaced by the more specialized Levitical priesthood.

(2) *Old Testament king-priest, order of Melchizedek.* The priesthood represented by Melchizedek, a Gentile believer in the time of Abraham. Melchizedek was both the king and priest of Salem, which later became Jerusalem (Gen. 14:18-20). As king-priest he ruled his nation and also represented the nation's people before God. Scripture presents Melchizedek as a man "without genealogy," with no line of recorded descent, to show that his position was not based on physical birth (Heb. 7:3). Setting the pattern for the royal

priesthood to come, this royal king and priest was the *type* that the humanity of Christ would fulfill as the *antitype*.

In comparison with the patriarchal priesthood, the superiority of Melchizedek's priesthood is noted by the fact that Melchizedek ministered to and blessed Abraham (Gen. 14:18-19; Heb. 7:1, 9-11): "Without any dispute the lesser is blessed by the greater" (Heb. 7:7). Abraham recognized Melchizedek's superiority and gave tithes to him (Heb. 7:2).

(3) *Old Testament Levitical priesthood.* The priesthood authorized under the Mosaic Law and made up of the sons of Aaron from the tribe of Levi (Ex. 28:1-4; Num. 18:1, 7-8). Aaron was appointed as the first high priest. Levitical priests represented client nation Israel before God by offering, according to the Law's prescribed rituals, the people's gifts and sacrifices and by orally communicating God's written message of salvation and blessing to the Jewish people. In everything from their ceremonial clothing to their sacred tasks before the altar, Levitical priests taught of the coming Messiah and His future work on the cross.

This specialized priesthood was based on genealogy and physical qualifications. Any men of Aaron's offspring who had a physical defect were disqualified (Lev. 21:17-23).

The Levitical priesthood began with Aaron's appointment (*ca.* 1444 B.C.) and continued, at least in form, until the destruction of the Temple in A.D. 70. With the completion of Christ's work on the cross (*ca.* A.D. 30), the priesthood and rituals authorized by the Mosaic Law were abrogated and made defunct. Only in the Millennium, when Christ returns to reign over the restored nation Israel, will the Levitical priesthood be reactivated (Ezek. 40-48; Zech. 3). So, too, will the Levitical offerings be resumed as memorials to the cross. See also RITUAL PLAN OF GOD.

(4) *New Testament royal priesthood.* A holy, universal priesthood in which each individual believer in the Church Age represents himself before God the Father (1 Pet. 2:5, 9).

Every Church Age believer is made a royal priest through union with Christ, the High Priest of the royal priesthood. By divine decree Jesus Christ was appointed "a priest forever / Accord-

ing to the order of Melchizedek” (Ps. 110:4; Heb. 6:20; 7:1–3, 21). To fulfill His priestly function and represent man before God, the Son of God became true humanity (Heb. 2:17). He offered Himself—“holy, innocent, undefiled, separated from sinners”—as the substitutionary sacrifice for the sins of the human race (Heb. 7:26–27; 9:14; 10:14). Currently seated at the right hand of the Father in the heavenly throne room, the resurrected God-man makes intercession on behalf of “those who draw near to God through Him” (Heb. 7:25). Church Age believers, united with Christ, are appointed to function in their own priestly capacity. The royal priesthood can be rightly called a better priesthood, superior to the former family and Levitical priesthoods, for it is based on a “better hope” that results in a better spiritual life designed to glorify God to the maximum (Heb. 7:19; Rev. 1:6). And this royal priesthood, unlike the priesthoods of old, endures forever because the resurrected High Priest “holds His priesthood permanently” (Heb. 7:23–24).

While the Levitical priesthood ministered in shadows pointing to Christ, the royal priesthood ministers in the realities fulfilled in Christ (Col. 2:16–17; Heb. 10:1–3). Royal priests do not offer gifts and sacrifices for sins because the once-and-for-all sacrifice at the cross was complete and efficacious (Heb. 9:1–10:25). The only ritual mandated for the royal priesthood is the Eucharist, in remembrance of our great High Priest’s substitutionary work. See also ROYAL PRIEST.

For further reference, *The Divine Outline of History; Levitical Offerings*.
Lessons 419:75–125; 376:791–830.

priests, Jewish

See JEWISH RELIGIOUS LEADERS.

problem-solving devices (a) Ten spiritual tools that strengthen the soul and equip the believer with biblical answers to life’s circumstances; (b) the aggregate of God’s provision and wisdom supplied to the Church Age believer for the purpose of accomplishing His plan and glorifying Him.

Believers are not designed to rely on secular guidance to solve the dilemmas of life. They are designed, rather, to perceive and apply spiritual

wisdom from God and solve problems in the privacy of the soul. There is no problem in life that does not have a divine solution from the Word of God. And the problem-solving devices are the means of accurately and objectively applying God’s solutions to experience. As the believer metabolizes Bible doctrine, these ten devices are progressively formed as a line of strength and defense on the soul. From there, they establish right priorities and spiritual values, protect against infiltration of outside pressures and false doctrines, and empower spiritual advance (Rom. 12:2–3; 1 Cor. 15:10; Eph. 5:18; James 2:8; 1 Pet. 1:8; 2 Pet. 3:18).

The first three problem-solving devices are available for use in spiritual childhood; the fourth and fifth, in spiritual adolescence; and the last five become fully operational when the believer reaches spiritual adulthood. Together they form a dynamic, harmonious system that is reinforced and strengthened as the believer grows to maturity. See each of the ten problem-solving devices: (1) REBOUND, (2) FILLING OF THE HOLY SPIRIT, (3) FAITH-REST DRILL, (4) GRACE ORIENTATION, (5) DOCTRINAL ORIENTATION, (6) PERSONAL SENSE OF DESTINY, (7) PERSONAL LOVE FOR GOD THE FATHER, (8) IMPERSONAL LOVE FOR ALL MANKIND, (9) SHARING THE HAPPINESS OF GOD, (10) OCCUPATION WITH THE PERSON OF JESUS CHRIST.

Lessons 412:752–63; 845:2–4.

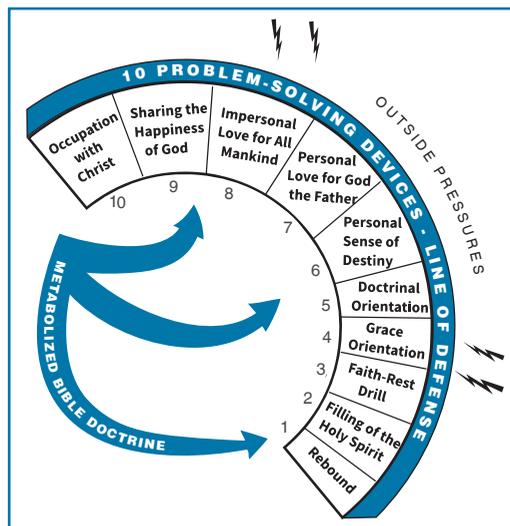


Figure 23 10 PROBLEM-SOLVING DEVICES

production assets

See PORTFOLIO OF INVISIBLE ASSETS.

projection

See DEFENSE MECHANISMS.

PROM chip

See ROM AND PROM CHIPS.

prophecy, gift of

See SPIRITUAL GIFTS (temporary).

propitiation [Gk. *hilasmos*, an offering to appease or satisfy; *hilasterion*, the place or means of atonement] Describes the work of Christ on the cross that satisfied the demands of God's holiness.

While Jesus Christ hung on the cross, God the Father imputed to Him all the sins of mankind and judged them. The impeccable humanity of Christ, "unblemished and spotless," was an offering acceptable to the righteous requirements of God (1 Pet. 1:19). Christ's payment for human sins on the cross propitiated, or satisfied, the righteousness and justice of God, allowing God to save sinful man without any compromise to His perfect integrity (Rom. 3:25–26; 1 John 2:2; 4:10).

See also ARK OF THE COVENANT; BARRIER; BLOOD OF CHRIST.

For further reference, *The Barrier; The Blood of Christ*. Lessons 458:100–102; 412:1139–43.

prosperity testing The challenges to spiritual growth that occur when experiencing pleasant, advantageous circumstances.

The blessings of prosperity are a subtle yet dangerous test in life, since favorable circumstances can easily distract the believer from the plan of God. In order to enjoy and appreciate temporal blessings, the believer must first be able to recognize and appreciate God as the source (Ps. 62:10b; Jer. 9:23–24). Anyone who has the details of life (e.g., wealth, status, professional promotion, possessions, fame, romance) apart from having the necessary capacity will be just as miserable in fortune as in poverty (Rev. 3:17–20; cf. James 1:10–11). The capacity to appreciate God's blessings depends upon doctrine in the soul; therefore, the more prosperous one becomes, the greater the need for humility and

orientation to Bible doctrine.

Prosperity testing comes in two categories. In *individual prosperity testing*, some form of personal success or affluence challenges the believer to maintain correct priorities. If doctrine ceases to be first in his life—if he becomes so wrapped up in pleasant circumstances that he forgets about God and God's plan—then he flunks the prosperity test and is a slave to the details of life (Deut. 8:11–14; 2 Pet. 2:19). But if the believer remains faithful to the plan of God, not relying upon prosperity for happiness and fulfillment, then he gains further capacity to enjoy even greater blessings in time and eternity (Ps. 1:2–3). In *collective prosperity testing*, a group, city, or nation flourishes through cultural, economic, or military success. Failure to pass the prosperity test occurs when the populace succumbs to complacency and self-indulgence, pursuing pleasure to the exclusion of truth and virtue. Believers especially are challenged to maintain their spiritual focus while sharing in the advantages of national prosperity (Matt. 6:24; 1 Tim. 6:17).

See also CAPACITY, SPIRITUAL; DETAILS OF LIFE.

For further reference, *Christian Integrity; Mental Attitude Dynamics*.

Lessons 457:177–78, 184; 840:217–18, 224.

protocol plan of God The way of life designed for Church Age believers, characterized by precise procedure and objectives.

With the inauguration of the Church in A.D. 30, a unique system of protocol replaced the rituals and ordinances of the Jewish Age. Believers in this age are to function under protocol because they belong to a spiritual dynasty—a family of spiritual royalty—founded by the resurrected King of kings, Jesus Christ. The way of life for spiritual royalty requires the highest standards of thinking and behavior (1 Thess. 2:12). God's protocol, therefore, offers clear-cut instructions and guidelines, allowing believers to know precisely how to think and act in any given situation. Jesus Christ Himself set the standard for this superior lifestyle during His time on earth, and now the entire system of protocol is available for each member of the royal family to learn and master.

Delegation of divine power. God provides everything necessary for executing His protocol plan. Inside God's system, the believer functions

under the enabling power of God the Holy Spirit (Eph. 5:18; Gal. 5:16) and the dynamic power of the Word of God (Heb. 4:12). With these powerful assets overcoming all human frailties, he is able to solve problems, serve God, impact others, and gain rewards in time and eternity. No contradictions exist inside God's system. Either a believer will utilize the delegated divine omnipotence and execute God's protocol plan, or he will use human energy and ability to execute an inferior plan of his own.

Protocol defined. The word "protocol," formally defined, is "a rigid, long-established code prescribing complete deference to superior rank and strict adherence to due order of precedence and precisely correct procedure."¹⁶ Each element of this definition applies to God's plan and deserves a closer look:

"Long-established code." Although new to history at the beginning of the Church Age, the code of divine mandates is "long-established" in the mind of omniscient God. Before time began, God created for each believer a portfolio of spiritual assets and set up the protocol for conveying the blessings of His glory (Rom. 9:23; Eph. 1:3-4a). See also PORTFOLIO OF INVISIBLE ASSETS.

"Deference to superior rank." Sovereign, omnipotent God holds infinitely superior rank. The protocol plan requires obedience to God's ultimate authority and also to His delegated authority in the temporal and spiritual realms: namely, the laws of divine establishment and Bible doctrine communicated by the gift of pastor-teacher. See also AUTHORITY.

"Strict adherence to due order of precedence." Establishing precedence means establishing priorities for a superior way of life. The highest priority in the believer's scale of values must be learning God's Word. By consistently learning and applying Bible doctrine, believers come to know God, relate to Him, obey His will (Eph. 5:17; 2 Tim. 2:15), and enjoy virtuous and right relationships in all other aspects of life (Acts 20:32; Phil. 3:15-16). See also DOCTRINAL ORIENTATION.

"Precisely correct procedure." Perfect God has one way of doing everything: the right way. This is

why He provides believers with His power for executing the protocol plan and with His Word for truth and guidance. Precisely correct procedure means that a right thing becomes wrong when done in a wrong way (Acts 5:1-11), a wrong thing is still wrong when done in a right way (1 Cor. 6:4-8), and obviously a wrong thing done in a wrong way remains wrong (Col. 3:25). Everything the believer does to fulfill God's plan must be the right thing done in the right way, God's protocol way (1 John 2:29; 3:7). See also DIVINE GOOD; WILL OF GOD.

See also ARISTOCRACY, SPIRITUAL; DIVINE DYNASPHERE; ROYAL FAMILY HONOR CODE.

For further reference, *Christian Suffering; The Divine Outline of History*.

Lessons 728:1-4; 412:37.

prototype spiritual life The system of divine power and resources that sustained the humanity of Jesus Christ throughout the Incarnation and on the cross. The term "prototype" refers to the fact that this system was modeled by the human nature of the incarnate Christ and then passed down, as the *operational* spiritual life, to the Church. Synonym: prototype divine dynasphere.

During His thirty-three years on earth, the God-man voluntarily restricted the use of His deity and resided inside a sphere of divine resources designed by the Father, empowered by the Holy Spirit, and based on maximum Bible doctrine resident in the soul (Matt. 4:1-10; Luke 4:1; John 3:34). The humanity of Christ tested and proved every aspect of this unprecedented support system. Instead of relying on His own divine attributes, He relied on the omnipotence of the Holy Spirit and magnified God's Word above His person (Ps. 138:2b; Matt. 3:16; 4:4). The ministry of the Spirit and personal love for God the Father guided and motivated our Lord to remain fully subordinated to the Father's plan (Matt. 4:1; Luke 4:1; Acts 10:38; Phil. 2:6-8). He won every battle in the devil's world by utilizing spiritual problem-solving devices such as grace orientation, impersonal love for all mankind, and awareness of His personal destiny. Not only did the prototype divine system take Jesus to the cross as the sinless sacrifice, but it also enabled Him to remain there and endure the greatest suffering and shame in human history (Heb. 12:2).

16. Webster's Third New International Dictionary of the English Language Unabridged, 1976, s.v. "protocol."

Having set the precedent with His life on earth, our Lord mandated the same system of strength, inner resources, and divine operating assets for believers in the Church Age (John 15:9–11; 2 Cor. 4:7; Eph. 3:20).

See also DIVINE DYNASPHERE; GREAT POWER EXPERIMENT; OPERATIONAL SPIRITUAL LIFE.

providential preventive suffering

See SUFFERING (for blessing).

pseudohappiness Literally, “false happiness,” because it is based on emotional stimulation derived from circumstances. See HAPPINESS.

pseudospirituality (a) Describes any form of human effort used to attain fellowship with God; (b) the systems of human power and self-righteousness used as substitutes for the filling of the Spirit and spiritual advance.

Believers who do not understand the ministry of the Holy Spirit and the biblical remedy for carnality (i.e., rebound, 1 John 1:9) fall into the greatest trap in the Christian life—pseudospirituality. The source of pseudospirituality is legalism, specifically, legalism emphasizing the external (that which is seen, felt, or heard) to the exclusion of the internal (the condition of the soul).

False systems of spirituality include dedications and reaffirmations of faith, personality imitation (copying another’s speech or mannerisms), tabooism (refraining from practices forbidden by culture and society), respectability and overt morality (considering one’s own sins to be more respectable than others’), rituals (e.g., baptism, fasting), service programs (over-emphasizing works in a local church or community), asceticism (extreme sacrifice and self-denial), emotionalism and ecstasies (excessive stimulation and excitement in worship). Used as a means of fellowship with God, these are all heresies, because they all reject the doctrine that the Christian way of life is a supernatural way of life, a grace way of living that demands a supernatural means of execution. The filling of the Spirit is the work of God, not of man. And the filling ministry of the Holy Spirit is the only means by which believers can utilize divine power to execute the plan of God (Rom. 8:4; 2 Cor.

3:2–6). Even the biblically mandated activities of prayer, witnessing, partaking of communion, and giving are not the means to spirituality. They are the *result* of the filling of the Holy Spirit and require proper motivation from doctrine in the soul.

See also ASCETICISM; DEGENERACY (moral); ECSTASIES; EMOTION; LEGALISM; MONASTICISM; MORALITY; SPIRITUALITY; TABOOISM.

Lessons 665:8–9; 412:1196, 1199–1200.

psychological living vs. spiritual living

The choice between utilizing human resources or utilizing divine resources in the postsalvation life. Through daily decisions, a born-again person can either continue the lifestyle of an unbeliever or take advantage of the new lifestyle offered by God’s grace.

Psychology can often provide legitimate systems of self-improvement, but no amount of self-improvement can further a believer’s understanding of God or advance him in the plan of God. The child of God who chooses *psychological living* over spiritual living has chosen to live by inherently flawed human dynamics instead of perfect divine empowerment. He replaces the filling of the Holy Spirit and intrinsic strength of Bible doctrine with emotion, personality, talent, intellect, and human opinion. Without spiritual problem-solving tools, he adjusts to the problems of life with psychological devices like rationalization, self-justification, and sublimation. Flaws and bad habits are explained in terms of environmental or genetic handicaps, while a sense of self-worth and happiness is assumed to derive from accomplishments, possessions, status, and comparison and competition with others. Relationships with people are always emphasized over relationship with God. If he attempts a spiritual life at all, the believer in psychological living typically seeks churches that provide entertainment, emotional experience, approbation, and false doctrine.

God has supplied the Church with the most fantastic spiritual assets in history. Because of this, His royal family can live on something far superior to human dynamics. At salvation, the Holy Spirit creates a “new creature” for the purpose of *spiritual living* (2 Cor. 5:17). “New things have come” from the unique life that

includes the indwelling presence of all three members of the Trinity. “New things have come” from a lifestyle of wisdom—consistent perception and application of Bible doctrine under the teaching ministry of the Holy Spirit. With advance toward spiritual maturity, the believer breaks away from the “old things” of psychological living. Environmental and genetic handicaps are no longer an issue; all human standards of superiority and inferiority are set aside. The believer’s sense of self-worth, strength, and happiness derive from confidence in a personal sense of destiny, in his love for God, and in the spiritual resources God has provided. Whereas psychological living never fully satisfies, the utilization of divine power in spiritual living ensures lasting blessing and happiness.

See also DIVINE DYNASPHERE; HUMAN VIEWPOINT; POSTSALVATION EPISTEMOLOGICAL REHABILITATION. Lessons 412:403–12.

psychopathic arrogance

See COSMIC SYSTEM (arrogance complex).

punitive suffering

See SUFFERING (punitive).



qorban Hebrew noun used in the Age of Israel for a gift or sacrifice brought to the altar and dedicated to God. The English text translates *qorban* as “offering.”

Old Testament Jewish believers brought to the Tabernacle their “offering [*qorban*] to the LORD” (Lev. 1:2), affirming that the animal or food item now belonged to God. The offering was then used in a ritual depicting the Messiah and His future work on the cross. As such, *qorban* signified the only means of approach to God, through Christ’s spiritual death on behalf of sinful mankind. Animals—from “the herd,” “the flock,” or “of birds”—sacrificed for the burnt offerings were slaughtered and burned to illustrate the various aspects of the saving work of Christ (Lev. 1:2–17). Offerings involving grain and oil, correctly translated as “gift offering” (*minchah*), were cooked in rituals that emphasized the person of Christ (Lev. 2). Both offerers and bystanders observed these ceremonial rituals designed to evangelize unbelievers and teach believers the grace plan of God. See also RITUAL PLAN OF GOD (Levitical offerings).

Corban gimmick. By our Lord’s day, the ancient ritual had been lifted from its scriptural context and was being used to raise money for the Temple. Jesus exposed this new “Corban” (from the Greek *korban*) as a blatant example of religious hypocrisy (Mark 7:1–13). Jewish leaders, like those Jesus addressed, allowed people of means to pronounce their entire estates “Corban.” The person would pay a fee to the Temple priests and then submit a written intent to dedicate his estate upon death. In the meantime, he was allowed to freely spend his money yet was exempted from taxation and family obligations. For instance, if his aging parents made a plea for financial support, he would say, “Whatever I have that would help you is Corban (that is to say,

given to God)” (Mark 7:11). He was able to use the religious Corban gimmick to justify neglecting destitute parents, as well as obligations to debtors and country. Jesus chastised the Pharisees for promoting such evil distortions of the Law: “You hypocrites . . . ‘TEACHING AS DOCTRINES THE PRECEPTS OF MEN.’ . . . You no longer permit him to do anything for *his* father or *his* mother; *thus* invalidating the word of God by your tradition” (Mark 7:6–7, 12–13).

For further reference, *The Blood of Christ; Levitical Offerings*.
Lessons 438:43; 458:63.

quenching the Holy Spirit [Gk. *sbennumi*, to stifle, suppress, quench, squelch] Biblical language used to describe the believer’s suppression of the teaching ministry of the Holy Spirit, a suppression that results from carnality.

Both grieving and quenching the Holy Spirit refer to the believer controlled by the sin nature. However, the context of 1 Thessalonians 5:15–19 indicates that quenching, or suppressing, the Spirit is specific to the sin nature’s influence over doctrinal understanding and application. When the believer *grieves* the Holy Spirit— forfeits the filling of the Spirit through sin—he lacks the divine power to understand and execute the mandates for the spiritual life, and he therefore *quenches* the Holy Spirit’s teaching ministry.

Paul elaborates on this concept in his second epistle to Timothy: he describes this type of believer as “always learning but never able to come to a full knowledge of the truth” (2 Tim. 3:7, corrected translation). The believer who suppresses the Holy Spirit substitutes his own arrogance for the Holy Spirit’s mentorship, distorts the doctrine that he hears, and lives by human viewpoint. Having “denied its power,” he is “adhering to a superficial form of the spiritual

life” (2 Tim. 3:5, corrected translation).

See also CARNALITY; GRIEVING THE HOLY SPIRIT;
MENTORSHIP OF THE HOLY SPIRIT.
Lessons 376:436, 1420–22.

Rr

-R See MINUS R.

+R See PLUS R.

rapport with God

See FELLOWSHIP WITH GOD.

Rapture (of the Church) The resurrection of all Church Age believers from the earth to forever be with the Lord (1 Thess. 4:13–17). The Rapture marks the end of the Church Age and the beginning of the Tribulation. Synonyms: exit resurrection; resurrection of the Church.

The theological title “Rapture” derives from the Latin *rapio*, used in the Latin Vulgate to translate the Greek *harpazo* (1 Thess. 4:17). Both of these terms indicate being caught up and taken away, carried off suddenly, to meet the Lord. When the Rapture takes place, all Church Age believers, alive and dead, will rendezvous with the Lord somewhere above the earth. At the sound of the trumpet, “in the twinkling of an eye . . . we will be changed” from a body of corruption to a body of incorruption (1 Cor. 15:51–53; cf. Phil. 3:20–21). First Thessalonians 4:15–17 gives the order of events: “The Lord Himself will descend from heaven with a shout, with the voice of *the* archangel . . . and the dead in Christ [departed Church Age believers] will rise first” with their eternal resurrection bodies (verse 16). “Then we who are alive and remain [Church Age believers still on earth] will be caught up [*harpazo*] together with them in the clouds to meet the Lord in the air” and receive resurrection bodies (verse 17a).

The Rapture will be followed by a period of fantastic happiness and celebration, a ‘reunion’ of the entire royal family, assembled for the first time in spontaneous mass recognition of the Lord Jesus Christ (Rom. 14:11). He will lead the procession into heaven, and the resurrected

Church, now transformed to His Bride (2 Cor. 11:2b; Rev. 19:7–9), will convene before the judgment seat of Christ for evaluation and reward while the Tribulation unfolds on earth (Rom. 14:12; 1 Cor. 1:7–8; 2 Cor. 5:10; cf. Rev. 22:12).

RAPTURE VS. SECOND ADVENT

At the Rapture the Lord meets us “in the air,” in the atmosphere above the earth. This is in contrast to His return to earth at the Second Advent, when “His feet will stand on the Mount of Olives” to end the Tribulation and deliver Israel (Zech. 14:4).

Since no prophecy will be fulfilled before the Rapture takes place, the date of the event is unknown. No one, including the divinely inspired authors of Scripture, can pinpoint the time of its occurrence. We know simply that the Rapture is imminent, and that it will happen suddenly and quickly once the royal family—“those who are Christ’s”—is fully formed (1 Cor. 15:23).

See also BRIDE OF CHRIST; IMMINENCY OF THE RAPTURE; RESURRECTION BODY.

For further reference, *The Divine Outline of History; Dying Grace*.

Lessons 458:314; 412:611–16; 376:387–90.

rational and irrational arrogance

See COSMIC SYSTEM (arrogance complex).

rationales, doctrinal

See FAITH-REST DRILL.

rationalism A basic means of perception that uses human intellect, logic, and reasoning to understand reality.

Although rationalism is often used to contemplate the existence of God or examine biblical information, its dependence upon human ability means it cannot establish absolute truth. Man

through his worldly wisdom cannot come to know perfect and infinite God or comprehend His thinking (Isa. 55:9; 1 Cor. 1:18–21; 2:14). In direct contrast to rationalism, perception by faith relies exclusively on God’s grace and is therefore man’s sole means of grasping spiritual phenomena.

See also EMPIRICISM; FAITH PERCEPTION; INTELLECTUAL ARROGANCE.

For further reference, *Christian Integrity*.

rationalization

See DEFENSE MECHANISMS.

reaction and distraction

See REVERSIONISM.

rebound (a) Confession, or acknowledgment, of known personal sins directly to God the Father; (b) the grace procedure by which carnal believers are forgiven of postsalvation personal sins, restored to fellowship with God, and able to resume the spiritual life.

When the believer chooses to commit personal sin, the sin nature gains control of his soul and he enters a state of carnality, out of fellowship with God. Simply by naming his known sins *directly* and *privately* to the Father, the believer rebounds—he ‘bounces back’ and is restored to fellowship, forgiven of all known and unknown sins.

Rebound in Old and New Testaments. Old Testament passages describe rebound as “confess their iniquity” (Lev. 26:40), “my iniquity I did not hide” (Ps. 32:5), and “confesses and forsakes *them* [transgressions]” (Prov. 28:13). King David, after prolonged and painful carnality, recorded that “I acknowledged my sin to You, . . . And You forgave the guilt of my sin” (Ps. 32:5). By acknowledging their sins to God, Old Testament believers were able to resume the spiritual life of faith-rest (Ps. 32:1–5; 38:18a).

New Testament descriptions of rebound include “judged ourselves rightly” (1 Cor. 11:31), “lay aside the old self” (Eph. 4:22), “arise from the dead” (Eph. 5:14), “putting aside all filthiness” (James 1:21), and “make straight paths for your feet” (Heb. 12:13). First John 1:9 expresses the mechanics of rebound most distinctly: “If we confess our sins, He is faithful and righteous to forgive us our [known] sins and to cleanse us from all unright-

eousness [unknown and forgotten sins].”

The filling of the Holy Spirit, the unseen empowerment for Church Age believers, is cut off by sin but recovered through rebound. Without rebound, the Christian’s spiritual life comes to a halt, since the Spirit is grieved and quenched (Eph. 4:30; 1 Thess. 5:19). With rebound, the spiritual life is refreshed, the believer is renewed, the empowerment of the Holy Spirit is recovered (Eph. 4:23).

Forgiveness by grace alone. All sins of mankind were paid for by Christ’s work at the cross. Nothing can be added to faith in Christ for salvation, and in the same way, nothing can be added to the grace procedure of rebound for forgiveness of postsalvation sins. In 1 John 1:9, the Greek word *homologeō*, translated “confess,” carries the judicial connotation of citing, admitting, confessing a crime in a court of law. The believer simply admits his guilt, and the presiding Judge of the Supreme Court of Heaven renders a decision based on precedence established at the cross. No matter how great the failure or how many times the believer has sinned, God faithfully renders the same righteous decision because Christ’s work is complete. Emotional reaction and activities, such as feeling sorry for sins, engaging in penance, or vowing to never again commit certain sins, are not a part of the rebound procedure. Adding works and restitution to the simple rebound procedure merely perpetuates carnality.

A license to serve. Rebound is not a license to sin but a license to serve the Lord. God provides these grace mechanics not to encourage His children to indulge the sin nature but as a way to neutralize its control over their lives. Only by remaining in fellowship, utilizing divine power, can one break free from the sin nature’s corrupting influence and advance in God’s plan (Gal. 5:16). The believer who ignores God’s recovery provision intensifies his self-induced misery and suffers divine discipline until he decides to rebound (Lev. 26:40–42; Ps. 38:18; 1 Cor. 11:27–32; Heb. 12:6).

See also ENDUEMENT; FILLING OF THE HOLY SPIRIT; ISOLATION OF SIN; PERSONAL SIN.

For further reference, *Rebound & Keep Moving!*; *Rebound Revisited*.

Lessons 102:2–5; 429:18–22; 412:983–85; 376:83–90, 465–89.

reciprocal love The believer's love response to the immeasurable and unfailing love of God.

New Testament revelation. The doctrine of reciprocal love is summarized in John's statement, "We love, because He first loved us" (1 John 4:19). The love of God, expressed from eternity past, motivates the believer to respond with love toward Him. This concept comes out in the Greek phrase *he agape tou theou*, which can be translated either "the love of God" or "the love for God." If the Greek grammar and context show that God is producing the action implied by the noun "love," then the phrase is correctly translated the love of God (Rom. 8:35, 39; 2 Cor. 13:14; Eph. 3:19). If God is receiving the action, then the phrase refers to love for God (Rom. 5:5; 2 Thess. 3:5; 1 John 2:5; Jude 21). "The love of God" indicates the eternal love that God expresses to the believer through His grace. "The love for God" refers to the believer's reciprocation of God's love through a harmonious relationship with Him.

Developing reciprocal love to completion. Romans 5:5, in corrected translation, states that the "love for God has been poured out within our hearts through the agency of the Holy Spirit." In other words, the believer's love for God is accomplished through the filling of the Spirit and His enabling ministry. When we come to know God through His Word, we respond with respect, deference, and worship; we accept His authority and obey His mandates (1 John 4:16). And the more we obey Him in response to His love, the more we are motivated to advance all the way to the high ground of spiritual maturity, where our "love for God has truly been brought to completion" (1 John 2:5, corrected translation).

Model for reciprocal love. The humanity of Jesus Christ demonstrated reciprocal love to the highest degree. As the God-man, Jesus tested and proved every aspect of the unique spiritual life bestowed on Him by the love of God the Father. Filled with the Holy Spirit, He increased in divine wisdom and reached spiritual maturity at a young age (Luke 2:52). Bible doctrine and love for the Father so dominated Jesus' thinking that He was able to resist temptation, remain in sinless perfection, and stay focused on the Father's plan of redemption (John 14:31; 15:9–10). Just as the humanity of Christ was motivated by perfect

reciprocal love to stay on the cross and bear our sins, so too must we be motivated by reciprocal love to advance spiritually and execute God's will for our individual lives (1 Cor. 11:1; Eph. 5:1–2; 1 Thess. 1:6).

See also PERSONAL LOVE FOR GOD THE FATHER; SIMULTANEOUS ADVANCE TO THE HIGH GROUND. For further reference, *The Unfailing Love of God*. Lessons 376:1666–70.

reconciliation Describes the sum total of all that Christ did on the cross to remove the natural barrier of antagonism between God and mankind. Christ's work on man's behalf replaced enmity with peace, allowing every person the opportunity to have an eternal relationship with God (Rom. 5:11; 2 Cor. 5:18–19).

Mankind is reconciled to God through UNLIMITED ATONEMENT, EXPIATION, PROPITIATION, and REDEMPTION provided by Christ on the cross. Now, only unbelief separates an individual from eternal salvation. For the person who expresses faith in Jesus Christ, God accomplishes REGENERATION, IMPUTATION of righteousness, JUSTIFICATION, and positional SANCTIFICATION. See each of these soteriological terms.

See also BARRIER; PEACE. For further reference, *The Barrier; Slave Market of Sin*. Lessons 412:510–17, 1293–94.

redemption [Gk. *apolutrosis*, release effected by payment of ransom] Describes the work of Christ on the cross that purchased every human being from the slave market of sin (Rom. 6:22; 1 Pet. 1:18–19). Christ paid the price of redemption through His substitutionary spiritual death, when "He Himself bore our sins in His body on the cross" (1 Pet. 2:24a; cf. Eph. 1:7; 1 Tim. 2:6). Anyone who expresses faith alone in Christ alone is redeemed from the slave market of sin and delivered to the freedom of grace (Rom. 3:24; 1 Cor. 6:20a).

See also BARRIER; SUBSTITUTIONARY SPIRITUAL DEATH. For further reference, *The Barrier; Slave Market of Sin*.

redemption solution The only answer to the universal condemnation of mankind. Because God the Father was "not wishing for any to perish" (2 Pet. 3:9b), He sent His Son to become "sin on our behalf, so that we might become the

righteousness of God in Him” (2 Cor. 5:21). With the purchase price of redemption paid, man is free to accept the redemption solution by expressing faith in Jesus Christ (John 3:16; Acts 16:31; Rom. 5:8). See also REDEMPTION.

reflex motility The involuntary neuromuscular movement of a developing fetus within the womb.

Because the fetus is mother dependent, its movement is often in harmony with the mother’s physiological state, which is easily varied by metabolic processes or emotional changes (Luke 1:41, 44). Fetal movement in utero should never be mistaken for the independent volitional action of a living human being. The activity within the womb is a natural function of biological life, not soul life.

See BIOLOGICAL LIFE; ORIGIN OF HUMAN LIFE. For further reference, *The Origin of Human Life*.

regeneration (a) The salvation work of the Holy Spirit that transfers an individual from spiritual death to spiritual life; (b) theological term for the act of being “born again” (John 3:3). Synonyms: second birth; spiritual birth.

Since all members of the human race inherit Adam’s corrupt nature, all are born physically alive but spiritually dead, separated from God. The Lord clearly taught Nicodemus that in order to enter the kingdom of God, one “must be born again,” or reborn into spiritual life (John 3:3–7). What is absent at the physical birth—a human spirit and relationship with God—is gained through the new birth called regeneration. When a person expresses faith alone in Christ alone, the Holy Spirit creates in him a human spirit to which God the Father imputes eternal life. Previously spiritually dead, the person is instantly reborn into the family of God and made spiritually alive in Christ (Eph. 2:1, 4–5). He is saved, not on the basis of his own works but “by the washing of regeneration and renewing by the Holy Spirit” (Titus 3:5).

See also DICHOTOMOUS/TRICHOTOMOUS; HUMAN SPIRIT. For further reference, *The Barrier*. Lessons 101:3; 458:188.

relative righteousness (a) A comparative righteousness that pits one set of human morals and

values against another; (b) the only righteousness that man is capable of exhibiting outside of a personal relationship with God. Synonym: minus R (-R). Antonym: plus R (+R).

Many people are moral, noble, generous, and respectable citizens who rarely display outward signs of sinfulness. Compared with others who are noticeably selfish, irresponsible, or immoral, these people appear admirable and ‘good’ according to human standards. But all mankind is inherently flawed (Rom. 5:12). Man’s righteousness is therefore relative, capable only of producing various levels of imperfect goodness among the rest of humanity. God’s righteousness, in contrast, is absolute and perfect—an infinitely high standard that no one but God can meet. From God’s view, even though one man’s righteousness may surpass another’s, “all have sinned and fall short of the glory [integrity] of God” (Rom. 3:23b). The only way man can meet God’s standard is to possess a righteousness equal to His (Matt. 5:20b).

Man’s relative righteousness, the “minus R” that separates every unbeliever from God, is removed when he accepts Christ as Savior. At that moment God graciously imputes His own righteousness (“plus R”) to the believer and pronounces him justified, vindicated, acceptable to the divine standard (Gen. 15:6; Rom. 3:19–30; 4:3).

See also BARRIER; JUSTIFICATION; RIGHTEOUSNESS. For further reference, *The Barrier*; *The Integrity of God*; *Slave Market of Sin*.

relaxed mental attitude (a) The state of inner tranquillity that exists when the believer is filled with the Holy Spirit and free of mental attitude sins; (b) a way of thinking that orients to God’s plan of grace and respects the volition and privacy of others.

A relaxed mental attitude can be described as inner peace or contentment, a restful state of mind gained from the filling ministry of the Holy Spirit (Isa. 26:3; Rom. 5:5; Gal. 5:22, 25; Phil. 4:11). By learning and applying God’s Word to live the spiritual life, the believer maintains confidence and stability regarding God, himself, and others. He does not question the plan of God, nor does he blame God or others for his own decisions or predicaments. Regardless of circumstances, he

orients to grace and rests in his faith. When he loses fellowship through carnality, he quickly recovers and avoids anxiety, frustration, and guilt (1 John 1:9). When praised or prospered, he assigns the glory to God; when maligned or afflicted, he casts his cares upon the Lord and awaits His deliverance (Ex. 14:13–14; 2 Cor. 6:4–10; 1 Pet. 5:7).

This relaxed mental attitude enables the believer to “LOVE [*agapao*] YOUR NEIGHBOR AS YOURSELF” (Mark 12:31; James 2:8). By thinking with an attitude of love, the believer rises above sins like anger, jealousy, bitterness, vindictiveness. And by following the principle of live and let live, he exhibits the virtue of impersonal love, which is an attitude of patience, kindness, and forgiveness toward all (Eph. 4:2).

See also FAITH-REST DRILL; IMPERSONAL LOVE FOR ALL MANKIND.

For further reference, *Mental Attitude Dynamics*.

religion (a) Any system of faith and worship that includes human works as the means to salvation, spirituality, or divine approval; (b) the Satan-inspired counterfeit of God’s grace plan.

Religion is built on the quicksand of human arrogance, the idea that man can reach God by his own efforts. It is antithetical to Christianity, for Christianity is a relationship with God based on the saving work of Jesus Christ. Whereas religion emphasizes what man does for God, Christianity emphasizes what God in grace does for man.

Unbelievers immersed in religion bypass the perfect righteousness of God and attempt to establish their own relative righteousness (Rom. 9:31; 10:3; cf. Isa. 64:6). Believers distort Christianity into a religion by replacing Bible doctrine and the Christian way of life with a system of works and rituals (Gal. 3:2–3). The many variations of religion range from moralistic legalism, as found in the misuses of the Mosaic Law (Col. 2:20–23), to idolatry and licentiousness, as found in the practices of the phallic cult (Ex. 34:12–17). Whatever the form, religion keeps man in confusion about the person and work of Christ. Its empty human dynamics bypass divine power and protocol, obscure man’s need for God, and cultivate self-righteousness, intolerance, even tyranny and violence.

The evil of religion is condemned through-

out Scripture. Jeremiah reveals God’s judgment upon a nation for its involvement in idolatrous religion (Jer. 8:10a, 13, 17; 9:9–14; 17:1–4). When the citizens of Judah “rejected the word of the Lord” and embraced the teaching of false prophets and apostate priests (Jer. 8:8–11; 9:3), the nation was eventually destroyed, the population taken captive by the Chaldeans (Jer. 17:1–4; 39:1–10). The Gospel of Matthew records one of the strongest denunciations of religion: Christ, addressing the crowd in the Temple, excoriated Israel’s religious leaders for their phony façade of righteousness, stating, “Woe to you, scribes and Pharisees, hypocrites!” (Matt. 23:1–33). In the Book of Romans, the Apostle Paul laments the tragedy of his people whose legalistic zeal for religion blinded them to the truth (Rom. 10:1–4; 11:8, 25). They readily accepted the Law, which demonstrates the sinfulness of man and his need of a Savior (Rom. 3:20), but rejected the only One who fulfilled the Law perfectly (Matt. 5:17; cf. Rom. 8:3–4).

Religion is the devil’s most insidious ploy—the ace trump in his objective to make himself “like the Most High” and deceive the human race (Isa. 14:13–14). Each of Satan’s imitations in the field of religion are noted in the New Testament: counterfeit gospel (2 Cor. 11:3–4; Gal. 1:6–8), counterfeit ministers (2 Cor. 11:13–15), counterfeit doctrine (1 Tim. 4:1), counterfeit communion table (1 Cor. 10:20–21), counterfeit righteousness (Matt. 19:16–28), counterfeit spirituality (Gal. 3:2–3), counterfeit modus operandi (Matt. 23), counterfeit power (2 Thess. 2:8–10), and counterfeit gods (2 Thess. 2:3–4). At the end of the Tribulation, this arsenal of counterfeits will converge into the massive weapon of ecumenical, or universal, religion in Satan’s final attack on the human race (Rev. 17–18).

See also CHRISTIAN; ECUMENICAL RELIGION; LEGALISM. For further reference, *Anti-Semitism; Christian Integrity; Daniel Chapters One through Six; King of Kings and Lord of Lords*.

Lessons 438:60–62; 422:12; 457:590–98.

remnant With respect to the Age of Israel, refers to a nucleus of mature believers through which God established, preserved, and perpetuated the Jewish client nation (2 Kings 19:30; Ezra 9:8–9; Isa. 37:4; Hag. 1:14). Remnant is the counterpart

to the term “pivot,” used to describe the nucleus of mature believers in Church Age client nations. In the future Tribulation, when Israel’s final seven years are played out, a “remnant” of born-again Jews will arise again to withstand the rampant apostasy, survive Satan’s anti-Semitic fury, and be delivered by the Lord into His millennial kingdom (Isa. 11:11–12; Jer. 23:3–5; Micah 4:7; Zech. 8:12; 13:8–9; 14:4–9; Rom. 9:27).

See also CLIENT NATION TO GOD; DISPENSATION OF ISRAEL.

For further reference, *Anti-Semitism; Armageddon; Daniel Chapters One through Six*.

repentance In most biblical contexts, indicates the change of mind that occurs (1) in the unbeliever upon acceptance of the Gospel, or (2) in the carnal believer who returns to God’s plan through rebound and spiritual recovery. (Repentance ascribed to God simply illustrates His judgments demanded by man’s changing attitudes. See ANTHROPOPATHISM.)

Repentance for the unbeliever. When Scripture declares that angels in heaven rejoice over “one sinner who repents,” it describes the unbeliever who changes his mind about Jesus Christ (Luke 15:7, 10). Salvation repentance occurs when the unbeliever hears the Gospel, understands it, and makes a decision to accept Christ’s saving work (Luke 13:3, 5; Acts 17:30; 2 Pet. 3:9). Believing in the Gospel message and repenting inherently operate together (Acts 20:21; Mark 1:14–15). Peter’s command to “repent” in order to receive the gift of the Holy Spirit (Acts 2:38) is synonymous with Paul’s command to “believe” in order to be saved (Acts 16:31). The result is always the same: the spiritually dead person believes that Jesus Christ is his Savior and is instantly granted eternal life. Regardless of his past or current lifestyle, the unbeliever does not repent regarding his sins but changes his mental attitude toward Christ, the only solution to sin (Matt. 12:41).

Repentance for the believer. The believer who turns away from God’s will, choosing instead a lifestyle of sin and rejection of truth, must change his mind about rebound and the value of doctrine. In the Old Testament, “repent” translates the Hebrew verb *shub* (to turn back, return, bring back), which encourages the Israelites to acknowledge their iniquities, stop worshipping

idols, and return to God (1 Kings 8:47–50; Ezek. 14:6; 18:30b). Throughout the New Testament, the Greek verb *metanoeo* (to change one’s mind, reconsider) likewise demands that Christians change their thinking about the spiritual life. The carnal Ephesians, for example, are told to “repent [*metanoeo*]” after abandoning their love for the Lord (Rev. 2:4–5a). To make a full recovery from reversionism, they must start making repeated decisions to rebound and take in doctrine regularly (2 Tim. 2:25; Heb. 6:1). For the reversionist who refuses to repent, God administers severe divine discipline (Ps. 7:12; Jer. 15:7; Ezek. 18:30, 32; Rev. 2:5b; 3:3, 19).

Misconceptions. Many Christians today interpret repentance exclusively as emotion and remorse—feeling sorry for sins or making an agonizing commitment to change one’s sinful ways. Even worse, the emotion assigned to repentance is often taught as a requirement for salvation or spiritual recovery. However, repentance (*metanoia*) in 2 Corinthians 7:10 specifically excludes emotion: “repentance without regret [emotion].” Whether describing the unbeliever’s attitude toward Christ or the believer’s attitude toward doctrine, repentance connotes rational thinking and decision making. Even if emotional response accompanies the change of mind, the emotion itself is in no way efficacious.

Another Greek verb, *metamelomai*, does have the connotation of remorse, sorrow, or being sorry for wrongdoing. Though sometimes written in English Bibles as “repent,” this word is more accurately translated “regret.” In Matthew 27:3 Judas Iscariot “felt remorse [*metamelomai*] and returned the thirty pieces of silver” used to betray Jesus Christ, but his extreme anguish was strictly emotional, a penitence incompatible with the grace of God.

See also EMOTION; REBOUND; SALVATION.
For further reference, *The Prodigal Son; Rebound Revisited*.

Lessons 458:42; 457:64; 412:275.

representative analogy A comparison made between physical and spiritual concepts in order to illustrate a parallel between the two. In contrast, a *real* analogy draws a parallel between either two physical concepts or two spiritual concepts.

The work of Christ on the cross, for example,

is depicted in Scripture through a representative analogy. In the Old Testament sacrificial offerings, the literal blood and physical death of the animal represented the figurative blood and spiritual death of Christ. While the shedding of animal blood graphically portrayed the future sacrifice of the coming Savior, there is no real analogy between the blood of animals and the blood of Christ (Heb. 9:13–14; 10:1). The term “blood of Christ” in the New Testament is a figurative expression for His substitutionary spiritual death (Eph. 1:7; 2:13; Col. 1:20; 1 Pet. 1:18–19). See BLOOD OF CHRIST. See also TYPE AND ANTITYPE.

repression

See DEFENSE MECHANISMS.

resisting the Holy Spirit (a) The unbeliever’s rejection of the Holy Spirit’s ministry at Gospel hearing (Acts 7:51); (b) the term used to describe rejecting Jesus Christ as Savior during the Church Age, comparable to “blasphemy against the Spirit” during the Incarnation (Matt. 12:31).

God the Holy Spirit is the sovereign executive of all evangelism. Through the ministry of common grace, the Holy Spirit takes Gospel information and makes it perspicuous to the hearer. When the unbeliever expresses negative volition toward the Gospel, he resists and rejects the work of the Holy Spirit, and this is tantamount to committing the unpardonable sin. He has resisted by saying no to the divine invitation to accept Christ.

See also BLASPHEMY AGAINST THE HOLY SPIRIT; GOD THE HOLY SPIRIT (ministries at Gospel hearing); UNPARDONABLE SIN.

restoration of the earth The six-day period in which God renewed planet Earth from its state of chaos and carried out His full creative measures that included the human race.

God’s judgment against fallen angels had enshrouded the planet in darkness. Without light or heat, the raging waters of the “deep” had frozen into an ice pack (Gen. 1:2a). Before human history could begin, restoration of the earth was necessary. Everything man would ever need, including the animal, mineral, and vegetable kingdoms, had to be provided. The grace of God thus transformed chaos into order. The transformation began with

God the Holy Spirit warming and moving over the uninhabitable wasteland, melting the frozen waters to prepare the earth for restoration and habitation (Gen. 1:2b).

On the *first day* of restoration, God commanded light to come into existence. He took the previously darkened, ruined earth and separated the darkness from the light (Gen. 1:3–4).

On the *second day*, God formed the atmosphere, the “expanse, and separated the waters which were below the expanse from the waters which were above the expanse” (Gen. 1:6–7).

On the *third day*, God concluded His work of separation and designation by establishing the seas and oceans. He restricted the waters to specific areas and dry land appeared (Gen. 1:9–10). Then, He “let the earth sprout vegetation, plants yielding seed, *and* fruit trees . . . bearing fruit after their kind with seed in them” (Gen. 1:11).

On the *fourth day*, God restored the light-bearing bodies that divide the day from night and indicate seasons, days, and years. The sun would provide light to the earth during the day, and the moon and stars would illumine the night (Gen. 1:14–18).

On the *fifth day*, God created the water-dwelling creatures, everything from plankton to whales, and every species of flying creature. These living creatures would fill the two newly restored earthly habitats: the crystalline ocean depths and the luminous atmosphere (Gen. 1:20–22).

God commenced His *sixth day* of restoration by dotting the lush landscape with animals, each species created “after their kind” and possessing the ability to reproduce within their own species (Gen. 1:24–25). God then made man in His shadow image and gave man dominion over the restored earth and its creatures (Gen. 1:26–31).

See also ANGELIC CONFLICT; CHAOS.

For further reference, *Creation, Chaos, & Restoration*. Lessons 526:1–12.

resurrection [Gk. *anastasis*, a standing or rising up again] Biblical term that describes being physically raised from the dead to receive an immortal body (1 Cor. 15:42). Resurrection is in contrast to resuscitation, in which a physically dead person is restored to life in his mortal body but subsequently dies again. Revelation

20 describes two resurrections, the first for the “blessed and holy,” or believers (verse 6), and the second for “the dead,” unbelievers (verses 12–13).

The *first resurrection* occurs in four phases:

(1) As “the first fruits of those who are asleep,” Jesus Christ was “raised from the dead” on the third day (1 Cor. 15:20, 23), ascended into heaven (Acts 1:2, 9), and is now seated at the right hand of the Father (Ps. 110:1; Eph. 1:20). The resurrection of Jesus Christ is the only resurrection to have occurred thus far in human history.

(2) Church Age believers, whether alive or dead, will “meet the Lord in the air” at the Rapture (1 Thess. 4:13–17) and receive a resurrection body like that of Christ (1 Cor. 15:51–57; Phil. 3:21). Residing in heaven while the earthly Tribulation plays out, the resurrected Church will return with Christ in glory at the Second Advent (Eph. 5:27).

(3) Pre-Church Age believers and tribulational martyrs will be resurrected at the end of the Tribulation and, along with the resurrected Church, be ushered into the millennial kingdom (Isa. 26:19; Dan. 12:13; Matt. 24:3; Rev. 20:4).

(4) Believers who die during the Millennium will be raised at the end of the thousand years and enter the eternal state with all other believers of history (Rev. 21:1–4).

The *second resurrection* will occur at the end of the Millennium. At that time, unbelievers “who sleep in the dust of the ground will awake . . . to disgrace *and* everlasting contempt” (Dan. 12:2). All persons of human history who never accepted Jesus Christ as Savior will be raised to stand before the “great white throne” of judgment (Rev. 20:11–12). To live with God forever, one must have God’s imputed righteousness and eternal life. The unbeliever has neither. Having only “their deeds,” an inadequate accumulation of human good works, all unbelievers will be declared unqualified to live with God and condemned to the lake of fire for eternity (Rev. 20:12–15; cf. John 5:24–29).

See also INTERIM BODY; RESURRECTION BODY.
For further reference, *Christian Suffering; The Divine Outline of History*.
Lessons 408:57–62; 457:665–66, 674; 412:611–16.

resurrection body The immortal, glorified body given to believers for existence in the

eternal state. The believer’s new body will be like that of the resurrected Christ: eternal, imperishable, free from sin and evil, never again subject to the limitations of the mortal body (1 Cor. 15:42–44, 53–54; Phil. 3:21; 1 John 3:2).

Biblical descriptions of the resurrected Christ, as He appeared prior to the ascension, reveal what resurrected believers will receive (Acts 1:3; 1 Cor. 15:5–7). Even after resurrection, Christ was recognizable to the disciples (Matt. 28:9–10). He presented Himself in a resurrection body of substance—flesh and bones—that could be touched and felt (Luke 24:39–40; John 20:17), and that also walked through stones and closed doors (John 20:19, 26). In this imperishable body He breathed and ate (John 20:22; Luke 24:42–43), moved unaided in both vertical and horizontal planes (Matt. 28:9–10; Acts 1:9–10), and could suddenly appear and disappear (Mark 16:12–14; Luke 24:31).

At the present time the victorious Jesus Christ is the only one in resurrection body (Luke 24:6–7; 1 Tim. 6:16; 1 Pet. 1:3). All other resurrections will follow, “each in his own order,” depending upon the dispensation in which the believer lives (1 Cor. 15:22–23). Church Age believers will receive their resurrection bodies at the Rapture. Believers who died during the dispensations of Gentiles, Israel, and Hypostatic Union and future tribulational martyrs will be resurrected to receive immortal bodies at the end of the Tribulation. And finally, millennial believers will receive their resurrection bodies at the conclusion of the Millennium, just before the eternal state begins.

See also INTERIM BODY; RESURRECTION; SANCTIFICATION (ultimate).

For further reference, *The Integrity of God*.
Lesson 438:77.

resurrection of the Church

See RAPTURE.

resuscitation The miraculous restoration to life of a physically dead person, whose mortal body eventually dies again. Resuscitation is distinct from resurrection, which describes the rise from death to an immortal body.

Both the Old and New Testaments record instances of resuscitation: the widow’s son was raised by the Lord through the intercessory

prayer of Elijah (1 Kings 17:17–22); Lazarus was raised directly by Jesus (John 11:43–44); Paul, when he was stoned to death, was “caught up into Paradise” and then returned to life (Acts 14:19–20; 2 Cor. 12:3–4). Other examples of resurrection occurred through the spiritual gift of miracles when Peter raised Tabitha (Acts 9:40–41) and Paul raised Eutychus (Acts 20:9–12).

See also RESURRECTION.

retroactive positional truth

See POSITIONAL TRUTH.

reverse-process reversionism

See REVERSIONISM.

reversionism The progressive regression and degradation of the believer who turns away from God’s plan for his life and returns to a former viewpoint and lifestyle that eventually render him indistinguishable from an unbeliever.

In his second epistle, Peter precisely describes reversionists as those who after escaping “the defilements of the world by the knowledge of the Lord and Savior . . . are again entangled in them and are overcome” (2 Pet. 2:20a). Other passages of Scripture designate this entangled believer as “an enemy of God” (James 4:4), shipwrecked (1 Tim. 1:19), not abiding in the truth (2 John 9), self-deluded (James 1:22, 24), a “backslider” (Prov. 14:14), “faithless” (Hosea 10:2; 2 Tim. 2:13). While the reversionist has not lost his salvation, his chosen lifestyle of sin and evil brings self-induced misery and divine punishment during his life on earth (Heb. 12:4–15). In fact, Peter warns that the temporal consequences for the reversionistic believer are worse than the suffering in the life of an unbeliever (2 Pet. 2:20–21).

The perpetually carnal believer, refusing the rebound solution and remaining negative toward Bible doctrine, descends through the following eight stages of reversionism that eventuate in maximum divine discipline, the sin unto death (1 John 5:17).

(1) *Reaction and distraction.* As the believer reacts to people, circumstances, or doctrine, he becomes susceptible to disillusionment, hypersensitivity, boredom, loneliness, and frustration. He rejects the authority of the Word of God and

loses objectivity, concentration, and motivation to live the spiritual life (1 Tim. 6:3–4).

(2) *Frantic search for happiness.* Seeking an antidote for self-induced misery, the believer sets off on a desperate pursuit of happiness. This futile endeavor follows one of the sin nature trends: either the self-righteousness of legalism—which results in judging, tabooism, or Christian activism—or the self-gratification of antinomianism—which results in anything from chemical abuse to sexual perversion to crime (2 Tim. 3:4). See also HAPPINESS.

(3) *Operation Boomerang.* The believer’s attempt to find happiness apart from doctrine backfires. Failure to assuage his discontent intensifies discouragement to a state of depression, loneliness to desolation, and frustration to rage. See also VOLITIONAL RESPONSIBILITY, LAW OF.

(4) *Emotional revolt of the soul.* Rather than responding to doctrine in the right lobe, emotion responds to mental attitude sins, lusts, or human good and assumes the role of aggressor, dictating to the right lobe (2 Cor. 6:11–12). In this state of revolt, emotion takes control of the believer’s mentality, becomes a tool of the sin nature, and manifests such conditions as instability, wide mood swings, and irrationality. Doctrine in the soul is neutralized, and, in seeking to ‘feel good,’ the believer’s capacity for true happiness evaporates (Phil. 3:18–19). See also EMOTION.

(5) *Locked-in negative volition.* Indifference or hostility toward Bible teaching becomes complete rejection of God’s Word, God’s grace, and His divine provisions.

(6) *Blackout of the soul.* The void of doctrine in the mentality creates a vacuum (*mataiotes*) in the soul that draws in satanic propaganda and doctrines (1 Tim. 4:1b). The believer’s thinking, “darkened in . . . understanding,” becomes distorted, apostate, and evil (Eph. 4:17–18). See also VACUUM IN THE SOUL.

(7) *Scar tissue of the soul.* Evil ideas saturating the believer’s mind produce an accumulation of scar tissue on the right lobe. Scar tissue describes the “hardness of their heart” (Eph. 4:18), the point at which truth stops circulating in the stream of consciousness and false concepts are drawn into the mind ever more rapidly (Ps. 95:7b–10; John 12:40; Rom. 2:5, 8). At this stage, the believer

slides into moral or immoral degeneracy and becomes indistinguishable from an unbeliever. See also **HARDNESS OF HEART**.

(8) **Reverse-process reversionism**. The believer is in the peak of degeneracy—characterized by the total influence of evil and the substitution of Satan’s plan for God’s plan. Divorced from reality, this believer pushes aside all true values and reverses his priorities to now accept everything worthless. Like the Jews of Jeremiah’s day transferring their love for the Lord to idols, he spurns true objects of love and enters into pseudolove fanaticism toward the false or inconsequential (Jer. 9:13–14; 19:5; Eph. 4:18–19; Rev. 2:4).

See also **DEGENERACY**; **LOSER BELIEVER**; **SIN NATURE**. For further reference, *Reversionism*; *Satan and Demonism*.

Lessons 422:26–42; 412:934–37.

Revived Roman Empire The western empire formed during the Tribulation to exert Satan’s power on the world, with Israel as the prime target.

In Revelation 17, John identifies seven empires opposed to Israel throughout her history: the “five [that] have fallen” are the empires that existed prior to John (Egypt, Babylonia, Assyria, Media-Persia, Graeco-Macedonia); the “one [that] is” refers to the Roman Empire at the time of John’s writing; and the “other [that] has not yet come” is the future Roman Empire of the Tribulation (Rev. 17:10). Daniel describes this revived Roman entity as “feet partly of iron and partly of clay” (Dan. 2:33, 41–42): the ten toes of the feet represent the ten member nations consolidated under a Gentile dictator (the “beast”), who is given world authority by Satan for the entire second half of the Tribulation (Rev. 13:1–2; 17:12–13).

The future Roman Empire will unite church and state to create a religious-political dictatorship (Dan. 7:25; Rev. 13:5–8a). By seducing the international arena with satanic idolatry, this imperial power will oppress the saints and incite conflict and devastation upon the entire human scene (Dan. 7:21; Rev. 9:20–21; 17:2, 4, 6). In addition to inflicting persecution upon the Jewish state, the beast and his armed forces will wage war against the Lord Jesus Christ in the final battle of the Armageddon campaign (Zech. 12:3b, 9; 14:2; Rev. 19:19).

In the end, history’s supreme empire of evil will receive her due divine justice. Roman leaders and military will be the carnage of the Second Advent (Dan. 7:11, 26; Rev. 19:11–21). The empire’s capital of satanic religion, called in Scripture “Babylon the great,” will fall from history by a swift judgment of pestilence, famine, and fire (Rev. 18:2–10, 21; 19:2). As a memorial to the power of God and His just punishment of evil, a smoke cloud will hover above the desolate site throughout the Millennium (Rev. 19:3).

See also **ABOMINATION OF DESOLATION**; **ARMAGEDDON**; **BEAST**; **ECUMENICAL RELIGION**; **TRIBULATION**. For further reference, *Armageddon*; *Daniel Chapters One through Six*.

righteousness [Heb. *tsedaqah*; Gk. *dikaiousune*] In general, the virtue of goodness and uprightness.

(1) **The divine attribute**. The absolute, incorruptible perfection of God’s person and character (Deut. 32:4; Ps. 11:7; 25:8; 119:137). See **ESSENCE OF GOD** (righteousness); **INTEGRITY OF GOD**.

(2) **Righteousness in the believer** exists in several categories:

a. **Imputed righteousness** is God’s own righteousness attributed to every believer at the moment of salvation (Gen. 15:6; Rom. 3:22; 4:1–6, 21–25; Phil. 3:9). Not even the best efforts of fallen man can produce a righteousness acceptable to God, but the Lord Jesus Christ became “sin on our behalf, so that we might become the righteousness of God in Him” (2 Cor. 5:21). When a person believes in Christ as Savior, God the Father permanently imputes, or credits, His own absolute righteousness to that believer. The undeserving sinner, on the basis of this judicial imputation, is declared justified and righteous in God’s sight—acceptable to the perfect divine standard (Rom. 3:24; 4:5; 5:1; Gal. 2:16). God is now free to personally love and bless the believer without compromise to His character. Imputed righteousness, or *plus R*, forms the receiving end of the grace pipeline, through which flows every divine blessing of salvation, logistical grace, and supergrace prosperity (Matt. 6:33). See also **GRACE PIPELINE**; **IMPUTATIONS**; **RELATIVE RIGHTEOUSNESS**.

b. **Positional righteousness** is one of the unique benefits to Church Age believers, who, by virtue

of their exalted position “in Christ” (2 Cor. 5:17), share all that Christ has and is, including His righteousness (Rom. 8:29; 2 Cor. 5:21; Gal. 3:27). See also POSITION IN CHRIST; SANCTIFICATION (positional).

c. *Experiential righteousness* is the integrity and spiritual capacity developed by the believer in his postsalvation life. The term is synonymous with “godliness,” used in the New Testament to refer to the lifestyle of the believer living in obedience to God’s mandates, growing in grace and knowledge of Christ (1 Tim. 6:11; 2 Pet. 1:6–7; 1 John 2:29). Experiential righteousness is potential, not assured, after salvation because the believer must make repeated decisions to learn and apply God’s Word under the filling of the Holy Spirit (Rom. 8:4; 12:2). See also GODLINESS; SANCTIFICATION (experiential).

d. *Ultimate or perfect righteousness* is a result of ultimate sanctification, the status of all regenerate mankind in eternity (2 Pet. 3:13; Rev. 19:14). Facing an eternal future of great joy, every believer in Christ will be spotlessly clean and perfect with a resurrection body purified of sin and human good. See also RESURRECTION BODY; SANCTIFICATION (ultimate).

For further reference, *Christian Integrity; The Integrity of God*.

right lobe of the soul (a) Designated in the Hebrew text as *leb*, in the Greek as *kardia*, and in the English as “heart,” refers to the dominant, thinking portion of the soul’s mentality; (b) the soul’s residence for biblical information that is believed and has spiritual value for application (Prov. 4:4; Eph. 1:18), as well as its residence for false standards and mental attitude carnality (Prov. 5:12–14; 18:12; Matt. 15:19). For the believer in Jesus Christ, the right lobe is where success or failure in the spiritual life is determined (Prov. 2:2–5).

The main component of the right lobe is the stream of consciousness, through which conscious thoughts and applicable knowledge are circulated. Also located in the right lobe is the subconscious, where suppressed reactions to adversity, sin, and failure reside. See STREAM OF CONSCIOUSNESS; SUBCONSCIOUS.

right man–right woman The concept that God has designed a perfectly suited man for each woman and a perfectly suited woman for each man. (Exceptions include those with the spiritual gift of celibacy or the call to supreme sacrifice in Christian service.)

The pattern for right man–right woman was established in the Garden. God brought to Adam the one woman who completed and fulfilled him perfectly, and the two were joined together in the divine institution of marriage (Gen. 2:20–25). Through coalescence of soul and body, right man and right woman become one. This utterly unique relationship, with an ideal soul and physiological fit, can provide a lifetime of happiness even to unbelievers (Eccl. 9:9). Of course, for believers who share a love for God and His Word, marriage of right man–right woman becomes an exceeding blessing.

God protects the sacredness of the right man–right woman relationship with divine prohibitions against fornication, adultery, auto-eroticism, polygamy, and homosexuality (Ex. 20:14; Lev. 20:10–23; Rom. 1:26–27; 1 Cor. 5:11; Heb. 13:4). These sins actually destroy capacity to either recognize one’s right opposite number or to fully express love in marriage (1 Cor. 6:18).

Guidance for the unmarried. Aside from the decision to believe in Jesus Christ, the most important decision in life is the choice of a partner in marriage. The following are a few basic guidelines for recognizing one’s right mate and avoiding marriage to the wrong person:

- A believer should not marry an unbeliever [see UNEQUALLY YOKED]. Similarly, a believer positive to Bible doctrine should not marry a negative believer.
- Social status, physical gratification, and financial security are not criteria for marriage.
- Spiritual, mental, economic, and recreational compatibility must be determined *before* marriage.
- No woman should marry a man she cannot respect and willfully submit to, with body, soul, and spirit.
- No man should marry a woman he cannot lead.
- A believer should not marry a divorced person unless that person has the biblical

right to remarry [see MARRIAGE (divorce and remarriage)].

For married couples. It should be noted that the concept of right man–right woman is no longer relevant to couples already joined in marriage. Even if wrong decisions were made, the responsibilities and mandates regarding the divine institution now take precedence. In other words, failure to have chosen right man or right woman is not a legitimate reason for terminating a marriage.

See also MARRIAGE.
Lessons 744:1–12; 601:1–18; 412:1046.

ritual plan of God The way of life and worship for Old Testament Israel, using tradition and ceremony as a primary method of instruction. Jews from the time of the Exodus to the Incarnation were under the ritual plan of God.

Like most people in the ancient world, many Israelites were illiterate. They learned not through the written word but through visual illustrations, ceremonial routine, and verbal communication. For this reason, God gave Moses an elaborate system of rituals that portrayed His grace plan for humanity. The rituals, a dramatic “shadow of what is to come,” were types and teaching aids portraying Christ, salvation, and fellowship with God (Col. 2:17; Heb. 8:5; 10:1). By understanding the doctrinal meanings behind the rituals, unbelievers could be evangelized and believers could better understand their relationship with God for both time and eternity.

The Mosaic Law contained the complete instructions for the Jews’ center of worship (Tabernacle), the administration and leadership of the ritual plan (Levitical priesthood), the sacrifices and offerings (Levitical offerings), as well as the special holy days set aside for worship (feast days).

TABERNACLE

The earthly Tabernacle, the portable “tent of meeting,” was a shadow depicting the reality of heaven (Ex. 40; cf. Heb. 8:1–2, 5). Inside the sacred structure a great veil separated two rooms: the larger one was called “the holy place,” and the smaller one, representing God’s throne room, was called “the holy of holies” (Ex. 26:33;

Heb. 9:2–3). Within the most holy sanctuary dwelt the Shekinah Glory, the glory of God localized with His people (Ex. 25:8, 22; 40:34–38). Every prescribed article within and around the Tabernacle spoke of the Messiah and His gracious gift of salvation (Ex. 25–27). For example, the golden lampstand in the Holy Place represented Christ as the “Light of the world” (John 8:12). The brazen altar in the courtyard pictured the cross. The ark of the covenant, inside the Holy of Holies, depicted the unique God-man Savior and held items representing the people’s sins. Throughout the early history of Israel, the Tabernacle served as the center of worship and instruction until a more permanent structure, the Temple, was built during the reign of Solomon (1 Chron. 6:32; 2 Chron. 2–7). See also ARK OF THE COVENANT; DAY OF ATONEMENT.

LEVITICAL PRIESTHOOD

Following the Exodus from Egypt, approximately two million Jews required the services of priests to teach and perform the ordinances conveyed to Moses. The Mosaic Law instituted the Levitical priesthood, descended from Aaron and the tribe of Levi (Ex. 28:1–4; Num. 3:1–3; 18:1, 7–8). Throughout the Age of Israel, Levitical priests were responsible for both the verbal communication of doctrine and the ritual illustration of that doctrine by means of the Levitical offerings. See also PRIESTHOOD (Old Testament Levitical).

LEVITICAL OFFERINGS

The purpose of the sacrificial offerings was to orient the Jewish individual to God’s plan for his life. Overall, these dramatic rituals symbolically foreshadowed every aspect of Jesus Christ and His substitutionary work on the cross (Col. 2:17; Heb. 8:5; 10:1). Every detail was a teaching aid for conveying the doctrines of Christology, soteriology, and fellowship with God. Most graphically, Christ’s future atonement was portrayed on the brazen altar by the unblemished sacrificial animals—their throats cut, bleeding to death in the sinner’s place (Heb. 9:13–14, 22). The offerer, who stood by and watched a spotless, vigorous animal die, was shocked into the realization of how the Savior would bear the sins of the world. Numerous bystanders also watched

and learned from the vivid ceremonies. The five Levitical offerings can be categorized as follows:

Burnt (Lev. 1). An acceptable burnt offering was “a male without defect” that came “from the herd” (Lev. 1:2–9), “from the flock” (Lev. 1:10–13), or “of birds” (Lev. 1:14–17). Israelites from every economic level could afford one of these animals, emphasizing that all were included in the Messiah’s atoning work.

The Jew expressed positive volition toward the Savior when he brought his offering to the doorway of the Tabernacle. There, on the brazen altar, the innocent animal was sacrificed in the sinner’s place to foreshadow God’s perfect sacrifice. The offerer placed his hand on the animal’s head to symbolize the transfer of his sins to the coming Messiah. Then the slaughtered animal was wholly burned, except for the hide, atop the wood on the altar. Wood used for burning depicted sins, the burning depicted judgment of those sins, and the burning’s “soothing aroma to the LORD” symbolized divine propitiation: God was satisfied with the offering and accepted it as atonement (Lev. 3:5). The offerer understood that in God’s perfect time, the shadow would become reality—the Savior would come to bear the judgment for his sins, as well as the sins of all mankind (1 Pet. 1:18–19).

Grain or gift (Lev. 2). In contrast to the burnt offering, which looked at propitiation from the standpoint of the Messiah’s work, the bloodless grain offering viewed propitiation from the aspect of His person. In view was the impeccability of Christ’s humanity that qualified Him as the perfect sacrifice, emphasizing the fact that only a perfect gift can satisfy a perfect Giver. Perfection of the gift is seen in the offering of “fine flour.”

Peace (Lev. 3). The peace offering represented the doctrine of reconciliation based on Christ’s substitutionary work; therefore, a sacrificial animal was slaughtered and its blood sprinkled over the altar (Lev. 3:2). Specific parts of the inner animal were burned on the altar as an offering to God (Lev. 3:3–5, 9–11, 14–16; 7:31a), while portions of the flesh were given to the priests for eating (Lev. 7:31b–34). The remaining flesh was for the offerer, yet whatever remained by the third day had to be burned, but not on the altar (Lev. 7:17).

Rebound offerings (Lev. 4–6). Then, as now, a

believer out of fellowship is forgiven and cleansed “from all unrighteousness” when he names his known sins to God the Father (1 John 1:9). The rebound offerings portrayed the principles of confession and forgiveness through the work of Christ. Every Jewish believer could participate in these offerings regarding postsalvation sins, but the instructions varied according to the spiritual condition of the nation and its spiritual leadership. In the *sin offering*, priests carried out elaborate rituals for their own unknown sins as well as for the collective unknown sins of the congregation (Lev. 4). Sin offerings involved sacrificial animals whose blood was sprinkled by the priest’s finger on specified areas and items inside the Tabernacle. Since the rituals concerned unknown sins, no verbal confession was prescribed. The *guilt offering* pertained to known sins, with certain sacrificial rituals assigned for certain types of sins (Lev. 5–6).

HOLY DAYS (FEAST DAYS)

According to their yearly time schedule, the Israelites were commanded to keep the appointed “holy convocations,” also called holy days (Lev. 23), some of which involved special sacrifices and feasts. The appointed holy days include the *Sabbath*, seventh day of every week, celebrated by assembly worship and cessation from work [see SABBATH]; *Passover*, sacrifice and feast involving an unblemished lamb, celebrated in memorial to the original Passover, which marked deliverance from Egypt [see PASSOVER]; *Unleavened Bread*, immediately following Passover, involved the removal of all leaven from the house and a week-long feast on unleavened foods to symbolize fellowship with God (1 Cor. 5:8) [see also LEAVEN]; *Day of Atonement*, annual celebration in which the high priest made sacrifices in the Tabernacle for the sins of himself and the people (Lev. 16:7–10, 15–16; 23:26–32) [see DAY OF ATONEMENT]. Other regularly observed feast days include *Pentecost (Weeks or Harvest)* (Lev. 23:15–21; 2 Chron. 8:13), *Trumpets* (Lev. 23:23–25), and *Tabernacles (Booths)* (Lev. 23:33–43; Zech. 14:9, 16).

RIEUAL PLAN FULFILLED AND ABROGATED FOR A NEW AGE

Old Testament Jews understood that these rituals were figurative, and they looked forward to the day the reality would be fulfilled (Heb.

10:1-4). When Christ finally arrived in the flesh, the reality fulfilled the shadows, making this magnificent heritage of ritual suddenly obsolete (Heb. 8:13; 10:9). A new way of life, the protocol plan of God, was provided for the Church. The ritual plan of God, however, remains an integral part of Scripture, documenting God's faithfulness and describing Christ's person and work. Therefore, an in-depth study of the Age of Israel (Ex. 12—Mal. 4) is an essential part of every Christian's knowledge of God's plan and thinking.

See also MOSAIC LAW; PROTOCOL PLAN OF GOD. For further reference, *The Divine Outline of History; Levitical Offerings*.

road to ruin Describes the journey of prolonged carnality and divine discipline traveled by the believer who rejects the spiritual life. See LOSER BELIEVER; REVERSIONISM.

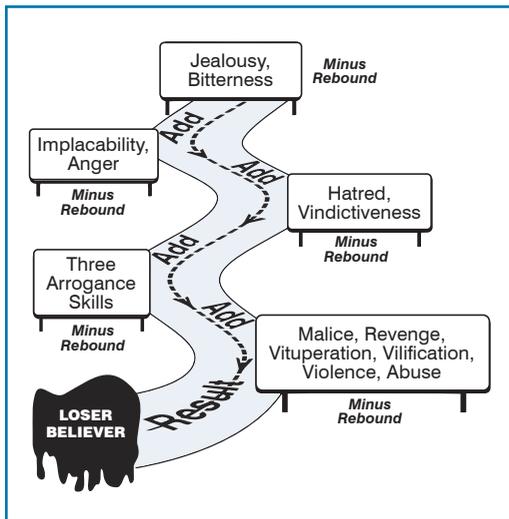


Figure 24 ROAD TO RUIN

role-model arrogance The attitude that assigns customary functions (roles) to people in certain positions in life and then reacts when unrealistic expectations are not met. Role-model arrogance makes heroes out of ministers, professional athletes, executives, law enforcers, statesmen, even husbands and wives, and then passes judgment on the object of admiration for any deviation from the perfect model. See ICONOCLASTIC ARROGANCE.

ROM and PROM chips Terminology borrowed from the computer industry to illustrate the coexistence of the sovereign will of God and free will of man. The chip analogy is part of a larger technology-inspired illustration of the divine decree.

Computer of divine decree. To better comprehend God's decree made in eternity past and played out in time, imagine a computer designed by God strictly for His use and purposes. As a means of inputting into this computer His complete knowledge of human history, God manufactured two types of chips. Each chip was designed to hold a distinct type of information. Once information was programmed onto the chips, it could be retrieved and read but not altered.

God first manufactured a ROM (read-only memory) chip on which He programmed every detail of His sovereign will for all humanity. God then manufactured a PROM (programmable read-only memory) chip—a chip designed to be programmed after the manufacturing stage. The omniscience of God took the manufactured PROM chip, looked into all of human history for every freewill decision that would ever be made by mankind, then stored that information in its entirety on the PROM chip.

All data on both chips—the sovereign will of God and the freewill decisions of man—was then integrated into God's vast computer to produce an output that amounts to every detail of human history playing out in time. In other words, God knew in eternity past everything about His perfect, sovereign will as well as man's response to it. God declared it all certain to occur by feeding the details into His computer. Human history, then, can be described as the output or expression of everything God knew would occur and therefore decreed.

See also DIVINE DECREE.

royal ambassador

See AMBASSADOR FOR CHRIST.

royal commissions The divine appointments of royal priest and royal ambassador granted to every Church Age believer upon entrance into the royal family of God. Together, these two commissions define the seen and unseen

aspects of the Christian life: the royal priesthood is the believer's invisible, private relationship with God, while the royal ambassadorship is his visible, public relationship with people and circumstances (2 Cor. 5:20; 1 Pet. 2:5, 9). Synonym: royal warrants. See AMBASSADOR FOR CHRIST; ROYAL PRIEST.

royal family honor code The biblically mandated guidelines that allow every Church Age believer to live as spiritual royalty under God's protocol plan.

As joint heirs with Christ and members of a spiritual aristocracy, Church Age believers are given a royal code of honor by which to live. The code for the royal family requires not mere morality but integrity—Christian integrity, honor code integrity—attainable only through Bible doctrine and the enabling power of the Holy Spirit. As the believer advances to spiritual maturity, he more and more fully orients to God's absolute, eternal essence and is rightly motivated for right action (Rom. 12:2). The member of the royal family who lives by this code of elevated standards fulfills his noble obligation to represent Jesus Christ, the King of kings, to man and angels.

Romans 12–16, along with other New Testament passages, prescribes the royal family honor code. The driving characteristics are respect for authority, personal love for God the Father, and impersonal love for all mankind. The believer who adheres to this superior code exhibits genuine humility in both the human and spiritual realms as he submits to the laws of divine establishment and the spiritual laws of God's Word (Rom. 13:1–10; 1 Pet. 2:13–18). With "virtue first" as his motto and love for God as his motivation, the spiritual aristocrat keeps in mind that every person is someone for whom Christ died (2 Cor. 5:14–16; 1 John 4:10–11). Impersonal love becomes the foundation for tolerance, flexibility, courtesy, thoughtfulness, and discretion in all circumstances. The honorable Christian fulfills the command to "LOVE YOUR NEIGHBOR AS YOURSELF," which rules out arrogance, self-righteousness, and self-pity and leaves conflict and retaliation in the Lord's hands (Rom. 13:9b; James 2:8). Respect for the privacy of the priest-

hood allows the believer to live and let live—no gossip, judgment, or evil speculation (Rom. 14:2–3, 10–13). The royal honor code also obligates the strong believer to bear the shortcomings of less-mature believers and to avoid activities that may present stumbling blocks to the weak (Rom. 15:1; 1 Cor. 8:9). Always oriented to grace, the noble ambassador for Christ remembers that giving is a spiritual matter, to be performed as unto the Lord with proper motivation from doctrine (Rom. 15:26–27; 16:1–2; 2 Cor. 9:7). Such a lifestyle of virtue is carried through all the way to the dying stage: the believer who lives by the honor code faces death the same way he faces everything else in life, with an attitude of complete dependence upon the Father's perfect plan and provision (Rom. 14:7–9; 16:3–4).

See also AMBASSADOR FOR CHRIST; ARISTOCRACY, SPIRITUAL; PROTOCOL PLAN OF GOD; ROYAL FAMILY OF GOD; ROYAL LAW.

For further reference, *Christian Integrity; The Integrity of God*.

Lessons 458:409–10, 484–87, 518–22; 412:1006–11.

royal family of God The entire body of Church Age believers as it relates to our Lord's kingly lineage and third royal title, King of kings and Lord of lords.

When Jesus Christ ascended into heaven as the victorious God-man, He was seated at the right hand of God, the place of highest honor, and awarded His third title of royalty (Acts 2:32–34; Phil. 2:9; 1 Tim. 6:15). To accompany the glorified King of kings, a new royal family was initiated. God the Father set aside the Age of Israel and inserted the Age of the Church for the formation of this unique spiritual dynasty.

The royal family of God is formed through the baptism of the Spirit, which at the point of salvation enters all Church Age believers into union with Christ, regardless of background, gender, race, or any other human factor. The entire royal family is positionally in Christ and therefore each member is a joint heir of God, sharing in all that Christ is and has. All royal offspring in the spiritual realm are specially provisioned to carry out their role as spiritual aristocracy. Their two *royal commissions*—the offices of royal priest and royal ambassador—allow them to represent themselves directly before God (1 Pet. 2:9) and represent

Jesus Christ before man and angels (2 Cor. 5:20). The virtuous guidelines of the *royal family honor code* teach them to conduct themselves with integrity and honor. And by functioning under *divine protocol*—walking by means of the Spirit (Gal. 5:16), growing in grace and knowledge of the Lord (2 Pet. 3:18), and residing in love (John 15:9–10)—spiritual aristocrats manifest the superiority of their eternal position.

Upon its completion, the royal family will be resurrected at the Rapture of the Church. Every member will receive a resurrection body, be evaluated at the judgment seat of Christ, and then return with Christ at the Second Advent.

Synonyms for the royal family of God are “church” (Matt. 16:18; Eph. 1:22), emphasizing the function of the royal family of God during this dispensation; “body of Christ” (1 Cor. 10:16; 12:27; Eph. 4:4–6, 12), emphasizing the unity and common purpose shared by each member; and “bride” of Christ (Rev. 19:7–9), emphasizing the royal family of God after resurrection.

See also ARISTOCRACY, SPIRITUAL; PROTOCOL PLAN OF GOD; ROYAL FAMILY HONOR CODE.

For further reference, *Christian Integrity; The Divine Outline of History; Follow the Colors*.

Lessons 467:69–70; 412:117, 158–60.

royal law The divine mandate for the believer to love his neighbor as he loves himself. The love referred to here is impersonal love, a non-emotional, unconditional regard for the entire human race.

The general concept of this command—do not meet sin with sin—was introduced in the Mosaic Law, yet the designation as “royal law” did not occur until the New Testament period. Interpretation within the framework of the following three dispensations reveals the command’s significance and ultimate means of fulfillment:

(1) *Age of Israel*. The Mosaic Law instructed client nation Israel, “Do not seek revenge nor bear any grudge against your people or the sons of your own people, but you shall love your neighbor [fellow Jews in Israel] as you love yourself” (Lev. 19:18a, corrected translation). The Jews could fulfill this mandate only as far as the spiritual life of that age would allow. In the Age of Israel, Jewish believers did not have the filling of the Holy Spirit, nor did they have the doctrines related to

the spiritual life of Jesus Christ. Leviticus 19:18 was strictly a matter of faith-rest, putting conflict before the Supreme Court of Heaven and leaving the outcome to the integrity of God, to His perfect function of divine justice.

(2) *Age of Hypostatic Union*. The complete fulfillment of the royal law occurred on the cross, when perfect royalty, the Lord Jesus Christ, was made “sin on our behalf” (2 Cor. 5:21). During His earthly ministry, Christ taught “LOVE YOUR NEIGHBOR AS YOURSELF” as the second greatest commandment, second only to “LOVE THE LORD YOUR GOD” (Matt. 22:37–39). His life exemplified these mandates. Even as He suffered betrayal, desertion, and slander and was “despised and forsaken of men,” He never once lowered Himself to meet sin with sin (Isa. 53:3). On the cross, the transgressions of the entire human race were imputed to His impeccable humanity and judged, yet our Lord bore no grudge and harbored no bitterness (Matt. 27:46; 1 Pet. 2:22–24; 3:18). Enduring what might be seen as the most unfair act in all of history, He continued to love all mankind with a maximum expression of impersonal love. Moreover, His personal love for the Father never waned and His reliance on the Spirit never ceased. The spiritual dynamics that sustained Christ, unknown to previous ages, added a new dimension to the mandate contained in Leviticus 19:18.

(3) *Church Age*. James 2:8 designates the command from Leviticus as the “royal law,” because the mandate was fulfilled by the King of kings and is now directed toward His royal family, the Church. Paul’s epistles recognize the magnitude of this law for the Church: “For the whole Law is fulfilled in one word [one doctrine] . . . ‘YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF’” (Gal. 5:14). “Neighbor” now applies to the entire human race. Rather than solving conflict through sin or, as with Israel, solely through faith-rest, a believer in this age follows the precedent set by the royal Savior. By understanding and utilizing the same spiritual dynamics Christ used on earth, the believer can maintain a relaxed mental attitude, an attitude of thoughtfulness and graciousness toward all mankind, whether he is treated fairly or otherwise (Rom. 13:8–9; 1 Pet. 2:19–24; 1 John 3:11, 23; 4:7). This is impersonal love, draw-

ing its strength not from the recipient of love but from the virtue of the believer himself. To genuinely love others “as yourself” requires the filling of the Holy Spirit, personal love for God, and the inner confidence of spiritual self-esteem.

See also IMPERSONAL LOVE FOR ALL MANKIND; PERSONAL LOVE FOR GOD THE FATHER; ROYAL FAMILY HONOR CODE.

For further reference, *Christian Integrity*; *Christian Suffering*.

Lessons 376:1335–78.

royal palace

See DIVINE DYNASPHERE.

royal patents Three exclusive categories of royalty that belong to Jesus Christ and describe the nobility of His exalted person and position. Each royal patent holds a title and is complemented by a royal family. Synonym: royal warrants of Christ.

(1) *Son of God*, signifying divine royalty, held by virtue of His eternal and infinite deity. As the Son of God, His royal family is made up of God the Father and God the Holy Spirit (Rom. 1:4).

(2) *Son of David*, signifying Jewish royalty, the royal lineage of His birth, related to the humanity of Christ as the prophesied heir to the throne of David. The royal family for the Son of David is the Davidic dynasty (2 Sam. 7:12–13; Isa. 11:1; Matt. 21:15).

(3) *King of kings and Lord of lords, the Bright Morning Star*, signifying battlefield royalty, conferred upon Christ following His death, resurrection, ascension, and session at the right hand of the Father (Phil. 2:8–11; Heb. 1:3–4; Rev. 17:14; 19:16; 22:16). At the time of Christ’s victory, this third royal patent had no accompanying royal family, so God inserted into history a new dispensation—the Church Age—and established a new dynasty. The royal family designed to accompany the King of kings is the Church universal, the Body of Christ, which includes every Church Age believer and which is still in the process of being completed (Gal. 3:28; Eph. 1:22–23; 4:12).

See also ROYAL FAMILY OF GOD; SESSION OF JESUS CHRIST.

For further reference, *Christian Suffering*; *The Divine Outline of History*.

Lessons 457:648–50, 697; 376:1132.

royal priest The office of every Church Age believer, who upon entrance into the royal family of God is granted the commission and privilege of representing himself personally before God the Father (1 Pet. 2:9).

Unlike the Levitical priesthood, which was based on physical birth, heredity, and physical attributes, the sole qualification for a priest in the Church Age is spiritual birth at salvation. Through the baptism of the Holy Spirit, every Church Age believer—whether Jew or Gentile, slave or free, male or female—is brought into union with the great High Priest, Jesus Christ, who forms from His royal family a kingdom of royal priests (Gal. 3:27–28; Heb. 7:23–28; Rev. 1:6; 5:10).

Scripture refers to this kingdom of priests as a “holy priesthood” (1 Pet. 2:5), meaning separated unto God for His special purpose and mission. Each individual member is blessed with direct access to the Heavenly Father and the opportunity to live a unique spiritual life with unprecedented assets, superior to anything in the Age of Israel. The privacy of the royal priesthood ensures that every believer-priest lives his own life before the Lord (Eph. 6:7–8; 2 Thess. 3:11–12). Priestly functions—the “spiritual sacrifices acceptable to God through Jesus Christ”—take place not on a physical altar but on the altar of the soul (1 Pet. 2:5*b*; cf. Rom. 12:1; Heb. 13:15–16). The royal priest represents himself before God by acknowledging sins privately to the Father (1 John 1:9), offering prayer directly before the throne of grace (Heb. 4:16), learning and applying Bible doctrine (2 Pet. 3:18), and participating in the Eucharist ritual (1 Cor. 11:23–26).

See also PRIESTHOOD; ROYAL FAMILY OF GOD.

For further reference, *Christian Integrity*.

Lessons 443:16; 458:458; 429:203–4; 457:13; 376:852.

royal warrants

See ROYAL COMMISSIONS; ROYAL PATENTS.

Ss

Sabbath [Heb. v. *shabath*, to rest, relax; n. *shabath*, temporary period of repose] A specified period of rest from work, instituted for Israel to commemorate the grace of God.

The first biblical use of *shabath* occurs in Genesis 2:2, which states that God “rested on the seventh day from all His work” of restoration and creation on the earth. Omnipotent God, who needed no rest, ceased His labor because His work was finished (Isa. 40:28). Man’s every need had been met. Sabbath, therefore, is the recognition and illustration of God’s blessing freely bestowed on man. God “blessed the seventh day and sanctified it” to emphasize that under His plan, He does all the work and man is the beneficiary (Gen. 2:3).

Sabbath for Israel. Soon after the Exodus generation left Egypt, God introduced “a sabbath observance, a holy sabbath to the LORD” in connection with their daily provision of food, or manna (Ex. 16:23, 29–30). The Jews were to gather a single day’s portion of manna on the first five days of the week, a double portion on the sixth, and nothing on the seventh. As a regular reminder of God’s grace, the “bread from heaven” left over from the sixth day’s extra portion was miraculously preserved for the seventh day’s meal (Ex. 16:4–5, 22–25). The weekly cessation of labor signified reliance upon God, and God’s preservation of the bread reminded the Jews that He alone supplies the physical and spiritual sustenance of believers. See also MANNA.

The formal “sabbath day” was instituted in greater detail in the Mosaic Law (Ex. 20:8–11; Lev. 23:3; Deut. 5:12–15). Jews in Israel were instructed to work six days and rest from all manual labor on the seventh, the day of the week we call Saturday. The priests performed special offerings, and the people assembled to hear the Word of God (Num. 28:9–10; Acts 15:21). For believers and unbelievers,

rest and relaxation at week’s end helped maintain physical and mental strength. For believers, the day of rest was a spiritual reminder that man cannot work for salvation, daily provision, or any form of blessing (Isa. 58:13–14). The Law extended the test of grace orientation with the sabbatical year, in which the people of Israel, for the entirety of every seventh year, were to cease working their lands and vineyards, cease marketing their produce, and rely on the Lord to provide for their needs (Ex. 23:10–11; Lev. 25:3–5).

FEAST DAYS

In addition to regular weekly Sabbaths, the Jews were instructed to cease from labor on several of the annual feast days (Lev. 23:6–8, 27–32, 34–36, 39).

True Sabbath rejected. Observing the Sabbath was a ritual whose meaning could only be appreciated by doctrine in the soul. Since Israel periodically rejected God’s Word, she also rejected the Sabbath concept. Seventy times the Jews failed to observe a sabbatical year, resulting in seventy years of divine judgment upon the nation (Lev. 26:33–36; 2 Chron. 36:20–21; cf. Dan. 9:2; Jer. 25:11–12; 29:10). Even after the nation was restored, traditions and legalistic codes increasingly overshadowed the truth of Scripture. By the late centuries B.C., the Jews were following a system of so-called Sabbath regulations completely antithetical to grace. The Mishnah records tedious prohibitions on carrying food, boiling eggs, extinguishing lamps, moving furniture, handling farm animals, tending to wounds, and many other petty activities. In order to dramatize these nonbiblical demands, Jesus, during His earthly ministry, healed the sick and lame on the Jewish Sabbath and defied other taboos (Matt. 12:1–16; Mark 2:23–28; John 5:6–18). When

questioned by religious hypocrites as to why He was not keeping their man-imposed rules, Jesus answered, “the Son of Man is Lord of the Sabbath” (Matt. 12:8). He was the God-man, the Savior, the creator and sustainer of the world. The Sabbath was designed to recognize Him and to honor the dynamics of His grace—not to be used as a weapon of legalism by a religious hierarchy.

Church Age. Divine mandates to the Jews regarding Sabbath observance do not carry over into the Church Age. The Church Age believer is to regard every day alike; no one day is holier than any other (Rom. 14:5–8; Col. 2:16). While Sunday, the first day of the week, is the authorized day of assembly worship (Acts 20:7; 1 Cor. 16:2), it is not a ‘Christian Sabbath.’ Christians gather on Sunday to hear the teaching of the Word, and in doing so, they learn the doctrine of regarding each day as an opportunity to enjoy the “peace of God” (Phil. 4:7; cf. Heb. 4:9–11a). This inner peace is the sabbath that remains for the Church, a *moment-by-moment rest* in God’s grace amid the pressures and difficulties of life.

See also RITUAL PLAN OF GOD.

For further reference, *Creation, Chaos, & Restoration*.
Lessons 438:37; 424:13; 405:24; 419:39.

Sadducees

See JEWISH RELIGIOUS LEADERS.

saint [Heb. *qadosh*, sacred, holy; Gk. *hagios*, sanctified, holy, set apart] A biblical title for the believer in Jesus Christ (Ps. 16:3; 1 Cor. 14:33; Eph. 2:19; Phil. 4:21; Rev. 14:12). At the moment of salvation, all believers are set apart unto God, sanctified by an act of grace with the imputations of divine righteousness and eternal life. See also SANCTIFICATION.

salute from the grave The departing believer’s tribute to his spiritual victory attained on earth and to the glorious eternal destiny that awaits in heaven.

As he passes from this temporal life into eternity, the winner believer’s grace and contentment demonstrate that “to live is Christ and to die is gain [profit]” (Phil. 1:21). Such testimony allows those left behind to witness, appreciate, and acknowledge the source of their loved one’s

courage, strength, and capacity for life. These onlookers, beckoned to follow the example, can return the salute by advancing to spiritual maturity and anticipating their own promotion to eternity. In a final demonstration of dying grace, the salute from the grave resounds to the glory of the Lord forever (Phil. 1:20).

See also BLESSING BY ASSOCIATION (heritage impact); DYING GRACE; WINNER BELIEVER.

For further reference, *The Unfailing Love of God*.
Lessons 376:1835–36.

salvation The act of God that delivers a person from eternal condemnation and into eternal life. Those who are saved are “rescued . . . from the domain of darkness [Satan’s fallen kingdom], and transferred . . . to the kingdom of His beloved Son [Jesus Christ]” (Col. 1:13–14).

Every human being needs to be saved, because everyone enters this world in a state of spiritual death, total depravity, and total separation from God. Because man is born hopelessly lost from God and helpless to do anything about it, God, in His grace, designed a perfect plan to reconcile man to Himself. God the Son took the burden of responsibility: He became true humanity and remained sinless so that He could be judged for the sins of the world (1 Pet. 3:18). While Jesus Christ hung on the cross, God the Father poured the full wrath of His justice upon the Son He loved so perfectly (Matt. 27:46; Rom. 5:8–10; 2 Cor. 5:21). Christ “bore our sins in His body” (1 Pet. 2:24) and took the punishment in our place [see SUBSTITUTIONARY SPIRITUAL DEATH]. God’s righteous standard approved of Jesus’ sacrifice as payment for all human sins. Hence, when every last transgression had been judged, Jesus said, “It is finished [*tetelestai*]” (John 19:30). Salvation work was complete.

As a matter of grace, every aspect of salvation is a “gift of God: not of works” (Eph. 2:8b–9a, KJV). The spiritually dead person is not only incapable of saving himself, but he does not even have the capability to comprehend the message of Christ’s saving work (1 Cor. 2:14). Therefore, when the Gospel is communicated, the Holy Spirit graciously makes it understandable. The hearer responds to that call to salvation simply by accepting the message as true. This is classified as “faith alone in Christ alone.” The Holy

Spirit then makes that expression of faith effective (John 1:12; Acts 16:31a; Gal. 3:26).

The issue in salvation, then, is whether the person will believe in Jesus Christ as his personal Savior (John 14:6; Acts 4:12; 1 Tim. 2:5). Eternal life begins at the cross, and faith in Christ secures that grace gift. To place trust in one's own work—church membership, rituals, law-keeping, respectability, remorse for sins—is to bypass or add to the perfect work of God and remain condemned under spiritual death (John 3:18; Rom. 3:20a; 4:4).

See also BELIEVER; ETERNAL SECURITY; GOSPEL; SOTERIOLOGY.

For further reference, *The Barrier; God's Perfect Gift; A Matter of Life & Death; Slave Market of Sin.* Lessons 412:1022–25; 840:254–63.

sanctification [Gk. *hagiasmos*, the act of setting apart, making holy, consecrating] A theological term for the setting apart of something or someone for God's special purpose. All believers throughout history are set apart unto God at salvation, in the spiritual life, and extending into the eternal state. In the Church Age, believers are set apart with unique privileges, assets, and opportunities for the maximum glorification of Jesus Christ, "the Holy One [*hagios*] of God" (John 6:69; 2 Thess. 2:13–14). Sanctification, in its three phases, now creates a new royal dynasty, the Church, to represent and honor the victorious King of kings (John 17:17; 1 Thess. 5:23a; Heb. 10:10; 13:12; 1 Tim. 6:14–15).

(1) *Positional sanctification.* The status held permanently by the Church Age believer, who at the moment of salvation is entered into union with Christ through the baptism of the Spirit (1 Cor. 12:13). By this unprecedented union, he who is "in Christ" is created a "new creature," a new spiritual species sharing all that Christ is and has (2 Cor. 5:17; cf. Rom. 8:16–17). The Christian is thus set apart as a royal member of the family of God, a divinely appointed saint (*hagios*) qualified to share in the eternal destiny and inheritance of the King of kings (1 Cor. 1:2; Eph. 2:6–7). Positional sanctification and its accompanying blessings give every believer the potential to grow in grace and execute God's plan in daily life. See also POSITION IN CHRIST; POSITIONAL TRUTH.

(2) *Experiential sanctification.* The believer's progressive fulfillment of the spiritual life between salvation and physical death. Although his position in Christ is complete at the moment of salvation, the Christian's *experience* on earth as a child of God remains to be lived. The new believer must *learn* to "walk in newness of life" (Rom. 6:4; 2 Cor. 5:17). By utilizing the power of the Holy Spirit to recover from postsalvation sins and consistently metabolize Bible doctrine, he advances spiritually (John 17:17, 19; Gal. 5:5; 2 Thess. 2:13). And by this process he is prepared to serve and glorify God (Col. 1:10; 2 Tim. 2:21). The objective of experiential sanctification is "to walk in the same manner as He [Christ] walked," in other words, to live and think with the same integrity and virtue demonstrated by the humanity of Christ on earth (1 John 2:6; cf. Eph. 5:1–2). This does not mean the believer ceases to sin, for the sin nature remains in the body until death (1 John 1:8–10). Rather, the influence of the sin nature is increasingly limited through the process of experiential sanctification.

Experiential sanctification is commanded but not guaranteed. While God in grace provides the resources, opportunities, instructions, and encouragement, the believer himself chooses whether to execute the spiritual life. Failure in experiential sanctification, however, never cancels positional or ultimate sanctification, which are guaranteed by the faithfulness of God (2 Tim. 2:13). See also GODLINESS; SPIRITUAL ADULTHOOD.

(3) *Ultimate sanctification.* The believer in resurrection body—sinless, blameless, and glorified before God "with the body of His [Christ's] glory" (Phil. 3:21a). Ultimate sanctification occurs at the Rapture, when every Church Age believer will be instantly transformed from a body sown as "perishable," in dishonor and corruption, to a body raised as "imperishable," in glory and incorruption (1 Cor. 15:42–44). This final stage of sanctification completes God's grace work in making each believer "conformed to the image of His Son" (Rom. 8:29). The resurrected royal family will receive a body like that of the resurrected Christ and be prepared to share in His triumph at the Second Advent (Eph. 5:27; 1 John 3:2b; Rev. 19:14). See also RESURRECTION BODY.

For further reference, *Christian Integrity; Divine Guid-*

ance; The Divine Outline of History; The Integrity of God. Lessons 458:265–67; 457:510; 412:278.

Sanhedrin

See JEWISH RELIGIOUS LEADERS.

Satan [Heb. *satan*, opponent, adversary] The title assigned to the super-angel Lucifer following his prehistoric revolt against God.

Originally created the most magnificent and wise angelic being, this “anointed cherub” sought to usurp God’s sovereignty over creation and thereby fell from his exalted status (Ezek. 28:12–15; cf. Isa. 14:13–14). Satan incited one-third of the angels to join his revolt against God—a mutiny that brought them a sentence of eternal condemnation to the lake of fire (Matt. 25:41; Rev. 12:4a).

Scripture refers to the doomed angel as “the tempter,” “the evil one,” “the great dragon . . . the serpent of old . . . the devil and Satan, who deceives the whole world” (Matt. 4:3; 1 John 2:13; 3:12; 5:18–19; Rev. 12:9). The titles “Satan” and “devil” both mean “adversary, accuser,” like an attorney making accusations in court, and they suggest Satan’s role in the legal battle that followed the angelic revolt. Acting as defense attorney, Satan objected to the condemnation to eternal fire pronounced on him and his angels. God responded by graciously delaying the execution of sentence, and to refute Satan’s arguments, He initiated human history [see APPEAL TRIAL OF SATAN].

Intent on discrediting God, Satan commenced his new mission to corrupt and enslave the human race, beginning with the successful attack in the Garden and broadening into a tyrannical system of human good and evil (Gen. 3:1–14; Job 1:6–12; 2:1–5). Today, he remains the most alluring and intelligent creature in the universe—and the most sinister. He is the master of deceit, the “father of lies” (John 8:44). Through cunning schemes, he attempts to control the world he now rules (1 John 5:19b). But this fallen angel, this irreconcilable enemy of God, will not succeed. At the close of human history, preceding the Last Judgment, Satan will finally meet his doom of eternal “fire and brimstone” (Rev. 20:10).

See also ANGELIC CONFLICT; COSMIC SYSTEM; LUCIFER. For further reference, *The Angelic Conflict; Satan and Demonism*.

satanic viewpoint

See DOCTRINES OF DEMONS.

Satan’s three falls

See FALLS OF SATAN.

saving grace All that the Trinity has accomplished in redeeming fallen mankind. God the Father authored the salvation plan in eternity past, God the Son executed the plan on the cross, and God the Holy Spirit reveals the plan to individuals. Saving grace removes the condemnation of spiritual death under which man is born and places him into a permanent relationship with God. Any individual who expresses faith in Jesus Christ appropriates saving grace. See GRACE; SALVATION.

Savior Designation for the Lord Jesus Christ, whose redemptive work on the cross opened the door of salvation to all mankind (Acts 4:12; 1 John 4:14). See CHRISTOLOGY; HYPOSTATIC UNION; SALVATION.

scar tissue of the soul Synonym for “hardness of heart,” a callousness formed in the soul after prolonged carnality and rejection of divine truth. See HARDNESS OF HEART; REVERSIONISM.

scribes

See JEWISH RELIGIOUS LEADERS.

sealing ministry of the Holy Spirit

See GOD THE HOLY SPIRIT (ministries to Church Age believers).

Second Advent The prophesied, future return of Jesus Christ to earth at the end of the Tribulation. Currently seated at the right hand of God the Father (1 Pet. 3:22), the King of kings will arrive from heaven to establish His millennial reign on earth (Zech. 14; Matt. 24:27–31; Rev. 17:14; 19:11–16). Synonym: Second Coming.

At the Second Advent, our Lord’s victory over the power of evil will be unquestionably decisive (Rev. 19:11–21). He will single-handedly thwart Satan’s final anti-Semitic campaign, commence Operation Footstool with the slaughter of armies aligned against Israel, and administer the baptism

of fire upon tribulational unbelievers (Matt. 3:11b–12; 2 Thess. 1:7–9). After deposing Satan as the ruler of the world, Christ will fulfill the covenants to Israel by inaugurating His kingdom on earth (Ps. 2:6–9; Dan. 7:26–27; Rev. 20:1–4). This eschatological event transitions human history from the Tribulation into the Millennium.

See also ARMAGEDDON; BAPTISM (of fire); MILLENNIUM; OPERATION FOOTSTOOL; TRIBULATION. Lessons 457:653–58.

second birth

See REGENERATION.

Second Coming

See SECOND ADVENT.

second death

See DEATH.

seed of Abraham [Heb. *zera*; Gk. *sperma*, seed, fruit, posterity, offspring. KJV “seed,” NASB “seed” or “descendant”] The theological term for descendants of Abraham, defined in three categories according to the context of the passage.

(1) *Physical seed.* (a) In Genesis 15:5, Romans 9:7a and 11:1, and 2 Corinthians 11:22, refers to those who have the physical genes of Abraham, Isaac, and Jacob, all who belong to the new race—Israel—established by God in these three generations. This context indicates all members of the Jewish race, whether or not they accept Christ as Savior. (b) In Genesis 21:13, refers to Abraham’s progeny outside of the Jewish race—specifically, to Ishmael (born of the Egyptian maid Hagar), the eight sons of Keturah (Abraham’s wife after the death of Sarah), and Esau (Abraham’s unbelieving grandson born to Isaac and Rebekah). These offspring are Gentiles, not Jews.

(2) *Spiritual seed.* Those born from the line of Abraham, Isaac, and Jacob who are *also* born again (Gen. 21:12; Ex. 32:13; Ps. 105:6; Isa. 41:8; Rom. 4:13; 9:7b–8). In other words, these are the racial Jews who attain salvation through faith in Christ. This is true Israel, the inheritors of the eternal covenant promises.

(3) *Jesus Christ.* Genesis 22:18a, “In your seed all the nations of the earth shall be blessed,” is a messianic prophecy and promise that the Savior

would come from the line of Abraham, Isaac, and Jacob, not from Ishmael or Esau. Additional passages that reveal Jesus Christ in terms of Abraham’s seed are Genesis 12:3b and 18:18, Acts 3:25–26, and Galatians 3:8, 16, and 19.

Seed of Abraham in the Church. Throughout the Church Age, when a Jew (anyone descended from the genes of Abraham, Isaac, and Jacob) believes in Christ, he instantly loses his racial identity and becomes part of the Church, the new spiritual species. Both Jew and Gentile become one in Christ (2 Cor. 5:17; Gal. 3:28–29; 1 Pet. 2:9).

See also JEWISH RACE.

Lessons 458:116; 840:64–65.

seed of the woman The first messianic title announced in Scripture, prophesying the virgin-born humanity of Jesus Christ.

The prophecy of Genesis 3:15. In the Garden, after the fall of Adam and his wife, the Lord revealed the enmity that would exist between the seed of Satan and “her seed,” the seed of the woman (Gen. 3:15b). Satan’s seed represents the proliferation of unbelief, spiritual death, and evil that occurs in human history. The woman’s seed represents God’s gracious plan of redemption centered in her descendant—the Promised One, the Messiah. In the fullness of time, God would send “His Son, born of a woman [the virgin birth],” to provide the solution to sin and spiritual death (Gal. 4:4). In the Garden, the Lord also revealed that Satan “shall bruise him [Jesus Christ, the seed of the woman] on the heel” (Gen. 3:15c). This is a prophetic reference to the cross. Far from being a fatal blow, the bruising on the heel is Jesus Christ’s substitutionary death, which would pay the penalty of sin and open the way to eternal life for mankind.

Why not the seed of the man? Because “in Adam all die” (1 Cor. 15:22). Adam carried the greater culpability for the Fall, and as a result his sin nature is passed down genetically, from father to child, to all his descendants (Rom. 5:12, 19; 1 Tim. 2:13–14). Had Jesus descended in this manner, He would have been disqualified from His mission as Savior of fallen mankind. You see, in order to die as the perfect sacrifice on the cross, the Messiah had to be born into the world as perfect humanity—without the inherent sin

nature, without the condemnation of Adam's sin. These conditions could be satisfied only through a supernatural birth that excluded a human father (Isa. 7:14; Luke 1:35). The *seed of the woman*, then, stresses the importance of the virgin conception. Jesus Christ was "conceived . . . of the Holy Spirit" (Matt. 1:20*b*)—no human male was involved in the process, which means that His humanity did not inherit Adam's sin nature or receive the imputation of Adam's sin. As the seed of the woman, He was a perfect human being and the only One qualified to be judged for fallen mankind.

See also VIRGIN PREGNANCY AND BIRTH. For further reference, *The Angelic Conflict; Victorious Proclamation*.

self-induced misery

See SUFFERING (punitive).

self-righteous arrogance

See COSMIC SYSTEM (arrogance complex).

self-righteousness A sinful attitude of moral or spiritual superiority.

Self-righteousness is a sin of arrogance that stems from the legalistic trend of the sin nature. A self-righteous person, for the sake of divine approbation or self-glory, strives to maintain a lifestyle of impeccable morality, law-keeping, good deeds, or religious tradition (Matt. 23:27; Col. 2:21–23). Comparing his strengths against others' weaknesses, he excuses his own flaws and passes judgment upon those who fail to meet his personal standard (Matt. 7:1–2; Luke 18:9–14; 2 Cor. 10:12).

The self-righteous, legalistic Christian believes his experiences and achievements give him special standing with God, but God is not impressed with man's accomplishments (Rom. 2:11). Man's reliance upon his own righteousness only blasphemes the perfect, infinite righteousness of God (Rom. 3:23; 10:3–4).

See also LEGALISM; SIN NATURE.

seminally in Adam Theological phrase that describes man's inherent position in Adam. All mankind, excluding Jesus Christ, is Adam's seed.

Because Adam in the Garden was the head of

humanity, and because all mankind descends from him, the entire human race was seminally in him when he sinned (Rom. 5:12). The physical result of Adam's transgression is the sin nature, an inherent corruption that is passed down genetically to his descendants. To this sin nature God imputes Adam's original sin at birth, resulting in the condemnation of spiritual death (1 Cor. 15:21–22). The humanity of Jesus Christ is the only exception to mankind's seminal presence in Adam. Due to the virgin pregnancy, Christ had no genetically formed sin nature; therefore, Adam's sin could not be imputed to Him.

See also ADAM'S ORIGINAL SIN; POSITION IN ADAM; SEED OF THE WOMAN; VIRGIN PREGNANCY AND BIRTH.

separation, doctrine of The biblical principles for removing oneself from people or ideas that hinder advance in the plan of God.

Christ, the divider. When Jesus told His disciples that He "did not come to bring peace, but a sword" into the world, He emphasized that spiritual conflict and divisiveness would only intensify in the coming ages (Matt. 10:34–36). The Lord came to separate His own from the darkness and evil of the devil's kingdom (John 15:18–19; 16:33). While Church Age believers continue to live "in the world" (John 17:11–15), they are instructed to mentally separate from negative influences—from human viewpoint thinking, sometimes called worldliness, and from reversionism and apostasy (2 Tim. 3:5; 1 John 2:15–17). They are to "not be conformed" to erroneous concepts and satanic deceptions "but be transformed" by the absolute truths of God's Word (Rom. 12:2). Separation does not imply that one must live isolated from society, but the principle demands that no relationship be allowed to compromise divine viewpoint or distract from the spiritual life.

Process and degree of separation. Legitimate separation is only possible through the perception of Bible doctrine, by which the believer establishes clear thinking and right priorities in life. With discernment from spiritual advance, the growing believer can recognize and avoid entanglements that would prevent him from fulfilling God's plan. These might include professional associates, organizations, friends, romantic companions, even family members. Separation always begins with

a change of mental attitude toward the person or people involved.

Mental separation is the technique of switching from personal love to impersonal love, from a position of emotional vulnerability to one of doctrinal stability. Impersonal love is unconditional, drawing its strength from the believer's own integrity. By focusing on the doctrine in his own soul, he is not seduced by the human viewpoint of friends, family, or close acquaintances who live outside of God's plan, nor is he antagonistic toward those who become antagonistic toward him. Separated mentally, he continues to treat them graciously while eliminating any mental attitude sins of malice, instability, bitterness, arrogance. In most cases, mental separation will sufficiently resolve problems without having to sever ties. But in situations where mental separation alone will not protect the believer, the more drastic *physical separation* is necessary. For example, the believer should withdraw from a local church teaching false doctrine and disassociate with anyone involved in pseudospiritual practices like tongues and ecstasies (Rom. 16:17–18; 2 Thess. 3:6, 14). He also must remove himself from close relationships involving licentious immorality, violence, or criminality (Prov. 1:10–19; 1 Cor. 5:10–11; 1 Pet. 4:3–4).

In either degree of separation, the believer's emphasis must be grace and doctrine, not the evils he purports to leave behind. Separation *unto* God, not *from* the world, is the necessary attitude to avoid self-righteous crusading, which itself is a subtle satanic trap.

See also IMPERSONAL LOVE FOR ALL MANKIND; UNEQUALLY YOKED; WORLDLINESS.

For further reference, *Christian Integrity*.
Lessons 469:53; 431:77–82.

separation of church and state (a) The delineation and division of two parallel authorities, the secular ("state") and the spiritual ("church"); (b) the principle ordained by God to protect individual freedom and further the spiritual impact of Christianity.

When secular and spiritual authorities remain separate, freedom is allowed to flourish on both sides. Believers enjoy the right to speak the

Gospel, and all citizens have the right to accept or reject it. Believers are free to learn the plan of God through uncensored Bible teaching, while society at large is protected from Christian interference and pressure to uphold a standard designed for believers only. For these reasons, the church as an institution should not seek to politically influence or control the state.

As designed and ordained by God, the entities of church and state reciprocally benefit each other. Government, operating on the laws of divine establishment, protects the rights of the church and, by nature of its established authority, is "a minister of God to you [believers] for good" (Rom. 13:4). The church, as a disseminator of the Gospel and Bible doctrine, sustains the strength and prosperity of the state through blessing by association with the pivot of mature believers. Imperial Rome in the second century provides an example of this reciprocal principle: Safety, stability, and free access to roadways afforded by the rule of Antonine caesars allowed Christianity to be preached throughout the Roman nation and beyond. All the while, the spiritual pivot, which stemmed from first-century congregations in the Roman province of Asia, brought divine blessing to the Empire in the form of economic prosperity and freedom.

Separation of church and state does not eliminate the Christian's responsibility toward government. Separation, rather, demands that the believer understand his citizen role in terms of God's plan for his life. While no civil law can usurp the biblical mandate to grow in knowledge of Jesus Christ and spread the salvation message (Acts 1:8; 2 Cor. 5:20a; 2 Pet. 3:18), the believer is commanded in all other matters to "be in subjection to the governing authorities" (Rom. 13:1; Titus 3:1–2). It is this respect for divinely established authority that upholds and perpetuates the critical principle of separation.

See also CHRISTIAN ACTIVISM; CHRISTIAN NATION; CHRISTIAN RESPONSIBILITY.

For further reference, *The Divine Outline of History; Freedom through Military Victory*.

Lessons 438:58; 631:361; 458:501; 457:596, 610; 376:814.

Septuagint Greek translation of the Old Testament from the original Hebrew. Abbreviation: LXX.

The name *Septuagint*, from the Latin *septuaginta*,

“seventy,” is traditionally said to honor the seventy-two Hebrew scholars chosen to translate the Pentateuch during the third century B.C. Though the exact details of origin are unknown, the translation was likely encouraged by the Jews living in Alexandria who, because of immersion in Greek culture, could no longer read the Hebrew texts. The remaining books of the Hebrew canon are believed to have been translated gradually, as the Greek text gained popularity among Hellenistic Jews. Ultimately, the LXX introduced God’s Word to an entire Greek-speaking world and became the Old Testament text most used by the New Testament writers and throughout the early Church.

Today, the Septuagint retains its significance as the earliest surviving translation of the Old Testament, offering valuable insight into word meanings, idioms, and syntax of the divinely inspired ancient Hebrew. Biblical translations including, but not limited to, Old Latin, Coptic, Ethiopic, Armenian, and Arabic have been derived directly from the Septuagint.

For further reference, *Canonicity*.

seraph [pl. seraphim, from Heb. v. *saraph*, to burn] An elect angel of the highest rank, signified by its six wings (Isa. 6:2).

As leaders of heavenly worship, seraphim glorify God. As angelic heralds, they function as messengers between God and man. Seraphim revealed in Scripture include the angel “with a burning coal in his hand” who ordains Isaiah (Isa. 6:6–7), the messenger carrying tribulational judgment orders from God the Father to God the Son (Rev. 14:14–15), and the angel who invites the carrion birds to feast on the armies defeated at the end of the Tribulation (Rev. 19:17).

The highest ranking seraphim are archangels, who perform the most distinguished and critical duties with regard to divine proclamation and judgment. Examples of their commissions include Michael’s command of the angelic army who defends Israel through the end of the Tribulation (Rev. 12:7; cf. Dan. 12:1), Gabriel’s announcements of the coming births of John the Baptist and Jesus Christ (Luke 1:11–19, 26–27), and the archangel’s trumpet call that assembles all living believers at the Rapture of the Church (1 Thess. 4:16–17).

See also ANGELS; CHERUB.
For further reference, *The Angelic Conflict*.

session of Jesus Christ [from Lat. *sessio*, a seating, a command to sit] The seating of the resurrected Jesus Christ at the right hand of God the Father, an act of acceptance that confirmed the victory of the cross and acknowledged the eternal glorification of the humanity of Christ.

When Jesus Christ, in resurrection body, ascended into heaven and was received as the victorious God-man, the Father said, “Sit at My right hand / Until I make Your enemies a footstool for Your feet” (Ps. 110:1; Heb. 1:3–13). In seating Christ at His right hand, the Father honored the victory of Christ’s salvation work and demonstrated His acceptance of Christ’s resurrected humanity. This was the first time a human was ever told to sit in the presence of the holy, just, and righteous God.

At His session, the humanity of Christ was “crowned with glory and honor” and exalted to a position far higher than the angels (Heb. 2:9). The Father put all powers and authorities in subjection to His Son and confirmed the ultimate subjugation of all who oppose Him (Eph. 1:20–23; Heb. 10:12–13; 1 Pet. 3:22). He bestowed upon Christ a new royal title, “KING OF KINGS, AND LORD OF LORDS” (Rev. 19:16; cf. Phil. 2:9–11), which would soon be accompanied by a new royal dynasty, the Church. Christ’s session in the place of highest honor called for the formation of the Body of Christ, the Church, in which every believer now shares in Christ’s eternal glory, destiny, and victory (Rom. 6:3–5; Eph. 2:5–6).

See also ASCENSION OF JESUS CHRIST; OPERATION FOOTSTOOL; STRATEGIC AND TACTICAL VICTORIES.
For further reference, *King of Kings and Lord of Lords; Victorious Proclamation*.
Lessons 419:2–3, 205; 412:402.

sexual arrogance

See COSMIC SYSTEM (arrogance complex).

sexual death

See DEATH.

shadow image

See IMAGE OF GOD.

shalom Hebrew noun translated “peace” in the Old Testament. See PEACE.

sharing the happiness of God The attitude of contentment, tranquillity, optimism, reassurance, and joy that the spiritually mature believer maintains in every circumstance, whether adverse or prosperous (Phil. 4:10–13). Designated by the term “plus H” or the symbol +H.

God exists in a state of perfect, unchangeable, absolute happiness, and God has designed a system whereby He can share His happiness with man in time (Ps. 16:11). This genuine and enduring contentment comes to the believer as a result of residing in God’s grace plan, learning Bible doctrine and utilizing divine power (Prov. 3:13; Jer. 15:16; Phil. 4:6–7; 2 Pet. 1:3). When doctrine saturates the believer’s soul, the “mind of Christ” becomes his mind—he thinks God’s thoughts and applies His truths to experience (1 Cor. 2:16b). In sharing the thinking of God, the believer shares God’s attitude of happiness. No trial or tragedy, no source of pain or anguish, can defeat this incomparable contentment that sustains and stabilizes the soul (Neh. 8:10b; 2 Cor. 12:10).

The happiness of God was fully demonstrated by the humanity of Christ during His time on earth. Our Lord’s attitude of happiness never wavered, even under the most extreme testing of cruelty, torture, injustice, and ignominious death. His joy of life was stabilized by divine truth; He understood how all things fit into God’s overall viewpoint of time and eternity. His relaxed state of mind allowed Him to equate adversity with prosperity, living with dying (Phil. 1:21). Near the end of His earthly ministry, Christ spoke to the disciples and declared His attitude to be the ultimate objective of the Christian life: “I have taught you these things [mandates of Bible doctrine], in order that My happiness [+H] might be in you, and that your happiness might be completed [*pleroō*, fulfilled]” (John 15:11, corrected translation). Attaining the mature state of happiness is a process—the strength of +H increases with every stage of spiritual growth, becoming more and more complete in the believer who perseveres to maturity (cf. John 17:13; 1 John 1:4).

See also CAPACITY, SPIRITUAL; HAPPINESS; PROBLEM-

SOLVING DEVICES.

For further reference, *Christian Integrity; Christian Suffering; The Pursuit of Happiness*.
Lessons 412:430–31, 446.

Shekinah Glory (a) Theological term for the localized manifestation of God’s presence on earth; (b) the presence of the second person of the Trinity dwelling in various forms among His people throughout history.

Origin of the term. The noun *shekinah* does not appear in Scripture, but it is derived from the Old Testament verb *shakan*, meaning “to dwell.” First-century Jewish scholars coined the term *shekinah* to designate the personal presence of God among His people, most notably His dwelling inside sacred buildings (Ex. 25:8, 21–22; 29:45–46; Deut. 12:5; Ezek. 37:27).

The word *glory*, from the Hebrew *kabod*, is used often in the Old Testament for the visible appearances of God as a theophany (Ex. 16:7, 10; Lev. 9:23; Num. 14:10; 16:19, 42; 20:6). In this context, glory indicates the visible manifestation of God’s power and presence. By the combined term *Shekinah Glory*, we understand that the glory of omnipresent God is localized in order to be revealed in various forms among His people (Ex. 33:14–16).

Identity of the Shekinah. Scripture is clear that God the Son, the second person of the Trinity, is the divine presence glorified among men (John 1:14, 18; Rev. 21:3). Regardless of which historical period is in view, Shekinah Glory always refers to the dwelling presence of the Lord Jesus Christ. The “God of Israel, who is enthroned *above* the cherubim [on the mercy seat in the Holy of Holies]” is the same “Lord God of Israel” who “visited us and accomplished redemption for His people” (Isa. 37:16; Luke 1:68). The Shekinah appears across human history to fulfill different purposes in God’s plan for different dispensations. In all ages, the Shekinah is both a sign and a guarantee of blessing for the believer. However, the form and place of residence change according to the changes in Christ’s relationship with His people.

Dispensation of Israel. The God of Israel proclaimed to the people, “I will make My dwelling among you . . . I will also walk among you” (Lev. 26:11–12; cf. Ex. 29:45–46). The Shekinah dwelt in a pillar of fire by night and cloud by day, in

order to guide and protect the Exodus generation on their desert journey (Ex. 13:21–22; 14:19). And inside the Tabernacle’s Holy of Holies, between the cherubim on the mercy seat, the Shekinah Glory resided as a sign of blessing for His chosen people (Ex. 25:8, 22; Num. 7:89; Ps. 99:1; Isa. 37:16). Even though God’s presence in the sacred room was not to be seen by the people, His glory was revealed to them in the cloud that covered and filled the Tabernacle (Ex. 33:9–10; 40:34–38; Lev. 9:23; Num. 16:42). Also, “whenever Moses went in before the LORD to speak,” the people saw, briefly, the lingering reflection of glory that shone on his face (Ex. 34:34–35). The Shekinah eventually dwelt in the Holy of Holies of Solomon’s Temple as the focal point of worship in the nation, but this presence of glory was withdrawn once the Temple and ark of the covenant were destroyed in judgment in 586 B.C. (1 Kings 8:11–13; 2 Chron. 5:13b–14; Ezek. 9:3; 10:4, 18; 11:22–23; Heb. 9:4–5). See also ARK OF THE COVENANT; THEOPHANY.

Dispensation of the Hypostatic Union. At the birth of Jesus Christ, the Shekinah Glory became true humanity in order to provide salvation for mankind (1 Pet. 2:24; cf. John 2:18–22; Heb. 1:3). The revealed member of the Godhead “became flesh, and dwelt among us, and we saw His glory [the Shekinah Glory]” (John 1:14). Only John and two others beheld the fully visible Shekinah, when, on the Mount of Transfiguration, the glory of Christ’s deity was briefly revealed (Matt. 17:1–8; Luke 9:28–36). See also HYPOSTATIC UNION; TRANSGURATION.

Dispensation of the Church. Just prior to His victory at the cross, Jesus Christ revealed the location of His dwelling presence for the day of the Church: “I am in My Father . . . and I in you” (John 14:20). In this present dispensation, the Church Age, there is no sacred building where God dwells. Neither is God present in any theophanic form of man, angel, or phenomenon of nature [see THEOPHANY]. Instead, the Holy Spirit creates a temple within the body of each believer for Christ to dwell as the invisible but real Shekinah Glory (John 17:22–23, 26; 2 Cor. 6:16). His personal, permanent residence—“Christ in you, the hope of glory”—becomes the object of the believer’s love and a resource for executing the Father’s plan (Col. 1:27–29). By

taking in the Word of God and advancing to maturity, the Church Age believer glorifies Christ in his body and is transformed into an image of His glory (1 Cor. 6:19–20; 2 Cor. 3:18). See also INDWELLING OF THE TRINITY.

See also CHRISTOLOGY; GOD OF ISRAEL.

For further reference, *The Divine Outline of History*. Lessons 412:315–18.

Sheol

See HADES.

shiggaon (a) Hebrew noun derived from the verb *shaga* (to be mad or insane) and translated in the English text as “madness”; (b) the word adopted by Moses to characterize the hysteria and personality dysfunction of believers who reject the spiritual life and grace of God (Deut. 28:28). Deuteronomy usage parallels the Greek *dipsuchos* (double-minded), used in James 4:8 to describe Church Age believers in reversionism. *Shiggaon* also appears in Zechariah 12:4, to describe divine judgment on unbelievers who attempt to destroy Israel.

Moses observed firsthand the malady of *shiggaon* in the Exodus generation of Jews. These recalcitrant people rejected the greatest doctrinal ministry in history and therefore reverted to criticizing, blaming, and threatening the leadership appointed by God to guide them. With every crisis, from the Red Sea to Mount Sinai to Meribah, their failure to trust in the Lord resulted in sinful reaction and inner stress.

The madness reached its peak at Kadesh-barnea, the region bordering the Promised Land, one year after the Jews’ deliverance from Egypt (Num. 13–14). When the reconnaissance team sent by Moses returned from Canaan with news of giants in “a land that devours its inhabitants” (Num. 13:25–33), the people wailed and wept all night (Num. 14:1). They held Moses responsible for all the desert trials and clamored to go back to Egypt, the land of slavery and abuse. Typical of blind, arrogant souls projecting their own sins, the people accused their leadership, even God Himself, of wanting to kill them, when in reality they wanted to kill Moses, along with the faithful Aaron, Joshua, and Caleb (Num. 14:2–3, 10). Upon hearing their sentence of divine dis-

cipline they grew despondent, until the next morning when they “rose up early,” exhilarated and determined to assuage their guilt (Num. 14:39–40). They pressed an attack, against Moses’ implicit orders, only to find the heedless campaign annihilated in the first battle of Horma (Num. 14:40–45; Deut. 1:41–44).

The Exodus generation, by choice, traded the stability of God’s Word for the apostasy and hysteria of *shiggaon*. And for rejection of their spiritual heritage, they wandered forty years in the desert and suffered the sin unto death (Num. 14:22–24, 29–30, 32–35; Jude 5).

Under the ministry of God the Holy Spirit, Moses coined the word *shiggaon* in his sermon preparing the succeeding generation for the Promised Land (Deut. 27–30). Reviewing the past with an eye toward the future, he warned future Israel of the self-destruction and divine discipline inherent in disobedience: “The LORD will smite you with madness [*shiggaon*] and with blindness [blackout of the soul] and with bewilderment of heart [confusion, divorcement from reality]” (Deut. 28:28).

See also *DIPSUCHOS*; *EXODUS GENERATION*; *REVERSIONISM*; *SIN UNTO DEATH*. For further reference, *The Faith-Rest Life*; *Reversionism*. Lessons 840:50–60.

simchah Hebrew noun translated “gladness” or “joy” in the English text but more fully understood as “superabundance of happiness.” See *SUPERABUNDANCE OF HAPPINESS*.

simultaneous advance to the high ground

A phrase that describes how knowledge and motivation work together to move the believer toward spiritual maturity. Synonym: double-column advance.

The simultaneous advance is best illustrated by the military tactic of double-column maneuver, in which two independent lines of troops move in formation toward one objective. By analogy, the Christian moves toward spiritual maturity in two columns: (1) perception of Bible doctrine, under the filling ministry of the Holy Spirit, and (2) reciprocal love for God. These two columns advance in tandem, simultaneously, one serving the other.

Doctrine metabolized and circulating in the

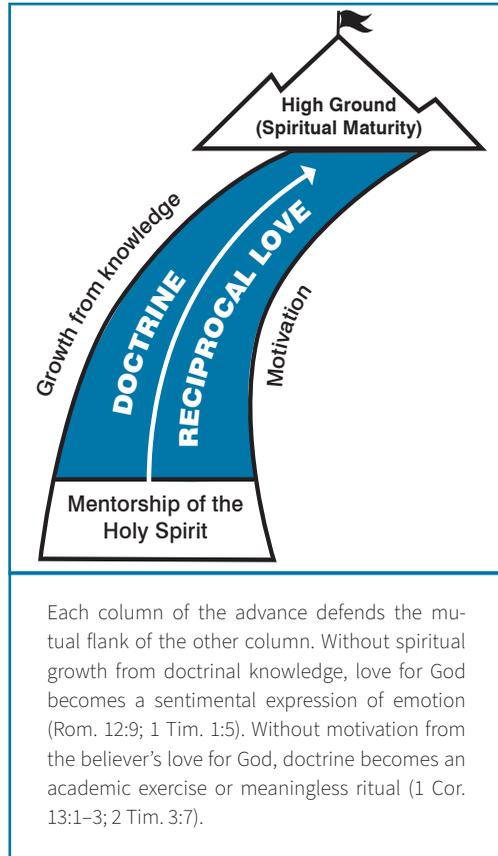


Figure 25

SIMULTANEOUS ADVANCE

soul (first column) allows the believer to comprehend and appreciate God’s love for him. The believer reciprocates by loving God in return (second column), and this reciprocal love toward God is the motivation to keep learning doctrine and advancing to maturity. In other words, increasing knowledge of doctrine causes spiritual growth while love toward God motivates and sustains spiritual growth. Working together, these two spiritual forces protect the believer from outside satanic attacks and worldly distractions as he advances to the high ground, serves the Lord, and glorifies God to the maximum. Those who reach the objective have attained victory in the Christian life.

See also *HIGH GROUND*; *RECIPROCAL LOVE*; *WINNER BELIEVER*.

For further reference, *The Unfailing Love of God*. Lessons 376:1704–12.

sin

See ADAM’S ORIGINAL SIN; PERSONAL SIN; SIN NATURE.

sin nature (a) The inherent corruption and center of rebellion against God that is present in every member of the human race, with the exception of Jesus Christ (Rom. 5:12, 19; 2 Cor. 5:21; 1 John 3:5); (b) the source of temptation to commit sin, to rely on human good for worthiness and divine approval, and to follow Satan’s policy of evil. Synonyms used in Scripture: “old man” of Ephesians 4:22 (KJV), the Adamic nature of “flesh” of Romans 8:3–4, and the principle of “sin” of Romans 7:8–25. Also referred to as the “old sin nature.”

Originally acquired by Adam at his fall, the sin nature is transmitted genetically through the male in procreation and thereafter resides in the cell structure of the human body (Rom. 6:6; 8:3–6). The genetically formed sin nature is the home for the imputation of Adam’s original sin at physical birth—and the sin nature plus Adam’s original sin equals spiritual death and condemnation for all mankind (Rom. 5:12–17; 7:22–23). See also IMPUTATIONS.

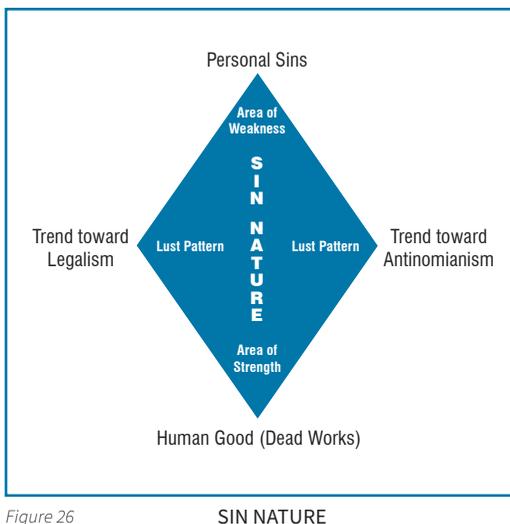


Figure 26

SIN NATURE

Throughout every person’s time on earth, the sin nature seeks to dominate the life by gaining control of the soul. The sin nature is the source

of temptation, providing the enticement to sin, but sin itself originates from an individual’s volition, his free will, once he gives in to the temptation (Gal. 5:17, 24). Present in everyone are the sin nature’s basic components—areas of strength and weakness, trends toward legalism or antinomianism, and a lust pattern. No matter which trend is dominant or which form of lust motivates one’s thoughts and desires, there is nothing anyone can do to remove the inherent sin nature.

Area of weakness. The component of the sin nature that tempts one to commit personal sin (Matt. 26:41; Rom. 7:8; Gal. 5:19–21). When a person chooses through his own volition to succumb to the sin nature’s temptation, he generates any or all of the three categories of personal sin: mental, verbal, and overt. See also PERSONAL SIN.

Area of strength. The component of the sin nature that generates human good or “dead works”—any benevolent deeds produced apart from the filling of the Holy Spirit (Heb. 6:1; 9:14). For the believer, this area becomes operational after he has chosen to sin, at which point he functions under the control of the sin nature. The believer’s good deeds produced in the power of the flesh are indistinguishable from the good deeds performed by the unbeliever. See also HUMAN GOOD.

Trend toward legalism. The general trend toward self-righteousness that conforms to a code of morality, self-denial, human works, or ritual as a means of gaining the approbation of man, God, or both. Under this trend a person may indulge in judging of others, activism, tabooism, hypocrisy, extreme self-deprivation, a martyr complex, or self-recrimination. See also ASCETICISM; LEGALISM.

Trend toward antinomianism. The general trend toward self-gratification that disregards authority, establishment, morality, and self-restraint. Under this trend a person may take the road of drunkenness, debauchery, sexual promiscuity or perversion, drug abuse, even criminality. See also ANTINOMIANISM.

Lust pattern. The illicit and often insatiable desire that motivates sin toward either trend (Eph. 2:3; 4:22). Regarding the believer, the unchecked

operation of the lust pattern results in self-deception and disorientation toward God's plan for his life. Unfulfilled lust intensifies frustration and self-centered desires; fulfilled lust increases the function of degeneracy, weakening the believer's ability to recover his spiritual life and leading him further down the road of reversionism. Various categories of lust include power lust, approbation lust, pleasure lust, social lust, sexual lust, chemical lust, crusader lust, monetary lust, revenge or cruelty lust, and criminal lust. See also DEGENERACY; REVERSIONISM.

See also ADAM'S ORIGINAL SIN; DEATH (spiritual); TOTAL DEPRAVITY.

For further reference, *The Plan of God; Rebound & Keep Moving!*; *Reversionism*.
Lessons 429:55–61; 412:911–26.

sins of the tongue

See PERSONAL SIN.

sin unto death The final, most intensive stage of divine discipline, the discipline of death for the reversionistic believer. Synonym: dying discipline.

Every believer, with the exception of those in the Rapture generation, is given his own death-shadowed valley, the final phase of life before entering the eternal state. The path through the valley might be long, short, or perhaps instantaneous, but for the one who has rejected the spiritual life for a life of carnality, the experience is the “sting of death,” never pleasant (1 Cor. 15:55–57). The manner in which the negative believer is removed from this life is described as the “sin *leading* to death,” or, better translated, “sin face to face with death” (1 John 5:16). This dying discipline is administered by God only after a period of prolonged and unchecked carnality, when the believer has declined from one stage of reversionism to another (Prov. 8:36; Jer. 44:9–12; Rom. 8:13a; Phil. 3:18–19). God can no longer use him, and he is taken home not only before his time but in a miserable way. Fear, mental anguish, often physical pain, accompany the reversionist on his final road (Ps. 88:1–18).

The sin unto death can be administered in many forms, including physical illness, economic depression and famine, military disaster, criminal violence, or, as in the case of Ananias

and Sapphira (Acts 5:1–11), a sudden and instantaneous death. During the Exodus, the Lord sent cobras into the bivouac of Israel to administer lethal venom to rebellious believers with ‘venom’ in their souls (Num. 21:6–8; Ps. 78:17–19). Other scriptural examples of believers removed by the sin unto death include Hymenaeus and Alexander for blasphemy (1 Tim. 1:19–20), the Corinthian believers who habitually partook of the Lord's Table while out of fellowship (1 Cor. 11:28–30), and the Laodicean believers who became arrogant in prosperity and turned away from doctrine—the Lord's claim to “spit [vomit] you out of My mouth” signifies divine discipline by death to those He called “lukewarm” (Rev. 3:15–16). In addition, Scripture records believers who returned to the Lord, confessed their sin, and recovered from the final stages of dying discipline. Among these are David (2 Sam. 12:13; Ps. 118:17–18), Hezekiah (Isa. 38), and the incestuous Corinthian (1 Cor. 5:1–5; 2 Cor. 7:8–11).

The sin unto death is God's ultimate expression of divine punishment to the reversionistic believer, but its sting does not extend beyond the grave. At the point of death, the negative believer, like his positive counterpart, is “absent from the body and face to face with the Lord”—in a place of “no more sorrow, nor more tears, no more pain, no more death; the old things have passed away” (2 Cor. 5:8; Rev. 21:4, corrected translations).

See also DIVINE DISCIPLINE; DYING GRACE.

For further reference, *Dying Grace*.

Lessons 586:75–77; 454:90–91; 429:226–28.

sophisticated spiritual life

See SPIRITUAL ADULTHOOD.

soteriology [from Gk. *soter*, savior] Study of the biblical doctrines related to Christ's saving work on the cross. Soteriology encompasses every aspect of salvation—everything that Christ's substitutionary spiritual death accomplished to remove the barrier between God and man, and everything that God provides for the one who accepts the free offer of eternal life.

Old Testament Israel practiced a shadow soteriology, in which the shedding of animal blood in sacrificial rituals illustrated various doctrines of salvation that the Messiah would fulfill in the

future. The Church has a historical soteriology—believers now look back upon every aspect of the substitutionary sacrifice of Jesus Christ on the cross.

The central soteriological doctrine is RECONCILIATION, the fact that Christ removed the natural antagonism between God and man, replacing enmity with peace. The entire human race was reconciled to God through Christ’s work of UNLIMITED ATONEMENT, PROPITIATION, EXPIATION, and REDEMPTION. For those who accept the Savior’s free grace gift, God provides REGENERATION, positional SANCTIFICATION, and JUSTIFICATION through the IMPUTATION of divine righteousness, all of which qualify the believer for an eternal relationship with God. See each of these soteriological terms.

See also BARRIER; BLOOD OF CHRIST.

For further reference, *The Barrier; The Blood of Christ; Slave Market of Sin*.

soul The intangible, immortal essence of man that comprises the real person, giving him rational, moral, and relational capacities. The soul is distinct from the human spirit, which is acquired by the believer through regeneration (John 3:5–7; 1 Thess. 5:23; Heb. 4:12).

The soul is the fully functioning though immaterial aspect of man that comes into being at the moment of physical birth, when God provides the igniting spark, or the “breath of life [*neshamah chayyim*]” (Gen. 2:7; cf. Isa. 42:5). Possession of a soul distinguishes man from all other living creatures—after making the “beasts of the earth,” God declared that He would make man differently, “in Our image, according to Our likeness” (Gen. 1:24–27). Like God, man’s soul has real but invisible attributes. The essence of man’s soul consists of self-consciousness (awareness of one’s own existence), mentality (ability to think), volition (ability to choose), and conscience (norms and standards, moral reasoning power). In the mentality of the believer’s soul are the left and right lobes, called in Scripture the “mind” and “heart,” used in the perception of Bible doctrine (Prov. 4:4; 23:7a; Phil. 4:7).

God provides the soul of every human being for His own glory (Isa. 43:7), but man can choose not to glorify God. It is through the soul’s volition

that an individual chooses to either accept or reject God’s grace gift of eternal salvation (John 3:18). For the believer in Jesus Christ, the use of volition determines whether he lives by his sin nature or by the grace provision of God (Gal. 5:16–17). For the believer to glorify God on earth, his soul must be sustained by the power of the Holy Spirit and fortified with the strength of God’s Word (2 Cor. 10:3–6; Heb. 10:39).

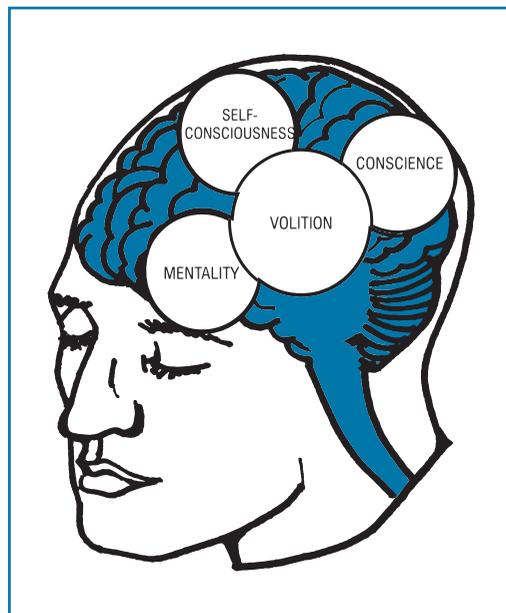


Figure 27

ESSENCE OF THE HUMAN SOUL

See also IMAGE OF GOD; LEFT LOBE OF THE SOUL; RIGHT LOBE OF THE SOUL; SOUL LIFE.

For further reference, *Creation, Chaos, & Restoration; The Integrity of God; Mental Attitude Dynamics; The Plan of God*.

soul life [Heb. *neshamah chayyim*, spark of life, soul life] The immaterial, immortal form of life—described as “breath of life” (Gen. 2:7)—which is created directly and immediately by God and imputed to biological life at birth. Whereas biological life is the physical life of a material human body, soul life is the immaterial and enduring life of a human being.

At the creation of Adam, God “breathed into his nostrils the breath of life; and man became a living being” (Gen. 2:7b). “Living being” is translated from the Hebrew *nephesh chay*, which

in this context means “a soul having life,” that is, human life. This imputation of soul life to Adam established the pattern for creating human life in each subsequent member of the human race: the uniting of material, biological life with the “breath of life” creates a fully living, independently breathing and thinking person (Job 33:4; Isa. 42:5). Soul life as it comes from the hand of God is pure and uncontaminated. However, because every person since Adam’s fall (except Jesus Christ) is born with a sin nature, the soul functions imperfectly inside the body of corruption.

When a person dies, his soul life departs from the physical body. The body returns “to the earth as it was,” and the breath given by God returns to Him for eternal settlement (Eccl. 12:7). Depending upon one’s attitude toward Jesus Christ while on earth, soul life continues for all eternity in either heaven or hell (John 3:18, 36).

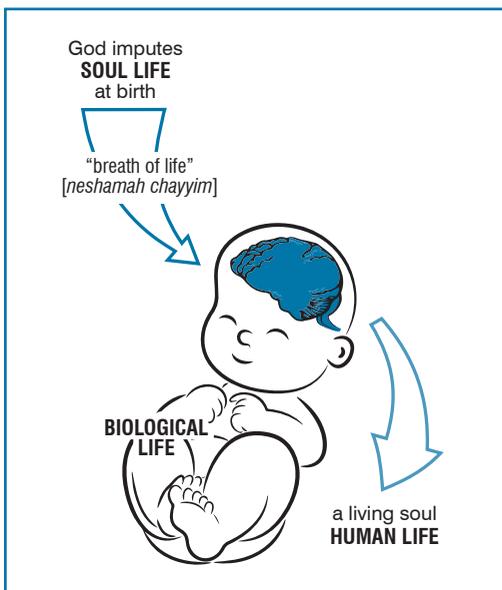


Figure 28

IMPUTATION OF SOUL LIFE

See also BIOLOGICAL LIFE; CREATIONISM; IMPUTATIONS; ORIGIN OF HUMAN LIFE; SOUL.

For further reference, *The Integrity of God; The Origin of Human Life*.

Lessons 840:79–84.

soul love

See VIRTUE LOVE.

Southern Kingdom

See DISPENSATION OF ISRAEL.

sovereignty of God

See ESSENCE OF GOD.

spark of life

See SOUL LIFE.

spirit

See HUMAN SPIRIT.

spiritual adulthood The latter phase of the spiritual life in which fellowship with God, metabolizing Bible doctrine, and application of that doctrine increasingly function to accelerate the believer to maturity. Synonym: sophisticated spiritual life.

Having advanced beyond spiritual childhood, the Christian in spiritual adulthood is closer to fulfilling his purpose in life, which is to become a spiritually mature person “to the measure of the stature which belongs to the fullness of Christ” (Eph. 4:13–16). Basic doctrines learned and practiced in spiritual childhood are now reinforced with the strength of adulthood. Application of divine viewpoint is more consistent, more accurate, and less dependent on others. Along with an increased capacity for life, spiritual adulthood includes being motivated by personal love for God (Mark 12:30), making many decisions to glorify Christ rather than self (2 Thess. 1:12), turning adversity into suffering for blessing (2 Cor. 12:7–11), sharing in God’s happiness (John 15:11; 1 Pet. 1:8), and facing all circumstances with confidence in God’s perfect plan and provision (2 Tim. 1:7; James 1:4).

The advance to spiritual victory is a gradual process, with ups and downs inherent to flawed human nature. But God in His wisdom and grace gives each believer the exact training, a combination of blessing and suffering, necessary to bring him to maximum glorification of God. The progression through spiritual adulthood can be categorized in three stages: 1) spiritual self-esteem, 2) spiritual autonomy, and 3) spiritual maturity.

(1) *Spiritual self-esteem*. The stage in which the believer experiences a legitimate confidence in

self derived from God's Word in the soul.

Spiritual self-esteem comes from love for God and the spiritual assets He has provided, not from the believer's love for self. Unlike human self-esteem—which is based on human standards and achievements and is therefore inherently flawed—spiritual self-esteem is based on God's absolute integrity and cannot be spoiled by human weakness or failure (Jer. 17:9; Rom. 3:10, 23). According to Proverbs 19:8, "He who gets wisdom loves his own soul; He who keeps understanding will find good [prosperity]." The believer with spiritual self-esteem "loves his own soul" because he has filled his soul with wisdom from God. Motivated to continue his doctrinal advance, he is prospered by grace all along the path toward spiritual maturity.

The believer who reaches the status of spiritual self-esteem has crossed the line between spiritual childhood and spiritual adulthood. From increasing love for God and divine viewpoint thinking comes the stable foundation of virtue, contentment, and composure, along with the other spiritual strengths for facing life's challenges. This believer approaches life through the perspective of grace, rather than emphasizing works and emotion. Confident in his personal destiny in God's plan, he avoids the erroneous influence of other people and relies on the guidance of doctrine. His focus on Christ motivates all he does. He orients to who and what he is as a member of God's family. As a result, feelings of inadequacy and insecurity fade. Furthermore, because spiritual self-esteem refines the personality without suppressing individuality, this believer is able to find his perfect niche in life. See also NICHE.

In this stage, the believer is advancing rapidly and therefore vulnerable to failure. He is susceptible to distorting his newfound sense of confidence and forgetting the source of his strength. So God in His grace sends a special form of testing, *providential preventive suffering*, designed to prevent him from falling into arrogance (2 Cor. 12:7–10). Once passing this test, the believer's spiritual self-esteem turns into spiritual autonomy.

(2) *Spiritual autonomy*. The stage in which the mental attitude begun in spiritual self-esteem is

solidified and stabilized, allowing the believer to stand firmly on the tremendous spiritual resources in his soul.

Spiritual autonomy is spiritual self-esteem with muscle, the powerful extension of spiritual self-esteem that strengthens the believer's self-control, self-restraint, and poise. The believer in this status is oriented to reality. With divine viewpoint paramount in his life, he can apply Bible doctrine more consistently in adversity as well as in prosperity (Phil. 2:5). There is no need for counseling or approval from human sources (Jer. 17:5; 1 Cor. 2:5), because he is fully dependent on guidance from doctrine learned, as well as on his own ability to apply that doctrine without distortion. With this greater confidence in the grace and power of God comes control of his own life, along with the strength to refrain from interfering in the lives of others. See also SPIRITUALLY SELF-SUSTAINING.

In the previous stage, the believer learned to love himself based on doctrine in his soul; now he fulfills the command to "love your neighbor as yourself" (Lev. 19:18; Matt. 22:39; Gal. 5:14). Tolerant of the flaws of others, he can interact from the high ground of Christian integrity while concentrating on fulfilling God's purpose for his own life. He recognizes truth and no longer feels threatened by false ideas, obnoxious people, or insults. Neither is he embarrassed by his personal status, occupation, or achievements, even in comparison with others who appear to surpass him. Instead, he lives within his human limitations, fully cognizant of the fact that there are no limitations to the execution of God's plan except for one's own negative volition toward God's Word.

With spiritual autonomy, the believer receives preparation for the final approach to maturity. God administers the next increment of undeserved suffering, *momentum testing*, to sharpen the believer's ability to handle challenges related to people, thought, systems, and disaster. Despite intense suffering, spiritual autonomy allows for problem solving that takes the suffering in stride and moves forward to the final objective in the spiritual life.

(3) *Spiritual maturity*. (a) The stage in which no difficulty in life is too great for the divine

wisdom in the believer's soul; (b) the ultimate objective and victory in the spiritual life of the Church Age. The spiritually mature believer carries the status of spiritual winner and invisible hero and also has impact on human and angelic history. A companion term to spiritual maturity is *cognitive invincibility*, which illustrates the mature believer's superior strength of soul from maximum metabolized doctrine circulating in the stream of consciousness, resulting in maximum function of wisdom in the form of all ten problem-solving devices.

The believer began to share the happiness of God when he entered spiritual adulthood. Now, having reached the status of spiritual maturity, his happiness is "made full" or complete (John 15:11). So many principles, so many doctrines, verses, and concepts have been transferred into his soul that the Word of God shapes his thoughts, decisions, and actions. This mental clarity allows him to face any frustration, any hardship, or above all, any blessing of prosperity with an attitude of total contentment and trust in God. The mature believer is in fact a living demonstration of the grace of God. This is the stage the Apostle Paul had reached when he wrote, "For me, living is Christ [occupation with Christ], dying is profit" (Phil. 1:21, corrected translation). Furthermore, like Paul, the mature believer himself is a source of prosperity, blessing, and protection to those around him. See also BLESSING BY ASSOCIATION; INVISIBLE HERO; SUPERGRACE; WINNER BELIEVER.

Reaching maturity also means the believer is set apart for *evidence testing*, the highest honor on earth. He is, in effect, called to God's witness stand, where his life is presented as evidence against Satan. It is the strength of maturity that allows the believer to withstand the intensity of evidence testing. His tenacity in doctrine, his faithfulness under extreme conditions, serves as proof of God's grace and the efficacy of divine assets. Passing these tests means maximum glorification of God.

The mature believer, lest he retrogresses toward spiritual childhood, must keep pressing, keep "reaching forward to what *lies* ahead" until he crosses the finish line into eternity (Phil. 3:13). He exploits the victory of adulthood in the same

manner by which he achieved it, never ceasing to take in and apply the truths of God's Word.

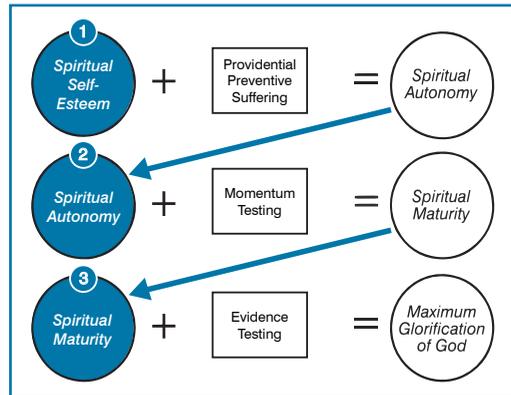


Figure 29 STAGES OF SPIRITUAL ADULTHOOD

See also SUFFERING (for blessing).
For further reference, *Christian Suffering*.
Lessons 728:163–92; 412:202–44; 376:348–50.

spiritual autonomy

See SPIRITUAL ADULTHOOD.

spiritual birth

See REGENERATION.

spiritual capacity righteousness

See CAPACITY RIGHTEOUSNESS.

spiritual childhood The earliest stages of the believer's spiritual life, from the point of salvation to the point where he has learned enough doctrine to orient to God's plan and begin to utilize divine viewpoint.

Spiritual childhood begins the moment a person believes in Jesus Christ. What is true in the physical life is equally true in the spiritual life—all must start out as babies, move toward adolescence, and eventually become mature adults. The spiritual newborn begins by learning basic spiritual concepts, the "pure milk of the word," which he can easily digest in order to "grow as a result of salvation" (1 Pet. 2:2, corrected translation). From his early exposure to Bible teaching, he learns to recover from carnality through rebound (confession of sins to God the Father, 1 John 1:9), so that the Holy Spirit can

function in his life. As he establishes a habit of taking in God's Word, his thinking becomes increasingly oriented to grace and doctrine. He develops abilities for basic problem solving, primarily through faith-rest and a growing appreciation for his place in God's plan. Although his understanding of the full realm of doctrine is limited, his consistent positive volition and obedience to God's mandates keep him advancing on the path toward greater maturity.

The believer moves on from childhood and enters spiritual adulthood when he develops the capacity to personally love God through His Word. At this point he lives by the doctrinal wisdom in his own soul, confident in the assets God has given him. The persistently negative believer, on the other hand, remains ignorant of doctrine, fails to grow spiritually, and lives his entire Christian life as a spiritual infant.

See also DIVINE DYNASPHERE; PROBLEM-SOLVING DEVICES; SPIRITUAL ADULTHOOD. For further reference, *Christian Integrity*; *Christian Suffering*; *The Plan of God*.

spiritual death

See DEATH.

spiritual dynamics The mechanics by which the Church Age believer progresses from spiritual childhood to the ultimate objective of spiritual maturity. See SPIRITUAL SKILLS.

spiritual freedom

See FREEDOM.

spiritual gifts Special aptitudes and abilities bestowed by God upon Church Age believers, for the purpose of coordinating and edifying the Body of Christ and advancing the impact of the Church.

The Greek noun *charisma*, which is translated "gift" throughout the Pauline epistles and in 1 Peter 4:10, finds its origin in *charis*, meaning "grace." All spiritual gifts are provided by God and operate strictly by His power (the filling of the Holy Spirit), totally apart from human merit, ability, or talent.

Marking the start of the Church Age, the initial distribution of gifts was made by Jesus Christ after his ascension into heaven (Eph. 4:7–11).

Since that time, the Holy Spirit sovereignly bestows a spiritual gift to each believer at the point of salvation (1 Cor. 12:11; Heb. 2:4). Just as teams require different members to execute specific tasks, so the Body of Christ functions through a variety of spiritual gifts (1 Cor. 12:4–7, 12). Every gift, whether prominent or inconspicuous, is necessary for edification and operation of the one Body (Rom. 12:4–6a). Gifts distributed are categorized as either temporary or permanent.

TEMPORARY GIFTS

The precanon period—the time in which the New Testament canon was being formed, approximately A.D. 30 to A.D. 96—was characterized by supernatural abilities granted to certain believers in the nascent Church. These gifts established and authenticated the divine authority of the apostles, spread the Gospel of Jesus Christ to Jews and Gentiles, and communicated both verbally and in writing new doctrines for the Church Age spiritual life. Scripture reveals the following temporary gifts (Rom. 12:6b; 1 Cor. 12:8–10, 28, 30; Eph. 4:11a):

Apostleship. The gift of highest authority in the first-century Church, given to a select few men for the primary purposes of establishing local churches and clarifying the previously unrevealed doctrines. See APOSTLE.

Prophecy. The ability to receive from God an instructional message concerning future events and to then accurately declare that message. Unlike the Old Testament prophets (e.g., Elijah, Isaiah), who were national leaders, those with the gift of prophecy in the precanon period functioned strictly within the realm of the Church.

Males with this gift include Agabus, who prophesied the coming famine and depression and warned Paul not to return to Jerusalem (Acts 11:28; 21:10–11), along with Barnabas, Simeon, Lucius, Manaen, Judas, and Silas (Acts 13:1; 15:32). Because of the tremendous amount of eschatology revealed in the New Testament, it is obvious that certain apostles who wrote the epistles (e.g., John, Paul) also possessed the gift of prophecy.

Miracles. A gift used by apostles, prophets, pastors, and evangelists in the early Church to authenticate and certify their communication gifts. Performing miracles, such as raising the dead and casting out demons, was the sign that

their message and authority were from God.

Healing. Similar to miracles, another gift designed to focus attention on the message spoken by apostles, prophets, pastors, and evangelists (Acts 3:1–16). Paul’s temporary healing gift was so spectacular that a person had only to touch his handkerchief or apron to be instantly healed (Acts 19:11–12). As evident in Paul’s eventual inability to heal two close friends (Phil. 2:27; 2 Tim. 4:20), the miraculous but temporary gifts were withdrawn after the communicator’s authority had been established.

Knowledge. The gift of instant cognition of mystery doctrine, designed to teach God’s plan for the Church Age, which was previously unrevealed and unrecorded.

Wisdom. The ability to explain and apply mystery doctrine taught by those with the gift of knowledge.

Faith. The ability to demonstrate unyielding faith amidst pressures and persecution in the early Church. Distinguished from the faith-rest drill, this gift was provided in lieu of the Church Age promises and doctrines not yet recorded in the New Testament. The gift of faith was demonstrated among a group of believers under persecution, perhaps about to be thrown to the lions in the Colosseum. One believer who exercised great faith in the power and plan of God would encourage the others to depend upon the Lord for deliverance.

Discerning spirits. Ability to detect true and false doctrine.

Tongues. [Gk. *glossolalia*, from *glossa*, the tongue, a language + *laleo*, to speak] The ability to instantly speak in intelligible human languages previously unknown to the communicator. *Glossolalia* was designed primarily to evangelize first-century Jews residing outside of Palestine and reared in Gentile languages, along with Gentile unbelievers. The supernatural phenomenon was also a warning to Israel of national discipline on the horizon—a “foreign tongue” in the Land had historically signaled impending divine judgment (Deut. 28:49; Isa. 28:11; Jer. 5:15; 1 Cor. 14:21–22a).

The initial bestowal of tongues marked the beginning of the Church: on Pentecost Sunday A.D. 30, the Holy Spirit descended upon eleven apostles, who instantly began articulating the

Gospel in languages foreign to them (Acts 2:4). Their speech was not emotional or drunken gibberish but eloquent utterance of legitimate human languages. The indwelling Holy Spirit controlled their vocal cords so that they could communicate the salvation message in the native tongue of nearby unbelievers. In addition to these eleven, a limited number of Jewish and Gentile believers later received the gift for use in evangelism. Paul, in his far-reaching mission to the Gentiles, spoke in tongues more than anyone (1 Cor. 14:18–19). He also imposed regulations on its use, because some flaunted and abused the spectacular gift while others craved to possess it. See also PENTECOST.

Interpretation of tongues. The ability to translate the message of the one speaking in tongues (1 Cor. 14:26–28). When the Gospel was presented in tongues to Jewish unbelievers—those who spoke a Gentile language—the interpreter translated the message for the rest of the congregation. This assured Jewish believers, who spoke the language of Palestine, that the shocking ability to instantly speak a foreign language was operating under God’s authority.

MORE ON TONGUES

The true gift of tongues allowed certain first-century believers to instantly evangelize in legitimate foreign languages. At no time did this supernatural gift produce mysterious language or unintelligible utterances, nor did it ever serve to indicate salvation or spiritual status.

As God’s instructions and doctrines for the Church were permanently recorded, the purposes of these gifts were fulfilled and they were gradually withdrawn. The gift of tongues came to a complete halt in August of A.D. 70, when Jerusalem was overrun by the Romans. By A.D. 96, with the completion of the written Canon, all temporary spiritual gifts were terminated (1 Cor. 13:8b–10).

Still, from the second century through the present, the defunct spiritual gifts—most notably healing and tongues—have been erroneously perpetuated by Satan to distract believers from God’s plan. People vie for spiritual status by claiming to speak in tongues, see visions, perform miracles,

heal the sick—but such practices have no place in the postcanon Church Age (Rom. 16:17–18). Often they are a result of intense emotionalism or direct demon activity. See ECSTATICS; ENGAS-TRIMUTHOS DEMON.

PERMANENT GIFTS

Permanent spiritual gifts will function in the Body of Christ until the Rapture of the Church. Everyone in this age who has personally believed in Jesus Christ has a permanent spiritual gift. Except for the gift of pastor-teacher, the believer does not have to be aware of his particular gift in order for it to function. Through advance in grace and knowledge of God under the ministry of the Holy Spirit, the gift becomes operational. The believer who reaches spiritual adulthood will likely be aware of his fully functioning gift. Permanent gifts include, but are not limited to, the following:

Pastor-teacher. The gift given to certain male believers for communicating the realm of Bible doctrine inside the local church (Eph. 4:11). See PASTOR-TEACHER.

Evangelism. The gift given to certain male believers for communicating the Gospel outside the local church, typically in a large assembly setting (Acts 21:8; Eph. 4:11). Often, the evangelist also possesses a speaking talent, even a sensational personality, but it is the spiritual gift itself that provides a hearing. When the gift functions, the unbeliever—typically resentful toward a message he considers religious or ridiculous—will listen attentively, almost by compulsion.

This gift of mass evangelism is designed to work together with all methods of delivering the Gospel: missionaries evangelize remote societies, pastors do the work of an evangelist inside their church by clarifying the Gospel and teaching salvation doctrines, and all individual believers, regardless of gift, are responsible for person-to-person witnessing (Acts 1:8; 1 Thess. 2:4; 2 Tim. 4:5; 1 Pet. 3:15). See also EVANGELISM; WITNESSING.

Administrative leadership. The gift, for males only, that serves the local church by delegated authority from the pastor; entails the function of leadership in an administrative capacity (Rom. 12:8b; 1 Cor. 12:28). Christian men with this gift

are responsible for the overall management of a local church, serving as deacons, church officers, chairmen of standing committees, leaders of the church's missionary board or training program for children. Primarily, it is the responsibility of the pastor to recognize the gift of administrative leadership within his congregation. First Timothy 3 presents qualifications for such Christian men. Synonym: gift of governments. See also AUTHORITY (spiritual).

Ministry or service. The gift of church-related administration only, no leadership component, given to both men and women (Rom. 12:7a). Believers with this spiritual gift serve church committees, mission boards, biblical training programs for children, and Christian service organizations.

Helps. The ability to minister to the sick, the afflicted, and the helpless (1 Cor. 12:28). Held by both men and women, the gift of helps functions inside or outside the local church for the aid of both believers and unbelievers. The gift of helps provides stability in the local church and support for all other spiritual gifts. Synonym: gift of giving aid.

Mercy. A more specialized and dramatic form of helps, this gift is extended to the persecuted, to victims of severe injustice and tyranny, believer or unbeliever (Rom. 12:8b). Believers with this ability offer thoughtfulness, kindness, and “cheerfulness” toward those with whom there may be no commonality or affinity, even when doing so endangers their own lives.

Prayer. The ability to continuously offer intensive, prevailing intercessory prayer. Believers with this gift may spend many hours every day in concentration before the throne of grace on behalf of others. See also PRAYER.

Giving. A gift granted to support the material needs of Christians and Christian institutions. Either wealthy or poor, the believer with this gift gives liberally and sacrificially to the local church, missions, Christian service organizations, the destitute and needy, the financially helpless (Rom. 12:8b). See also GIVING.

For further reference, *The Divine Outline of History; Tongues.* Lessons 458:353–59; 412:288–91, 819–20; 376:1605–28.

spiritual growth The dynamic process of learning the postsalvation spiritual life and advancing to the objective of maturity, a process empowered by the Holy Spirit and perpetuated by consistent intake and application of Bible doctrine. Spiritual growth is the divine plan for the believer on earth, the primary function of the believer's existence, the perseverance to fulfill his destiny, the basis for his temporal and eternal blessings, and the means of serving and glorifying God (Matt. 6:33; Luke 2:52; 2 Pet. 3:18). Consistent with God's fairness and grace, every individual who believes in Jesus Christ has the opportunity to grow up spiritually (Rom. 8:32; 1 Pet. 2:2). See also POSTSALVATION EPISTEMOLOGICAL REHABILITATION.

spiritual IQ A grace provision that replaces the inequality and limitations of human intelligence with unlimited ability for understanding the teaching of God's Word.

For every believer in Jesus Christ, the Holy Spirit provides what is necessary to comprehend the revelation of infinite God (1 Cor. 2:9–13). The filling ministry of the Holy Spirit operates within the spiritually regenerated person to replace human IQ with spiritual IQ, and by this supernatural means the truths of God's Word can be understood when communicated by a pastor-teacher (John 14:26). Even a believer with limited intelligence or education can learn the whole realm of Bible doctrine—with all its concepts, categories, vocabulary, and historical references. On the other hand, no amount of intellectual genius will allow the spiritually dead unbeliever to understand a biblical message.

Spiritual IQ is a great leveler in the Christian life, ensuring that every believer has equal opportunity to advance to maturity and glorify Jesus Christ. But just as human IQ does not determine human achievement, spiritual IQ is only *potential* to succeed after salvation. God in grace provides the means of comprehension—the believer must provide the positive volition. By his own freewill decisions, the believer must consistently listen to the teaching of the Word and remain filled with the Spirit while concentrating on the message. As a result, he can accept by faith the information that he comprehends and utilize it to fulfill God's

plan (Eph. 3:16–19).

See also FILLING OF THE HOLY SPIRIT; GRACE APPARATUS FOR PERCEPTION; HUMAN SPIRIT; OPERATION Z.

spiritual life

(1) A description of the new, indestructible life that begins at salvation, when the spiritually dead individual expresses faith in Christ and is “born again” to become spiritually alive (John 3:3, 6; 1 Cor. 15:22). See HUMAN SPIRIT; REGENERATION. See also DEATH (spiritual).

(2) The believer's life in fellowship with God between salvation and physical death. This post-salvation existence, complete with provisions for growth, happiness, and problem solving, is designed by God for each individual. By choosing to learn Bible doctrine and follow God's plan, the believer executes the spiritual life in time—he gains wisdom and maturity, comes to know and love God, and fulfills the purpose for which God keeps him alive on earth. This life in fellowship with God is interrupted by sin but instantly resumed when the believer rebounds (acknowledges sins privately to God the Father). Specific provisions for the spiritual life vary with different periods of human history.

Old Testament period. Believers prior to the Incarnation enjoyed a spiritual life with God by learning of Him, primarily through rituals and the existing scriptural texts, and then living in concentrated faith. They rested in His immutable promises while trusting Him to provide every solution (1 Sam. 17:47; Rom. 4:19–20). Hebrews 11 presents a long roster of Old Testament believers who executed this faith-rest spiritual life. See FAITH-REST DRILL; RITUAL PLAN OF GOD.

Church Age. In the spiritual life of this age, fellowship with God also includes the filling ministry of the Holy Spirit, which provides an unprecedented availability of divine power (John 16:13; 1 Cor. 2:12–13; Eph. 3:16). Emphasis is placed not on ritual or emotion but on *thinking*—thinking with the entire realm of doctrine revealed in the written Canon, communicated by the pastor-teacher, and made understandable by the Holy Spirit. Believers use faith-rest as well as other problem-solving assets—such as impersonal love, occupation with Christ, and

sharing the happiness of God—to resolve all issues and maintain tranquillity of soul. In the Church Age, under God’s magnificent grace and infinite power, even the most ordinary believer can impact history and glorify Christ with his spiritual life. See DIVINE DYNASPHERE; PROBLEM-SOLVING DEVICES; PROTOCOL PLAN OF GOD.

See also FELLOWSHIP WITH GOD; SPIRITUAL ADULTHOOD; SPIRITUAL CHILDHOOD.

spiritual maturity

See SPIRITUAL ADULTHOOD.

spiritual mechanics Describes the spiritual operating assets and procedures designed by God for living the Church Age spiritual life. See POWER OPTIONS; PROBLEM-SOLVING DEVICES; SPIRITUAL SKILLS.

spiritual metabolism A metaphor used to illustrate the conversion of academic biblical information into fully useable doctrinal wisdom. Spiritual metabolism occurs in the soul of the believer who is learning doctrine while filled with the Holy Spirit.

Basis for the analogy. The classical Greek noun *metabole* means “metamorphosis, transformation, change,” a process involving both *anabole*, “building up,” and *catabole*, “tearing down.” From this term and concept, biological science derives the word “metabolism” to indicate the body’s utilization of food for physical nourishment and growth. Metabolism is a life sustaining activity that converts nutrients into sources of energy, repairs and replaces damaged cells, and eliminates waste byproducts. For metabolism to occur, however, food must be consumed. A person must decide to take food into the mouth and swallow in order for this involuntary, God-designed process to function in support of physical life.

The spiritual illustration. God has also provided in grace a process for sustaining the *spiritual life* of the believer. In the analogy, spiritual metabolism describes the believer’s ‘eating’ of doctrinal information by expression of faith and the Holy Spirit’s transformation of that information into spiritual nourishment.

Before spiritual truths can be metabolized, the believer must listen to and concentrate on the

Word of God as it is communicated by the pastor-teacher. The Holy Spirit, as the Mentor, makes this doctrine understandable to the believer’s human spirit (John 16:13) and transfers it to the left lobe of his soul. At this point the information is simply academic knowledge in a staging area, the metaphorical meal sitting on a table, waiting to be consumed.

If the believer who has heard the doctrinal message chooses to reject it as absolute truth, he has walked away from a plateful of nourishment. The food remains on the table—the academic knowledge is still in his left lobe—and he has gained no spiritual strength for understanding God or fulfilling His plan. On the other hand, if the believer expresses faith in the information, if he says in effect, “I believe it,” the metabolic transformation occurs: the Holy Spirit converts the academic knowledge (*gnosis*) to full knowledge (*epignosis*) and transfers it to the right lobe of the soul, where it resides as useable material and nourishment for spiritual growth. As this *epignosis*, or metabolized doctrine, is circulated through the stream of consciousness, it builds up, or edifies, the believer with divine viewpoint and simultaneously tears down existing human viewpoint.

God desires that all believers learn and metabolize His Word, because *epignosis* doctrine is the material necessary for executing His plan (1 Tim. 2:3–4). Jeremiah succinctly describes his own spiritual metabolism and its result: “Your words were found and I ate them, And Your words became for me a joy and the delight of my heart [right lobe of the soul]” (Jer. 15:16a). God’s words become a joy and delight in the soul by creating capacity for happiness and contentment in life, regardless of circumstances. Metabolized doctrine produces virtue for the Christian way of life (Phil. 1:9; 2 Pet. 1:8) and is the basis for divine blessing (2 Pet. 1:2–3). Without this fully processed spiritual food, the believer is like those described in 2 Timothy, “always learning and never able to come to the [full] knowledge of the truth” (2 Tim. 3:7).

See also FAITH PERCEPTION; GRACE APPARATUS FOR PERCEPTION; OPERATION Z; RIGHT LOBE OF THE SOUL. For further reference, *Reversionism*. Lessons 728:50–72.

spiritual momentum The steadily moving advance through the postsalvation spiritual life.

Consistent positive volition toward God is the impetus behind spiritual momentum (Phil. 3:12–17; 2 John 8). The believer with momentum is choosing to utilize the spiritual dynamics of this age—all the grace resources and procedures—to advance toward maturity. Fueled by the filling of the Holy Spirit, momentum is generated and sustained by the daily perception and application of Bible doctrine. This momentum is lost through sin but recovered through rebound (naming sins to God the Father) and by “forgetting what *lies* behind and reaching forward to what *lies* ahead” (Phil. 3:13). The believer who uses doctrine to overcome obstacles in his path (e.g., unjust treatment, mental pressure, disastrous events) further intensifies his momentum and accelerates his spiritual growth (2 Cor. 12:10).

See also SPIRITUAL ADULTHOOD; SPIRITUAL LIFE; SUFFERING (for blessing).

spiritual phenomena Translation of the Greek *pneumatikos*, used in 1 Corinthians 2:13 to indicate all the doctrinal truths of God—the wisdom revealed in God’s Word, distinguished from human wisdom, and comprehensible only by the believer in Jesus Christ.

At salvation, the believer receives a human spirit (*pneuma*), the invisible equipment necessary for comprehending spiritual phenomena (*pneumatikos*). As a pastor-teacher communicates doctrinal information, the Holy Spirit teaches that doctrine to the human spirit, where it is understood as spiritual phenomena (John 14:26). To the “natural man [unregenerate, unbeliever],” God’s truths remain “foolishness”—because without a human spirit the information cannot be “spiritually appraised [discerned]” (1 Cor. 2:14; cf. John 3:6). When the unbeliever is presented with the Gospel message, the Holy Spirit must act as the missing human spirit in order to make that spiritual information clear.

See HUMAN SPIRIT; OPERATION Z.

For further reference, *The Barrier; Daniel Chapters One through Six*.

Lessons 412:861, 993–94.

spiritual self-esteem

See SPIRITUAL ADULTHOOD.

spiritual skills Three provisions that function together for the Church Age believer’s execution of the plan of God: the filling of the Holy Spirit, cognition of Bible doctrine through God’s grace process, and development of spiritual problem-solving tools. See FILLING OF THE HOLY SPIRIT; OPERATION Z; PROBLEM-SOLVING DEVICES.

spiritual warfare

See ANGELIC CONFLICT; ARMOR OF GOD.

spirituality The absolute status of the Church Age believer whose soul is filled with and controlled by the Holy Spirit and who is thereby in fellowship with God.

Spirituality begins at salvation, the point at which the believer in Christ is both indwelt and filled with the Holy Spirit. The filling of the Spirit, the empowerment for executing the Christian way of life, is a temporary condition that can be lost and recovered (Eph. 5:18). If the Holy Spirit is in control of the soul, the believer is “spiritual,” in fellowship with God. However, when personal sin is committed, the Spirit’s empowerment is lost: the sin nature takes control and the believer is “carnal” (Rom. 7:15; 8:7–8, KJV), out of fellowship with God. Spirituality and carnality are mutually exclusive, absolute conditions (1 Cor. 3:1–3). The believer cannot be both simultaneously, though he can rapidly switch from one to the other.

The carnal believer is restored to spirituality the moment he acknowledges his known sins to God the Father (1 John 1:9). Through this simple grace procedure, called “rebound,” the filling of the Spirit is recovered and the believer is empowered to assimilate God’s Word and advance in His plan (2 Cor. 10:3–4; Gal. 5:16; Eph. 5:18). As long as there is no unconfessed sin in his life, the believer remains filled with the Holy Spirit and is “spiritual.”

See also CARNALITY; FELLOWSHIP WITH GOD; GOD THE HOLY SPIRIT; REBOUND; TOP AND BOTTOM CIRCLES.

For further reference, *God the Holy Spirit vs. The Sin Nature; Isolation of Sin; Rebound & Keep Moving!*

spiritually self-sustaining Describes the believer who can draw upon his inner resources of doctrine to cope with problems, maintain a stabilized happiness, take control of his life, and

live it as unto the Lord.

God's will for every saved person is that they become spiritually self-sufficient, able to think and act correctly without counseling or approval from others. This does not imply a life independent of God but rather a full utilization of divine resources to move forward in His plan (Prov. 8:32–34). The believer who is spiritually self-sustaining thinks with divine viewpoint and relies steadfastly on God for strength, comfort, and guidance through life. Although genuinely humble and teachable, this believer is not controlled by what anyone else thinks, says, or does. His happiness, too, is genuine and reliable, needing no external crutches for support.

To reach this point of self-sufficiency, a crucial milestone on the road to spiritual maturity, the believer consistently takes in Bible doctrine under the power of the Holy Spirit and the teaching of a prepared pastor. From the privacy of his own soul the believer applies this divine truth toward himself, others, and circumstances. The more doctrine he learns and applies, the more he comes to realize that the best personal advice comes from the spiritual resources within himself, not from the pastor and not from friends or members of the congregation.

See also SPIRITUAL ADULTHOOD.
For further reference, *Christian Integrity*.
Lessons 410:2; 728:172; 361:30.

staying power [Gk. n. *hupomone*, endurance; v. *hupomeno*, to persevere] The spiritual strength and ability to endure testing and to keep on advancing in the plan of God.

The humanity of Jesus Christ set the record for staying power. Motivated by personal love for the Father and impersonal love for all mankind, He resisted every temptation and opposition from the devil's world. Ultimately, He arrived at the cross, where His love and integrity remained steadfast even as the sins of the world were poured out on Him and judged.

Jesus Christ's staying power came from his human nature, not His deity. "Becoming obedient to the point of death" demanded humility and thinking from doctrine in His human soul (Phil. 2:8). That same thinking—the same humility, love, and spiritual strength that gave

our Lord His staying power—is available to us as Church Age believers (2 Thess. 3:5). Just as Christ endured and overcame the greatest barrage of human and satanic pressures in history, so also our perseverance in doctrine will enable us to 'stay the course' and overcome every problem, disaster, and difficulty. By "fixing our eyes on Jesus, the author and perfecter of faith, who for the joy set before Him endured [*hupomeno*] the cross," we are able to "run with endurance [*hupomone*] the race that is set before us" (Heb. 12:1–2).

Lessons 376:1296–98, 1305–6, 1348.

strategic and tactical victories Terminology for the gains made in the angelic conflict, on both large and small scale, to defeat Satan and frustrate his plans of conquest.

In military terms, strategy describes the overall plan to secure victory in a war, and tactics constitute the methods used to employ troops in combat situations. *Strategic victory* means the objective of the war is achieved; *tactical victory* means specific objectives are met on the battlefield. In the spiritual warfare against Satan, strategic victory was accomplished on the cross—a decisive, sweeping victory that also creates advantageous conditions for tactical victory in the Christian life.

Christ's strategic victory. Jesus Christ won the strategic victory by His substitutionary spiritual death on the cross. The Son of God became true humanity and "bore our sins in His body," paying the ultimate price to deliver mankind from slavery to sin and death (1 Pet. 2:24). None of the devil's cunning schemes and machinations could prevent God from securing this conclusive victory. Christ's saving work—followed by His resurrection, ascension, and session—destroyed "the works of the devil" and guaranteed the ultimate doom of Satan and his demons (1 John 3:8). When Jesus Christ arrived in heaven, the Father announced the victorious accomplishment with the proclamation, "SIT AT MY RIGHT HAND, UNTIL I MAKE YOUR ENEMIES A FOOTSTOOL FOR YOUR FEET" (Heb. 1:13b). Christ will return at the Second Advent to demonstrate this total victory over Satan: He will remove His enemy from the earth and be crowned ruler of the world.

The believer's tactical victory. Every Christian

not only shares in Christ's strategic triumph but is also positioned for tactical victory in the spiritual life (Rom. 6:4–7). The tactical objective is to seize and hold the high ground of spiritual maturity. By persistently growing in grace and truth, utilizing divine power and assets, believers secure victory on the battlefield of the angelic conflict. These tactical spiritual victories glorify God in time and eternity. Even as the angelic conflict has intensified in the Church Age, God provides all that is needed for every Christian warrior to overcome the world (1 John 2:16), the inherent sin nature (Gal. 5:16–17), and the devil's targeted attacks (1 Pet. 5:8).

See also ANGELIC CONFLICT; OPERATION FOOTSTOOL. For further reference, *The Angelic Conflict; Follow the Colors*.

stream of consciousness [term coined by William James (1842–1910), American philosopher and psychologist] (a) In general psychology, refers to the continuous flow of thoughts and ideas in the conscious mind; (b) in the spiritual realm, refers to the component of the right lobe designed for the flow of Bible doctrine, which provides strength and integrity to the believer's soul. Doctrine transferred by faith into the right lobe resides there as *epignosis*, full knowledge with spiritual value. Spiritual growth and application occur as that doctrine circulates through the seven compartments of the stream of consciousness.

(1) *Frame of reference*, the conceptual structure through which scriptural principles enter the stream of consciousness and, like pieces of a puzzle, are placed in proper perspective and correlated with doctrines previously learned (1 Cor. 2:9). As doctrine builds upon doctrine, there is constructed in this compartment an alert system that distinguishes truth from falsehood.

(2) *Memory center*, the area for doctrinal recall and the mechanism for circulating doctrine into the other compartments; the treasury of doctrine for living the faith-rest life and developing spiritual reflexes, which means the believer can recall the right doctrine for the given situation (Ps. 119:16; Lam. 3:20–21). Repetition in doctrinal instruction, not the believer's human memory capability, is the key to the function of recall in

the memory center.

(3) *Vocabulary storage*, the dictionary in the believer's soul for all technical theological terms, biblical metaphors, and other nomenclature necessary for thinking, expressing, and utilizing doctrine (Deut. 8:3; Jer. 15:16). From the new vocabulary of the spiritual life—terms like rebound, dispensations, spiritual death, indwelling of the Trinity—comes more precise thinking related to God and His plan for mankind.

(4) *Categorical storage*, the compartment for classification of Bible doctrine according to its subject matter. Categorical development brings doctrinal principles and terminology together. Scripture is compared with Scripture and doctrine with doctrine in order to further clarify the spiritual life and strengthen doctrinal inventory.

(5) *Conscience*, the compartment of norms, standards, and priorities. The "good conscience" has replaced human viewpoint with divine viewpoint, related to the absolutes of Bible doctrine (Dan. 1:8; Acts 23:1; Rom. 2:15; 1 Tim. 1:5; 2 Tim. 1:3; 1 Pet. 3:16). The conscience filled with doctrinal standards is a motivator for right decisions and actions, as well as a restraint against wrongdoing (Acts 24:16; Heb. 9:14b). The corrupted conscience, filled with standards formed from the sin nature, is the basis for rebellion and apostasy (1 Tim. 4:1–2; Titus 1:15–16).

(6) *Momentum compartment*, the sphere of spiritual growth resulting in the execution of the spiritual life and glorification of God (2 Thess. 1:3; 2 Tim. 3:16–17; 1 Pet. 2:2; 2 Pet. 3:18). Spiritual momentum can occur at a normal pace from the consistent inculcation of Bible doctrine, or at an accelerated pace when doctrine is applied under various forms of testing.

(7) *Wisdom compartment*, the launching pad where doctrine comes together for application to experience; the area where divine viewpoint is converted into action (Prov. 2:10; 1 Cor. 2:7–8; Eph. 1:17). Applying doctrine to the circumstances of life means the believer recognizes the reality of God's Word and makes decisions accordingly from a position of divine strength (Prov. 3:13; Eph. 1:18–19).

As *epignosis* doctrine circulates throughout the stream of consciousness, the ten problem-solving devices for the spiritual life emerge as a line of

defense, a FLOT line, to protect the soul against the outside pressures of adversity and prosperity. Also formed is a mirror in the soul, a reflection of divine viewpoint from which the believer can make objective, accurate self-evaluation.

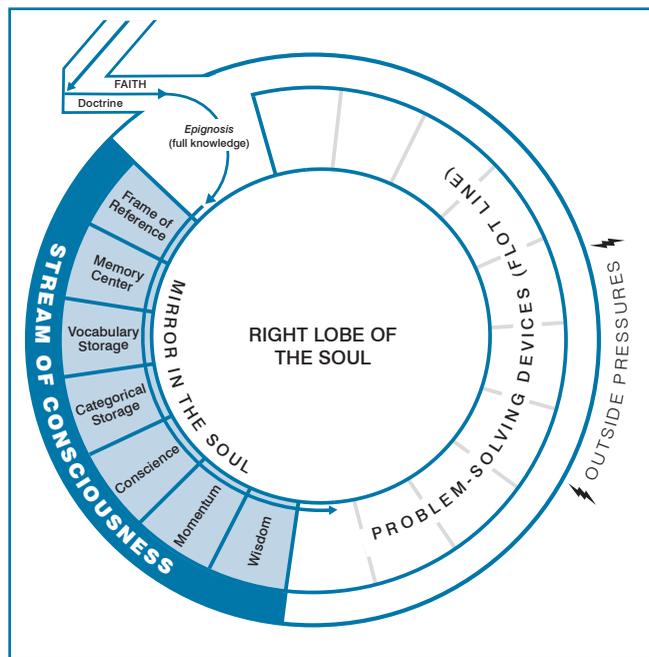


Figure 30 STREAM OF CONSCIOUSNESS

The believer who fills each of the seven compartments with God’s Word seamlessly executes God’s plan for his life, while the believer with a doctrinal deficiency is disoriented to the will and plan of God (Prov. 23:7a). Because the negative believer lacks spiritual nourishment, habitual emotional sins open the door for the sin nature and all its destructiveness to dominate his right lobe.

See also MIRROR IN THE SOUL; OPERATION Z; PROBLEM-SOLVING DEVICES; SUBCONSCIOUS. For further reference, *Freedom through Military Victory; The Unfailing Love of God.* Lessons 412:1230; 376:66–67.

stress

See ADVERSITY VS. STRESS.

subconscious [from Fr. *subconscient*, coined by Pierre Janet (1859–1947), psychologist and

neurologist] (a) Location for thoughts and impulses that reside below the threshold of consciousness but still influence conscious function; (b) the mental storehouse for fearful impressions and memories, emotional shock from adversity and disappointment, sinful motivations, and failures, all too disturbing for and therefore isolated from the stream of consciousness.

Garbage in the subconscious. When the stream of consciousness lacks coping strength, maladaptive defense mechanisms (e.g., repression, denial) take over to bury reality in the subconscious. The subconscious, simply put, acts as a receptacle for all that the conscious mind cannot process. Everything relegated there is not destroyed but accumulates as ‘garbage’ just below the surface of awareness. Though unacknowledged and largely imperceptible, garbage in the subconscious—the pangs of guilt, inadequacy, and every other suppressed emotional or arrogant reaction—exerts undeniable influence on thinking and behavior. For the immature or reversionistic believer who persists in carnality, the result is separation from the reality of divine viewpoint. Motivation to learn Bible doctrine diminishes, as does the ability to apply doctrine. With no biblical coping skills, and with the guilt of his own sins and weaknesses buried in the subconscious, the believer develops internal stress that adversely affects his personality, mental stability, and interpersonal relationships. He arrogantly reacts to life, blames others for his bad decisions, and in effect spreads his soul garbage onto his surroundings. The phrase “garbage in, garbage out” describes the destructive process.

Clearing the subconscious. Spiritual recovery from subconscious garbage is possible, but solutions exist solely in the conscious mind. The seven compartments of the stream of consciousness await saturation with doctrine to restrain the sin nature and form real problem-solving assets. Through the power of the Holy Spirit, Bible doctrine persistently circulated through the stream of consciousness lifts the subconscious contents into awareness. The believer, in the privacy of his individual priesthood, can then recognize reality and objectively address his problems with spiritual solutions. Knowing that “I [God] have wiped out your transgressions like a thick cloud”

(Isa. 44:22), he leaves past shame and failure behind and reaches forward to what lies ahead (Phil. 3:13–14).

See also DEFENSE MECHANISMS; RIGHT LOBE OF THE SOUL.
Lessons 102:43; 412:1230–32, 1311; 840:231; 376:8–10.

subjectivity A state of mind preoccupied with self and therefore reflecting the personal emotions and weaknesses of the individual. Antonym: objectivity.

Self-consciousness, a normal attribute of every human soul, turns into subjectivity when arrogance and emotion dominate. With focus turned inward, the subjective person makes an issue out of himself on almost every occasion, often demonstrating thoughtlessness and insensitivity toward others. He can neither think rationally nor make wise decisions, because he lacks the humility to face reality, accept painful truths, and submit to absolute standards. On a larger scale, subjectivity describes the pattern of historical downtrends—entire populations so consumed with their personal desires and security that they lose sight of truth, honor, and freedom.

For believers in Jesus Christ, Scripture warns against subjectivity with the command, “Do not be deceived” (James 1:16), which is better translated, “Stop being blinded by your own arrogance.” Although Bible doctrine reveals the truth of absolute reality, a person’s arrogance will distort and obscure that truth. When believers think only in terms of self, they misapply what they do not adequately understand and bend doctrines to suit their prejudices, instincts, and motivations. For example, an emotional and subjective approach to Scripture leads to false virtues of altruism and human good, which are contrary to God’s message of grace (Isa. 64:6).

See also OBJECTIVITY; TRAGIC FLAW.
For further reference, *Christian Integrity*.

sublimation

See DEFENSE MECHANISMS.

substitutionary spiritual death (a) The separation from God the Father experienced by Jesus Christ when, on the cross, He accepted the judgment for all sins of mankind (Mark 15:34;

2 Cor. 5:21a); (b) identifies Jesus Christ’s redemptive work on behalf of humanity and is the actual meaning of the figurative term “blood of Christ” (Rom. 5:8–9; Eph. 2:13; 1 Pet. 1:18–19).

Separation from God. From noon to 3 P.M. on the day of the crucifixion, our Lord suffered spiritual death as billions and billions of sins—including the worst transgressions in human history—were imputed to Him and judged (Matt. 27:45; 1 Pet. 2:24). He revealed His spiritual death to the world by screaming, “MY GOD, MY GOD, WHY HAVE YOU FORSAKEN ME?” (Matt. 27:46; cf. Ps. 22:1–3). The righteousness and justice of God the Father could have no association with sin except to judge it; therefore, the Father had to separate Himself from the humanity of Christ while He was identified with our sins. This separation—the unspeakable agony of Christ’s spiritual death—was the cost of atonement, the payment for sin (Isa. 53:4–6; Rom. 5:10; Col. 1:22; 2:14).

As a substitute for us. Jesus Christ took our place, the place of separation, that He might bring us to God by providing atonement for the entire human race. Romans 5:8 states that “while we were yet sinners, Christ died for [*huper*] us.” The Greek preposition *huper*, used with the genitive of advantage, is best translated “instead of, in place of, on behalf of.” We should have been judged for our sins, but “while we were yet sinners, Christ died on behalf of us, as a *substitute* for us.” When God the Father forsook His only Son, it was entirely to our advantage, for that greatest demonstration of love and grace removed the barrier between God and man and opened the way to eternal life. Apart from this divine intervention, we would all remain eternally condemned and alienated from God (Rom. 3:23).

The uniqueness of His spiritual death. We must distinguish between the *real* spiritual death of the human race and the *substitutionary* spiritual death of Christ (Rom. 5:12–21). Real spiritual death is separation from God in a state of sin, a condition that began with Adam and applies to his progeny, all mankind (Gen. 2:17b; Rom. 5:12; 6:23). Substitutionary spiritual death is separation from God in a state of perfection and impeccability. This applies exclusively to Jesus Christ. The sinless humanity of Christ died spiritually, “*the just for the unjust*” (1 Pet. 3:18), and

not only retained His impeccability but endured the excruciating pain of judgment with inner happiness (Heb. 12:2; 1 John 3:5).

Christ's spiritual death is also distinguished from Adam's by its cause and results. Namely, the real spiritual death of Adam was caused by personal sin, and the results included loss of the human spirit, total depravity, and total helplessness to attain a relationship with God. In the case of Jesus Christ, all the sins of the world were placed on Him through a judicial imputation—no sins were committed by Him (Rom. 5:18). Furthermore, the humanity of Christ retained His human spirit throughout the judgment. After His saving work was complete, He said, "It is finished," and then He died physically by dismissing His human spirit into the hands of the Father (John 19:30; Luke 23:46).

See also BLOOD OF CHRIST; UNLIMITED ATONEMENT. For further reference, *The Barrier; The Blood of Christ*. Lessons 412:395–98, 543–51; 840:100–102.

suffering Pain, pressure, distress, grief, or loss experienced by the believer.

Every occurrence of suffering has a reason, an explanation, and a solution related to the plan and glorification of God. Suffering can be *punitive*, for the purpose of discipline and spiritual correction, or suffering can be *for blessing*, designed to advance the believer to a higher level of spiritual growth and discernment. God's plan does not eliminate suffering. All believers must be challenged to apply doctrine, to lean on the spiritual resources God provides in grace. In fact, God permits His children to experience the hardships, heartaches, and disasters of life so that they may grow stronger in His Word and eventually share His own lasting happiness.

PUNITIVE SUFFERING is a warning that something is wrong with the believer's life. Poor decisions have been made, and the subsequent pain is an alert and an opportunity to make corrections—this experience is generally known as "learning the hard way." God uses this form of suffering to teach and correct regarding sin, to restrain temptation, and to encourage positive volition toward the spiritual life. Although the believer at fault is responsible for his own suffering, God, in grace, provides solutions that free him to ad-

vance spiritually and actually benefit from the situation. Punitive suffering, most often experienced by the believer in spiritual childhood, can be categorized as follows:

Self-induced misery is the personal anguish and adversity that result from decisions of poor judgment, sin, human good, and evil. Self-induced misery follows the law of volitional responsibility: we reap what we sow, and wrong choices have natural and logical consequences (Hosea 8:7a; Gal. 6:7). Our decisions affect the course and quality of our life. Until the believer takes responsibility for his personal failures, he will make himself miserable. God's plan of recovery involves rebound—acknowledging any known sins to God the Father (1 John 1:9)—and the persistent intake and application of His Word. If the wayward believer refuses to rebound, self-induced misery is parlayed into divine discipline. See also VOLITIONAL RESPONSIBILITY, LAW OF.

Divine discipline is action administered directly by God to punish the guilty believer and motivate his spiritual recovery. Punishment from perfectly just and loving God not only fits the violation but also intensifies to meet the believer's resistance (Heb. 12:5–11). For the carnal Christian who fails to respond to God's warnings, the discipline progresses into more severe measures. See DIVINE DISCIPLINE.

If suffering continues after the believer has recovered fellowship with God, the purpose of that suffering is no longer punitive but is now for blessing (Job 5:17–18).

SUFFERING FOR BLESSING is undeserved hardship or difficulty sent by God to test and encourage the growing believer. Painful circumstances force the believer to draw upon his inner resources of doctrine, giving a chance to exercise and strengthen spiritual muscles. Suffering for blessing can accelerate spiritual growth, enhance doctrinal application, prove the believer's faith, and, above all, demonstrate the all-sufficient grace of God.

Unlike disciplinary measures, this form of suffering is undeserved. A few elementary tests may occur in spiritual childhood, but the full curriculum of suffering for blessing is reserved for spiritual adulthood, since believers must have doctrinal capacity to meet these challenges and

be blessed by them. The tests of suffering are administered in three stages, each corresponding to a particular stage of the adult spiritual life. See *Figure 31*.

In testing, God never gives the believer more suffering than he can bear (1 Cor. 10:13). Whatever suffering God administers is intended for the believer to endure, handle, and solve with the application of His Word. To receive a higher increment of suffering for blessing, the believer must possess the necessary spiritual strength to handle it. See also SPIRITUAL ADULTHOOD.

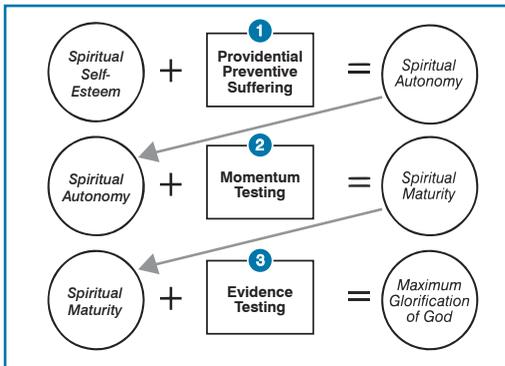


Figure 31 STAGES OF SUFFERING FOR BLESSING

Providential preventive suffering protects and insulates against arrogance while challenging the believer to depend on his true source of strength. The newly adult believer, having just left spiritual childhood, is especially vulnerable to failure. Flexing his new spiritual muscles and enjoying the results of spiritual growth, he is in danger of thinking his strength comes from self rather than God. Before the believer can corrupt his own advance with arrogance, God takes preventive action. The spiritually adult believer is put in a situation that he cannot resolve with human resources, where he must recognize his helplessness and rely on God's power for solutions.

Paul referred to his own providential preventive suffering as a "thorn in the flesh," sent by God to keep the great apostle from "exalting" himself (2 Cor. 12:7). In constant torment, helpless to remove the "thorn," Paul prayed for immediate relief. But God intended for Paul to bear the suffering, to trust the available divine power and grace resources to carry him through the

difficulty. Eventually, Paul came to realize that divine strength replaces human weakness, and that God has total ability to care for His own. In celebration of the Lord's abundant grace, the apostle declared, "When I am weak, then I am strong" (2 Cor. 12:8–10).

Using divine strength through weakness is a pattern that continues throughout the adult believer's progress. It is not the suffering itself that produces spiritual growth; rather, it is the believer's utilization of God's power in suffering that advances him. Providential preventive suffering serves as a warm-up for testings in the next stage of spiritual adulthood.

Momentum testing is designed to accelerate the believer's progress toward maturity. Spiritual growth, attained from the daily intake of Bible doctrine, is accelerated by applying that doctrine to four categories of momentum testing.

(1) *People testing* challenges the believer in the realm of personal relationships, either affectionate or antagonistic. In wanting to please an object of love or admiration, the believer is easily led away from the plan of God. In reacting to hostility or rejection, he may lose objectivity and the ability to apply doctrine. Either way, the danger lies in relinquishing the strength of spiritual independence and turning over control of one's life to someone else. Unless the believer applies the virtue of impersonal love, people become a distraction to his spiritual life and he effectively becomes a slave to the influences of others. The believer must grow to depend on God, not on anyone else, for happiness.

(2) *Thought testing* occurs throughout the Christian experience: human viewpoint conflicts with divine viewpoint, false concepts challenge Bible doctrine, arrogance intrudes upon humility, fear paralyzes reason, and expedients of every type compete with priorities in the plan of God. The believer must resolve these conflicts within the mentality of his own soul, for his ability to cope with life depends upon what he thinks (Prov. 23:7a; Rom. 12:2–3).

God has powerfully and amply armed the believer to win this inner warfare against erroneous thinking (Eph. 6:13–17; 2 Cor. 10:5). To pass thought testing, the believer must have a wealth of doctrine stored in the soul, the filling of the

Spirit to make correct application of that doctrine, and the patience to await the Lord's answers. This ensures that he will not be distracted by false issues or misled by wrong priorities.

(3) *System testing* occurs when the believer receives unfair treatment from an organized system in society. Common systems include the military, government, businesses, athletic and professional organizations, educational or ecclesiastical institutions, and the divine institutions of marriage and family. All these organizations involve people—none of whom are perfect—and conflicts of administration, policy, and personality will inevitably exist. The believer who falls victim to a rotten system cannot allow the injustice to destroy his integrity (Prov. 24:10). When confronted with this test, the believer must cope with the pressure using spiritual resources. Separation from the organization is required in extreme cases (e.g., evil policy or criminality), but if separation is unjustified or impossible, the believer is to utilize impersonal love and place his case before the Supreme Court of Heaven. If he perseveres and continues to work “heartily, as for the Lord rather than for men,” he will be vindicated and promoted spiritually by the Lord (Col. 3:23–25). He may also be a stabilizing influence on others who likewise suffer from the system's flaws. See also SEPARATION.

(4) *Disaster testing* involves the shock of a crisis, requiring the believer to maintain poise, control fear, and concentrate on God under extreme duress. A *personal disaster* may involve physical injury, disease, genetic handicap, hunger, or exposure, or it may take the form of grief and mental anguish caused by loss of loved ones, reputation, success, or financial security. In *historical* or *national disaster*, the believer is part of a large group suffering from conditions such as catastrophic weather, economic decline, epidemic disease, rampant criminality, or national warfare. When disaster hits, the immediate solution is to utilize the faith-rest drill—to find tranquillity in the midst of turmoil by claiming biblical promises of God's faithfulness. The spiritually self-sufficient believer is content because he understands and appreciates the One who protects and delivers him (Job 5:20; Phil. 4:11–13). He not only survives the storm but even enjoys it,

with total confidence in God's plan for his life.

Evidence testing is a high honor reserved for spiritual maturity. The life of the mature believer, a testimony to God's all-sufficient grace, is presented before Satan and his angels, furnishing evidence in a courtroom drama that has been unfolding since long before human history began. Evidence testing is Satan's attempt to discredit the testimony. In his cross-examination of the witness, the devil instigates intense suffering to force the believer to turn against God and abandon divine resources. But no matter what happens, the mature believer can find confidence and comfort in the knowledge that God has established the rules and remains ultimately in control. Spiritual maturity gives the believer the strength to face the worst Satan can throw at him. See also APPEAL TRIAL OF SATAN; WITNESS FOR THE PROSECUTION.

Two prominent examples of evidence testing are recorded in Scripture, each one revealing a different approach by Satan. In the first, Satan wants to prove that believers will not stay faithful to God in suffering, especially if they consider the suffering unjust. This was the attack leveled against Job, a mature believer described by the Lord as “a blameless and upright man, fearing God and turning away from evil” (Job 1:8). Job underwent evidence testing that included sudden loss of prosperity (Job 1), health (Job 2:1–10), family, and friends (Job 2:11–42:9), and he passed these tests by concentrating on God's perfect character. In the other form of evidence testing, Satan seeks to show that a believer's desire for power, wealth, or any other achievement will override his obedience to the will of God. This was the approach used against the humanity of Christ when He was isolated in the desert. Unique temptations and subtle deceptions were used by Satan to challenge Christ's relationship to the Holy Spirit (Matt. 4:1–4), the Word of God (Matt. 4:5–7), and the plan of God (Matt. 4:8–10). Our Lord flawlessly withstood Satan's cross-examination—He did not stray from God's plan or even gloat over exposing Satan's lies. Instead, He remained filled with the Spirit, relied on doctrine, and stated pertinent truths.

For further reference, *Christian Suffering: The Faith-Rest Life*.
Lessons 101:16–18; 412:193–244, 249–66.

suicide, doctrine of The biblical viewpoint regarding the believer's decision to take his own life.

No passage in Scripture authorizes suicide or guarantees divine protection against it. The time and manner of the believer's death is a matter of the sovereignty of God (Ps. 31:15; Rom. 14:8); therefore, taking one's life amounts to superimposing human volition over the will and decision of God and failing to execute His plan of grace.

Before and after. The road to suicide is a pattern of negative decisions culminating in hopelessness and desperation. Whether or not the suicidal believer is aware, he has made a series of choices against the spiritual life and for the mental attitudes of self-pity, fear, anger, guilt, or bitterness. His ability to think rationally and adjust to life with divine viewpoint has disappeared, and stress in the soul has become so overpowering that he no longer recognizes any option other than to end his life.

While suicide expresses self-absorption and spiritual failure, no sin or failure can nullify Christ's saving work or cancel what the believer receives the moment he believes in Christ for salvation. Like any other sin, suicide was judged on the cross. And like any believer, the one who commits suicide has eternal life that brings him to heaven at the moment of death. He is "absent from the body, at home face to face with the Lord" just as quickly as the mature believer who dies by God's will and decision (2 Cor. 5:8, corrected translation). Guarantee of eternal security, however, should never be construed as license or encouragement for taking one's own life. By intruding upon God's plan and timing, the believer leaves no spiritual impact for those left behind and forfeits his rewards for the eternal state.

See also ETERNAL SECURITY.
For further reference, *Dying Grace*.
Lessons 457:195; 412:697.

superabundance of happiness (a) The full translation of the Hebrew *simchah*, which describes the happiness provided by God that is abundantly beyond any other happiness known to man; (b) the inner peace and contentment attainable by the believer who executes the spiritual life to maturity. The phrase "superabundance of happiness" expresses the incom-

parable nature and source of *simchah* more accurately than the typical translations "gladness" or "joy." Solely by orienting to the grace of God can the believer experience such happiness, which is said to exceed even the gratification from abounding harvests of "grain and new wine" (Ps. 4:7; 21:6). Synonyms: sharing the happiness of God; plus H (+H).

Psalms 100:2a is a mandate to "serve the LORD with gladness [*simchah*, superabundance of happiness]." Before the believer can rightly serve with this attitude of maximum happiness, he must mature spiritually through the intake and application of Bible doctrine (Jer. 15:16; 2 Pet. 1:3). David writes, "The righteous man [believer with doctrine] will be glad [have a superabundance of happiness] in the LORD" (Ps. 64:10a). By continually trusting in God's Word, the believer develops an increasing rapport with God and responds in his soul to God's unfailing love and grace. He comes to appreciate that every day "is the day which the LORD has made" and rejoices in it with a superabundance of happiness (Ps. 118:24).

See also SHARING THE HAPPINESS OF GOD.

supergrace The mature status attained by the believer who is grace oriented to the maximum, who appropriates and utilizes all of God's grace provisions for life on earth. In this advanced stage, the believer experiences the "greater grace" of James 4:6. Synonym: spiritual maturity.

As a believer grows in Bible doctrine, he eventually breaks through the maturity barrier and reaches supergrace status. Doctrine has built tremendous capacity in his soul, to the point where God can now entrust him with a surplus of grace blessings (Isa. 30:18; Rom. 5:17). Upon the supergrace believer God pours out spiritual blessings of contentment and confidence for all circumstances, wisdom to evaluate and adapt to the events of life, and concentration on Christ above all else. Accompanying material blessings may take the form of wealth, professional achievement, or social and romantic relationships. These blessings are uniquely designed for each individual and given by God in His perfect timing. And in yet another grace privilege, the supergrace hero has a dynamic invisible impact upon his personal surroundings, nation, or

international mission field.

Progressing beyond supergrace, the believer intensifies his doctrinal intake and presses on through periods of undeserved suffering—rigorous testing, pressure, and satanic opposition—to reach the crest of ultrasupergrace. The ultrasupergrace believer is fully occupied with Christ, and hardships merely serve to heighten his contentment through increased reliance upon the Lord (Phil. 1:20–21; 3:8–14; Heb. 10:32–33; James 5:10–11). In heaven, the fantastic dividends of supergrace and ultrasupergrace are parlayed into still greater rewards, called “surpassing riches,” which will glorify the Lord to the maximum throughout all eternity (Eph. 2:7).

See also CAPACITY, SPIRITUAL; HIGH GROUND; SPIRITUAL ADULTHOOD.

For further reference, *Follow the Colors; Reversionism*.

Supreme Court of Heaven The highest seat of justice in the universe, rendering perfect, final decisions—divine judgments and blessings—related to angelic and human affairs (1 Chron. 16:14; Ps. 9:7–8; Prov. 16:11; Rev. 16:7).

The Supreme Court of Heaven, always in session, reviews and judges all cases related to evil in the devil’s world, sinfulness and injustice in human affairs, the rise and fall of nations, anti-Semitism, carnality and conflicts among believers, and satanic accusations against believers (Gen. 12:3; Ps. 76:7–9; 94:1–23; Eccl. 12:14). The Court will also hand down its evaluation of believers following the Rapture of the Church (1 Cor. 4:5; 2 Cor. 5:10; 2 Tim. 4:8) and will execute the eternal sentencing of Satan, all fallen angels, and all human unbelievers at the end of the Millennium (Matt. 25:41; Rev. 20:12–15).

Judges. The heavenly Supreme Court Justices are God the Father, God the Son, and God the Holy Spirit. In human history, the Lord Jesus Christ presides as Chief Justice “because He is the Son of Man” as well as the Son of God (John 5:22, 27). When Satan accuses believers before the Court, the Father presides as Chief Justice while the Son advocates for believers, basing His defense on the complete payment for sins on the cross (Zech. 3:1–2; 1 John 2:1–2).

Nature of Judgment. All decisions rendered by the Justices are compatible with divine essence.

A perfect Judge can only make perfect judgments, and God’s righteousness and justice ensure that it is impossible for Him to render a wrong or unfair decision. Because God is omniscient, He has complete knowledge of the facts of every case. Omnipresence means He is a personal eye-witness to every activity of history. God is veracity, absolute truth, and therefore cannot be deceived. His sovereign will is never arbitrary, and His omnipotence guarantees that He has the power to execute His will under all situations. And because He is immutable and eternal, His decisions stand for all eternity, without change.

Consistent with His character, God can only reach and pronounce an objective verdict. He knows perfectly how to punish the guilty and deliver the innocent, ensuring that all judgments glorify Him and further His plan for mankind (Gen. 50:20; Ps. 7:11–12; 9:8; Prov. 11:18–21). Even the evil affairs of a fallen world, under the hand of divine justice, bring about God’s sovereign purpose for human history.

Believer’s use of the Supreme Court of Heaven. When faced with seeming injustice in the world, the believer in Jesus Christ must rely on the Court where evidence and justice are eternally perfect. The believer approaches the Supreme Court of Heaven simply by leaving matters in the Lord’s hands (Ps. 55:22; 1 Pet. 5:7). If he is at fault, he will be judged as the guilty party; if he has truly been wronged, those who have sinned against him will be rightly judged at God’s right time. On the other hand, as soon as the believer takes matters out of God’s hands and into his own, either by personal maligning, mental attitude sins, inappropriate litigation, or acts of revenge, the heavenly court can no longer act on his behalf (Rom. 12:19; 1 Cor. 6:7–8). By attempting to preempt the Supreme Court of Heaven and disregarding the divine privilege of judgment, the believer simply comes into his own frustration and divine discipline (Matt. 7:1–2; Rom. 2:3).

See also JESUS CHRIST CONTROLS HISTORY.

For further reference, *The Integrity of God*.

Lessons 809:54–56, 73; 412:1253, 1349, 1365–71.

surpassing grace The special blessings and decorations awarded to the spiritually mature believer in eternity. For the one who appropriates

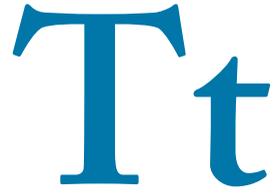
maximum blessings on earth and holds the high ground of spiritual maturity, God reserves the “surpassing riches of His grace” (Eph. 2:7). These are above and beyond the normal blessings of heaven, such as those described in Revelation 21:4. See CROWNS; ORDER OF THE MORNING STAR; UNIFORM OF GLORY.

sustaining ministry of the Holy Spirit

See GOD THE HOLY SPIRIT (ministry to humanity of Christ).

system testing

See SUFFERING (for blessing).



Tabernacle

See RITUAL PLAN OF GOD.

tabooism (a) Adherence to prohibitions imposed by culture and tradition; (b) a false system of spirituality practiced by legalistic Christians who label certain activities as improper, unacceptable, or sinful, even though they are not prohibited by Scripture.

Throughout history, to one degree or another, certain restrictions have infiltrated society to create a superficial standard of moral behavior. These man-made prohibitions, which vary according to geographical area or culture, are separate and distinct from sinful activities specifically forbidden in the Bible. Activities commonly ‘tabooed’ are dancing, drinking alcohol, playing cards, smoking cigarettes and cigars, dressing in certain types of clothing, and eating certain foods. Though some of these acts may carry an element of social impropriety and some may be detrimental to health, they are not in themselves sinful. Sin must be defined by biblical mandate, not by cultural norms.

When taboos are brought into the Christian community, they are distorted into a false system of spirituality. A believer’s spirituality is determined not by the observance of social prohibitions but by the filling of the Holy Spirit. Nonetheless, believers who are self-righteous, or simply ignorant of doctrines related to carnality, consider themselves spiritual if they abstain from certain activities. Content with their own legalistic standard of holiness, they sanctimoniously condemn false infractions in others. And when Christians evaluate fellow believers based on taboos, they are guilty of judging—a sinful action specifically prohibited by the Bible (Matt. 7:1). Every believer is to live his own life before the Lord, to judge himself using the absolute stan-

dards of Bible doctrine. Tabooism—with its superficial constraints, erroneous traditions, and personal opinions—has no place in the Christian life.

See also DOUBTFUL THINGS; DRINKING; JUDGING; LEGALISM; PSEUDOSPIRITUALITY.
Lessons 408:31; 665:9; 412:1196.

tactical victory of the believer

See STRATEGIC AND TACTICAL VICTORIES.

Talmud [from Heb. *lamad*, to instruct, to teach]

(1) In the strictest sense, refers to the collection of rabbinical writings of late antiquity—exhaustive technical analyses and opinions concerning Jewish oral law (regulations formulated by the elders), with some discourse on Jewish written law (Mosaic Law). (2) In a broader sense, and as is more commonly used, refers to the rabbinical writings *and* the later codified text of the oral law. Under this arrangement, the rabbinical commentaries are distinguished as *Gemara*, and the code of oral law is called *Mishnah*.

See also TORAH.

Tartarus

See HADES.

temple of the Holy Spirit

See INDWELLING OF THE TRINITY.

temporal death

See DEATH.

temptation Solicitation to sin; specifically, anything that entices human volition to disobey the will and standards of God. Temptation in itself is not sinful. When a person is tempted, his volition decides whether to resist the urge or to give in to it. Personal sin results from volition saying yes to temptation, whether or not the individual knows he is acting against God’s will.

Sinless man in the Garden. In the case of the first man and woman, who in their original created state did not possess a sin nature, temptation came directly from the outside. Satan himself appeared in the guise of a serpent to tempt the woman with deceit and flattery. She became enthralled and was tempted, yet her sinful downfall did not occur until she made the decision to eat the forbidden fruit. Adam followed suit, knowingly disobeying God's mandate after acquiescing to the outside influence of his wife (Gen. 3:1–6).

Fallen man. For every person born after Adam's fall, the sin nature is the source of temptation to commit personal sin (Rom. 6:6; 7:8, 15–20; James 1:14–15). The sin nature resides in the cell structure of the body and is Satan's inside agent, constantly inviting man to act independently of God—to reject grace, make decisions from a position of weakness, and sin by violating divine standards. Temptation also comes from outside circumstances that arouse the lust patterns of the sin nature.

Jesus Christ's victory over temptation. In an extraordinary series of temptations, Satan tried to persuade the humanity of Christ to violate the Father's will (Matt. 4:1–10). These temptations were like Adam's, real but only from the outside, for our Lord was born without a sin nature. Exploiting Jesus' forty-day fast and isolation in the desert, the devil suggested He satisfy His hunger by performing a miracle, prove divine power by jumping off the Temple summit, and bypass the cross by reigning under Satan's authority. Not once, however, in this desert ordeal or throughout His ministry, did the humanity of Christ yield to temptation. Jesus remained free from sin by choosing to rely on the Father's power source and provision (Heb. 4:15; 1 John 3:5). In doing so, He demonstrated the means by which believers can overcome the inner weakness that wages war in their own souls. By learning and applying Bible doctrine under the filling of the Holy Spirit, believers can increasingly resist sin nature temptation and make decisions from a position of strength, on God's system of power (1 Cor. 10:13; Gal. 5:17; 2 Pet. 2:9a).

See also IMPECCABILITY OF CHRIST; SIN NATURE. For further reference, *Christian Integrity; The Plan of God; Rebound & Keep Moving!*

Ten Commandments

See MOSAIC LAW.

testing

See SUFFERING (for blessing).

Tetragrammaton The four Hebrew letters, יהוה, used in Old Testament Scriptures as the proper name for God. The Tetragrammaton is often transliterated with the English consonants *YHWH*. For pronunciation, vowel sounds are added to form *Yahweh* or, alternatively, *Jehovah*.

YHWH is derived from the Hebrew verb *hayah*, “to be,” and denotes “absolute existence.” This concept is taken from Exodus 3:14, where the translation “I AM WHO I AM,” the name of God revealed to Moses, is the doubling of the verb *hayah*. *YHWH*, vocalized *Yahweh*, designates God as the eternally self-existent One: He is the cause of all existence outside of Himself, but He has no cause for Himself.

Depending upon the context in Scripture, *Yahweh* can refer to any one of the three members of the Trinity—for example, the Father in Isaiah 64:8, the Son in Isaiah 45:21, and the Holy Spirit in Isaiah 11:2. Most references are to God the Son, since He is the visible person of the Trinity.

Devout Jews considered the holy Tetragrammaton too sacred to say aloud and would speak the name *Adonai*, meaning lord or master, in its place. In most English translations of the Bible, the Tetragrammaton is written as “LORD” or “LORD.”

See also ANGEL OF THE LORD; *ELOHIM*. For further reference, *God the Holy Spirit vs. The Sin Nature; The Trinity*. Lesson 600:26.

theocentric dispensations The first two eras of human history, encompassing the time from the creation of Adam to the virgin birth of Jesus Christ. See DISPENSATION OF THE GENTILES; DISPENSATION OF ISRAEL.

theocracy [Gk. *theokratia*, rule of a state by God] (a) Government by the direct, personal rule of God; (b) specifically, the early Israelite nation, from the Exodus to the coronation of King Saul, and the restored Israelite kingdom in the future Millennium.

God founded Israel as a theocracy when He

delivered His chosen people from Egypt (Deut. 33:5). He not only provided Israel with His laws of salvation, spiritual function, and human freedom, but He also personally ruled the nation for the first four hundred years (*ca.* 1441–1020 B.C.). As described by theologian Merrill Unger, “Jehovah was recognized as their supreme civil ruler, and His laws were taken as the statute book of the kingdom. Moses, Joshua, and the Judges were the appointees and agents of Jehovah.”¹⁷

The last of the theocracy’s divinely appointed agents was Samuel, a political and spiritual leader of Israel. By the time Samuel reached old age, in the mid-eleventh century B.C., the people had rejected God as their king. Wishing to be “like all the nations,” they stubbornly demanded a king they could see and touch (1 Sam. 8:4–6, 19–20). God, in grace, permitted Saul to be anointed king over Israel, and the nation was thereafter a kingdom ruled by human kings. Over the centuries, though still distinguished as God’s representative nation, the kingdom of Israel repeatedly rejected God and frequently suffered divine discipline (2 Chron. 36:15–21; Hosea 4:1–7). In A.D. 70, client nation Israel was utterly conquered and the people were scattered throughout the world.

No nation in the Church Age is under the immediate rule of God. The current nation of Israel, founded in 1948, does not constitute the theocracy God has promised to restore for His chosen people. The Jews in general will remain dispersed throughout the world until Jesus Christ Himself, at the Second Advent, regathers the regenerate ones of history and inaugurates His millennial kingdom, with capital city Jerusalem. Today the royal family of God on earth exists in every nation, and, unlike the theocratic Israel, church and state are separate entities.

See also CHRISTIAN NATION; CLIENT NATION TO GOD; DISPENSATION OF ISRAEL.

theophany [Lat. *theophania*, appearance of God to man; from Gk. *theo*, god + *phainein*, to show] Theological designation for the appearances of Jesus Christ prior to the First Advent.

17. Merrill F. Unger, *The New Unger’s Bible Dictionary* (1988), s.v. “Theocracy.”

No one has seen the Father or the Spirit “at any time,” but Jesus Christ, the only revealed member of the Godhead, shows Himself to man (John 1:18; 6:46; 1 John 4:12a). Theophanies are the visible manifestations of Christ in His preincarnate state. “The angel of the LORD” is the primary form in which He appeared during the Old Testament period (Gen. 16:7–13; Judg. 6:11–23; 1 Chron. 21:15–18). Other forms include that of a man—appearing to Abraham (Gen. 18), to Jacob (Gen. 32:24–32), and to the elders of Israel (Ex. 24:9–11)—and that of fire or clouds (Ex. 3:2; 13:21–22; 33:9–23; 40:38; Lev. 16:2).

See also ANGEL OF THE LORD; CHRISTOPHANY; PILLAR OF FIRE AND CLOUD; SHEKINAH GLORY. Lessons 412:263, 315; 608:6.

thorn in the flesh

See SUFFERING (for blessing).

thought testing

See SUFFERING (for blessing).

time of devil’s desperation Descriptive term sometimes used to designate the entire tribulational period but more often used as a synonym for the last three and a half years of the Tribulation, the Great Tribulation. See TRIBULATION.

time of Jacob’s trouble (distress) Descriptive phrase used in Jeremiah 30:7 (KJV) to designate the Tribulation. See TRIBULATION.

times of the Gentiles The period of the Church Age beginning in A.D. 70, when Israel was destroyed as a client nation (Luke 21:24). From that time and until the Rapture occurs, only nations with a concentration of positive Gentile believers are client nations to God. Not until Christ returns at the Second Advent will Israel be restored to client nation status. See also CLIENT NATION TO GOD (Gentile); DIASPORA.

tithing [Heb. n. *ma`aser*, a tenth; v. *asar*, to give or take a tenth] (a) An ancient system of taxation in which citizens paid one-tenth of their resources to the governing authority; (b) a Mosaic Law tax regulation requiring every income-earning

citizen of Israel, believer or unbeliever, to relinquish one-tenth of his assets to maintain the nation.

The first biblical mention of tithing occurs in Genesis 14:20, describing Abraham's tithe to "Melchizedek king of Salem" following Abraham's military conquest in the Jordan Valley (Gen. 14:1-18). A man without a country, "Abram the Hebrew" tithed one-tenth of the spoils of victory, in effect a ten percent tax, and thereby became a citizen of Salem, later named Jerusalem. By presenting the tithe, Abram recognized Melchizedek's civil authority as king of Salem and simultaneously acknowledged the king's spiritual authority, demonstrated when the "priest [Melchizedek] of God Most High" ministered spiritually to "Abram of God Most High" (Gen. 14:18-20; cf. Heb. 7).

With the establishment of the nation Israel, governed civilly and spiritually by the Mosaic Law, tithes were levied equally upon every adult Israelite, believer or unbeliever, rich or poor, based on the produce of his labor. One-tenth of the "seed of the land [grain]," "fruit of the tree [wine, oil, honey]," and "herd or flock [oxen, sheep, goats]" was deemed "holy to the LORD" (Lev. 27:30-32; Deut. 14:22). Tithes brought "into the storehouse"—the treasury of Israel—were obligatory; failure to pay was a legal violation (Mal. 3:10). Tithing in ancient Israel imposed a tax for the maintenance of the Levites (Num. 18:21, 24), a tax to fund national feasts and sacrifices (Deut. 14:22-27), and a tax every third year for the destitute of the land (Deut. 14:28-29).

Because tithing was mandated and because it included unbelievers, the system was not the same as spiritual giving, called "offering(s)" in the Old Testament (Ex. 35:29; Lev. 1:1-4; Mal. 3:8). The practice of giving was limited to the believer and separate from the tax requirement. For example, the individual Jew expressed positive volition toward the promised Savior by bringing an offering "of his own voluntary will" to the "door of the tabernacle" (Lev. 1:3, KJV). In any age, spiritual giving is a form of worship—a willful contribution in commemoration of God's grace, an act to which is attached neither mandate nor specified percentage (Prov. 11:24-25; 1 Cor. 16:2; 2 Cor. 9:7).

While giving applies to every dispensation,

tithing was authorized solely for the Age of Israel. Church Age believers are under no obligation to 'tithe' a percentage of their incomes to a local church or religious organization. Christian giving, whether of time, money, or service, is a matter of free will and grace motivation (2 Cor. 8:3; Gal. 5:18).

See also GIVING; MOSAIC LAW.
For further reference, *Giving: Gimmick or Grace?*
Lessons 438:61; 584:55; 419:76; 840:209.

tongues

See SPIRITUAL GIFTS (temporary).

top and bottom circles An illustration depicting the believer's eternal relationship and temporal fellowship with God.

The *top circle* portrays eternal security—the believer's eternal relationship with God, an absolute status that can never be lost or forfeited. Once the decision of faith in Christ is made, no power in heaven or on earth can remove the believer from the eternal position illustrated by residence inside the top circle (Ps. 37:24; John 10:28-29; Rom. 8:38-39). See also ETERNAL SECURITY; POSITION IN CHRIST.

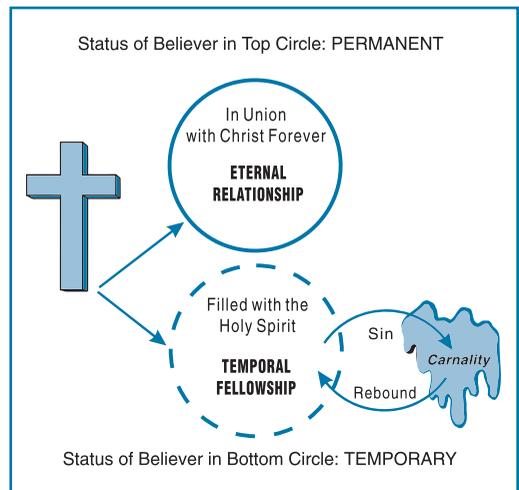


Figure 32 TOP AND BOTTOM CIRCLES

The *bottom circle* represents spirituality—the believer's temporal fellowship with God, an absolute but revocable status. Inside the circle of fellowship, the filling of the Holy Spirit is the divine provision for living the Christian life and

growing spiritually (Gal. 5:16, 25). When the believer sins, he moves outside the bottom circle and loses the filling of the Spirit. Under the control of the sin nature, he short-circuits his spiritual life and can return to the bottom circle only by naming his sins to God the Father (Ps. 32:5; 1 John 1:9). See also CARNALITY; FELLOWSHIP WITH GOD; REBOUND; SPIRITUALITY.

For further reference, *The Plan of God; The Prodigal Son*. Lessons 101:6; 102:2–3, 26.

Torah [from Heb. *v. yarah*, to throw or aim at; n. *torah*, instruction, law]

(1) *As used in Judaism.* (a) Designates the five books authored by Moses—Genesis, Exodus, Leviticus, Numbers, and Deuteronomy—what the Church refers to as the Pentateuch. The Hebrew Canon, though the same in content as the English Old Testament, is ordered differently and divided into three main sections called *Torah* (Instruction, Law), *Nabhiim* (Prophets), and *Kethubim* (Writings). (b) When used in the term “written Torah,” designates the first five books or the entire Hebrew Canon, distinguished from “oral Torah,” which designates the body of civil and religious precepts passed down orally from the elders and later codified in the Mishnah, ca. 200 A.D. (c) Now used in rabbinic tradition to indicate the entirety of what Judaism considers divine revelation—the written Hebrew Canon plus texts based on oral tradition.

(2) *As used in Scripture.* The Hebrew noun *torah* is typically rendered “law” in English translations, stemming from the Septuagint’s use of the Greek *nomos* (law or custom). In the Old Testament, *torah* (a) generally refers to all revelation given by God to Moses, the first five books of Scripture (1 Kings 2:3; 2 Chron. 34:14; Neh. 8:1); (b) specifically indicates the Mosaic Law for the client nation, revealed to Moses on Mount Sinai and in the Tabernacle (Deut. 31:9, 24–26; Joshua 1:7–8); or (c) more broadly refers to the entire Word of God (Ps. 119:18, 72; Jer. 31:33).

Regardless of the exact portion of Scripture in view, and far beyond a civil and religious code, *torah* is doctrinal “instruction” for the purpose of spiritual maturity (Ex. 16:4). Proverbs 28:7 describes the believer “who keeps the law [*torah*]” as discerning and wise—he has learned and applied doctrine from the Word—while Proverbs

28:4 reveals that believers who “forsake the law [*torah*],” or abandon divine viewpoint teaching, are reversionists who glorify the sin nature, no different from a wicked unbeliever.

See also PENTATEUCH; TALMUD.

Torments

See HADES.

total depravity The corrupt condition of mankind from birth, due to the fall of Adam (Rom. 3:23; 5:12, 19a; 1 Cor. 15:22a).

Contrary to the idea that humanity is inherently good, all members of the human race have a natural inclination toward degeneracy. Ever since Adam disobeyed God in the Garden (Gen. 3:6), the sin nature he acquired has been passed on genetically to all his descendants. Therefore every human being, with the exception of Jesus Christ, is said to be corrupted by the “flesh” or “body of sin” (Rom. 6:6; 7:14–18; 8:3–5, 21; Gal. 6:8; Eph. 4:22; 2 Pet. 2:10a). In addition to our inherited sin nature, we receive the imputation of Adam’s original sin at birth and commit personal sins throughout our lives. Together this amounts to the total depravity of man.

Our contaminated nature makes it impossible for us to measure up to the righteousness of God. Anything we can do on our own power is incompatible with God’s perfect standard, utterly nonmeritorious, and unacceptable in God’s sight. Were it not for God’s grace plan of salvation, the human race would be hopelessly lost and condemned forever (Rom. 5:8; Eph. 2:8–9). Even after salvation, the believer on earth still possesses a sin nature and is helpless to execute the plan of God through his own energy and ability (2 Pet. 1:3–4; 1 John 1:10). Only when the soul departs for eternity and the heavenly body is granted will believers be totally free from the influence of sin and the sin nature, hence totally free of depravity (1 Cor. 15:42, 53–54; Phil. 3:21).

See also ADAM’S ORIGINAL SIN; BARRIER; SIN NATURE; UTOPIANISM.

Traducianism [from Lat. *traducere*, to transfer]

The theological viewpoint that the human soul is derived from the parents and thus originates at conception. Specifically, Traducianism holds

that the immaterial part of mankind (the soul) as well as the material body are created *mediately* by genetic propagation. This is opposed to Creationism, which correctly maintains that every human soul is created *immediately* by God [see CREATIONISM (2)].

See also ORIGIN OF HUMAN LIFE.

tragic flaw The particular weakness in the believer's character that hinders him from learning doctrine and fulfilling the plan of God.

Historical background. Ancient Greek drama used the term "tragic flaw" for the weakness of the main character. In fact, the whole dramatic intention of Greek tragedy was to demonstrate how a successful, powerful person, perhaps a great ruler, had one flaw that destroyed his life. In the drama *Agamemnon*, written by Aeschylus, the tragic flaw of the title character manifests itself in an intense desire to be a war hero. When Agamemnon's opportunity for famed victory at Troy is threatened by changing winds at sea, he sacrifices his daughter's life to appease the goddess Artemis. Agamemnon's wife later avenges the death by brutally murdering her husband.

Basis and manifestations of the tragic flaw. At the heart of every tragic flaw is the basic sin of arrogance, the attitude that sets one's own desires, abilities, and agenda above the power, plan, and will of God. Proverbs 16:18 warns that arrogance precedes destruction, and before a fall comes a lifestyle of arrogance. That lifestyle of arrogance is the life of living out the tragic flaw. Weaknesses like jealousy, power or approbation lust, self-righteousness, hypersensitivity, or rebelliousness cause believers to neglect the essentials of the Christian life—doctrinal knowledge and application—and embrace the nonessentials like personal success, fame, social life, wealth and material possessions, relationships. Believers living out the tragic flaw may often pass for wonderful or important people, but in reality they are disasters. They may not end up like Agamemnon—in a bathtub cut to pieces—but unless they recover from carnality and move forward in doctrinal perception, their lives will end in the sin unto death (1 John 1:9; 5:16).

See also ARROGANCE COMPLEX OF SINS; SIN UNTO DEATH.

transcendence

See IMMANENCE AND TRANSCENDENCE.

Transfiguration [from Gk. *metamorphōō*, to change into another form] The event in which the incarnate Jesus Christ was briefly transformed into the radiance of deity, in order to encourage certain disciples about the future kingdom.

A few days after the Lord announced His approaching death and resurrection to His closest followers (Matt. 16:21), He brought Peter, James, and John "up on a high mountain by themselves" (Matt. 17:1; Mark 9:2a; cf. 2 Pet. 1:16). The Gospels report that on the mountain, "He was transfigured before them"—"His face became different," "shone like the sun," and "His garments became as white as light" (Matt. 17:2; Mark 9:2–3; Luke 9:29). This brief appearance of glorious deity before three eyewitnesses was a preview of Christ's future return to earth: our Lord displayed the form in which He will appear at the Second Advent, clothed in His eternal uniform of glory, a translucent robe of light over His resurrection body. The presence of Moses and Elijah alongside Him revealed the heralds of the Second Advent (Matt. 17:3; Rev. 11:3–12; cf. Mal. 4:5). The entire vision reassured the eyewitnesses that despite Israel's rejection of the Messiah, the kingdom would not be denied to regenerate Jews.

LOCATION

Tradition places the Transfiguration on Mount Tabor, in lower Galilee, though another likely location is a peak in the Hermon range. Jesus was at that time ministering in Caesarea Philippi.

In addition to revealing the future, the Transfiguration fulfilled Christ's prophecy (made six days prior) that certain disciples would not die before seeing the "Son of Man coming in His kingdom" (Matt. 16:28).

See also SECOND ADVENT; UNIFORM OF GLORY. Lessons 438:47; 419:132–33; 457:134–35.

tree of life (1) The tree in the Garden of Eden that represented sinless man's obedience toward God and capacity for everlasting perfect life;

(2) a scriptural metaphor for Bible doctrine and its source of divine wisdom for the maturing believer in time (Prov. 3:13–18); (3) the tree in the future Paradise of God, associated with special privileges awarded to mature believers in the eternal state.

Adam and the woman were the perfect handiwork of God, and they would remain that way as long as they did not reject God's authority and provision. Of the many trees "the LORD God caused to grow" in the Garden (Gen. 2:9, 16; 3:1–2), the tree of life epitomized the plan of God for His human creatures. Adam and the woman needed only to obey God's prohibition concerning the "tree of the knowledge of good and evil" in order to live forever alongside the tree of life, in perfect happiness, blessing, command over creation, and harmonious personal relationship with God (Gen. 2:17; 3:3–6).

Once man ate from the forbidden tree, he acquired a sin nature and relinquished rulership of the world to Satan. The tree of life was useless, for God's perfect happiness and blessing cannot be perpetuated in combination with sin. Partaking of the tree of life in a fallen state would have meant living forever in spiritual death, with human volition no longer an issue (Gen. 3:22*b*). Nevertheless, sin and the resultant spiritual death of mankind would not terminate God's plan. The Lord God announced to Adam and the woman His promise of a Savior, then He expelled them from the Garden (Gen. 3:15, 22–24). God's purpose for creating mankind—to resolve the prehistoric conflict launched by Satan—continued by cutting man off from the tree of life and providing a new tree, the tree of eternal life, which is the cross (1 Pet. 2:24, KJV). In a sinful environment outside the Garden, man's free will would determine his eternal destiny, along with his degree of happiness and blessing in time.

The tree of life will not be seen again until the eternal state. The closest man can come on earth to the tree of life in the Garden is residence inside the divine power system, living by the grace and wisdom of God. Through Bible doctrine resident in the soul, the believer in time partakes of a figurative tree of life, which protects against evil and provides capacity for God's perfect blessings and happiness (Prov. 3:13–18; 11:30; 13:12–13).

For those who persist in God's Word and reach spiritual maturity, there awaits the fantastic privilege of eating from the literal tree of life in the eternal Paradise of God (Rev. 2:7; 22:14).

See also TREE OF THE KNOWLEDGE OF GOOD AND EVIL.

For further reference, *The Angelic Conflict; The Integrity of God*.

Lessons 527:1–2; 457:69–72, 688.

tree of the knowledge of good and evil

(a) The one tree in the Garden of Eden from which Adam and the woman were forbidden by God to eat (Gen. 2:16–17); (b) the tree that represented Satan's policy for ruling the world.

The "tree of the knowledge of good and evil" was located in the Garden near the "tree of life" (Gen. 2:9). Each tree represented an opposing side of the ongoing conflict between the forces of God and forces of Satan: the tree of life stood for God's plan, in which sinless man would continue to rule the earth under God's perfect care and provision; the tree of the knowledge of good and evil stood for Satan's plan, under which the enemy of God would rule the earth and its inhabitants. Man was given one command, "from the tree of the knowledge of good and evil you shall not eat" (Gen. 2:17*a*). If he disobeyed, he would "surely die"—a reference to the spiritual death that would separate him from God (Gen. 2:17*b*; Rom. 5:14). He would be fallen, enslaved to the power of Satan and the sin nature.

The forbidden tree's designation, "knowledge of good and evil," describes more specifically what man would face if he rejected God's authority. In the original creation, the knowledge of good and evil was irrelevant—sinless man knew only God and His perfect provision. However, violating the prohibition meant that corrupted man would have to determine right from wrong in a world ruled by Satan, in whom there is no real good, "no truth," only evil (John 8:44; 2 Cor. 4:4).

Scripture joins the two terms—good, evil—with the connective "and," which indicates not contrast but a link between similar concepts. "Good and evil" is in fact everything that obstructs man's relationship with God. Evil is Satan's thinking, his doctrine. Good is human good, a means by which man applies Satan's doctrine. Disguising himself as an "angel of light" (2 Cor. 11:14), Satan

promotes the lie that man's relative righteousness, good deeds generated on human power, can meet the standard of God's perfect righteousness. Striving to please God with human effort is the sin of arrogance—and sin combined with even the most noble act of good is evil.

Adam and the woman, by choosing to eat from the forbidden tree, were severed from their former perfection and plunged into a battle against the evil that suddenly pervaded earth (Gen. 3:5–6). Their eyes were opened to their sin, and their conscience immediately sought a remedy for their guilty state. Instead of admitting their helplessness and turning to the Creator, they attempted to reconcile themselves to God through a work of their own hands: “they sewed fig leaves together and made themselves loin coverings” (Gen. 3:7). No covering, however, could conceal their sin, and no human accomplishment could rectify their fallen nature and spiritual death. This vain endeavor was nothing more than human good parlayed into evil by their own arrogance.

But God, in His matchless grace, intervened with a solution to sin and spiritual death. He replaced Eden's tree of life with a new tree of eternal life—the cross (1 Pet. 2:24, KJV). Man's free will would now decide for or against Jesus Christ. And for those who accept the virgin-born Messiah and His saving work, *divine* good becomes the option that counteracts Satan's human good (Gen. 3:15). Regenerate man, by relying on divine power and the viewpoint of God's Word, can comprehend the “knowledge of good and evil” and distinguish between the subtle genius of Satan's policy and the superior genius of God's policy. Instead of being enslaved by evil, believers can choose God's grace solutions and “overcome evil by means of divine good [*agathos*]” (Rom. 12:21, corrected translation).

See also GOOD AND EVIL; HUMAN GOOD; OPERATION FIG LEAVES; TREE OF LIFE.

For further reference, *The Angelic Conflict; The Integrity of God*.

Lessons 527:1–2, 22–29; 469:20–21; 412:1080.

trends of history

See HISTORICAL TRENDS.

trends of the sin nature

See SIN NATURE.

tresspass Used theologically as a synonym for sin. See PERSONAL SIN.

Tribulation The yet-to-be-completed portion of the Dispensation of Israel—a future seven years that will begin after the Rapture and end with the Second Advent (Isa. 34:1–6; 63:1–6; Ezek. 38–39; Dan. 11:36–12:3; Zech. 12; 14; Matt. 24–25; Rev. 6–19). More specifically, the Tribulation constitutes the remaining portion of the 490 years given by God to the Jews “to make atonement for iniquity” (Dan. 9:24). These future seven years will be Israel's final opportunity to respond to divine discipline and receive her Messiah. Synonyms: Daniel's seventieth week; Dispensation of the Tribulation; time of Jacob's trouble.

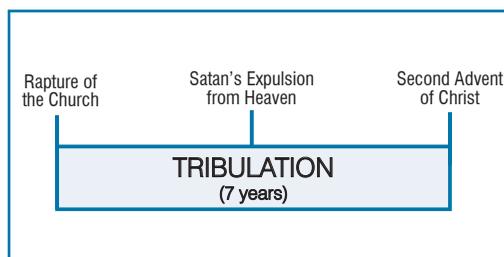


Figure 33

Since all Church Age believers are transferred to heaven at the Rapture, this new era of history will commence with no believers, no restraining ministry of the Holy Spirit, and no operational client nation (1 Thess. 4:16–17; 2 Thess. 2:7). Satan will be freer than ever to implement a utopian strategy aimed at securing full control of the world and eradicating the Jews.

Evangelism. Despite religious apostasy, internationalism, demonic invasion, and unbridled violence in the Tribulation, the Gospel will be presented more intensively than in any other dispensation. God's primary missionary agency will be the 144,000 Jews who accept Christ after the Rapture (Rev. 7:1–12) [see JEWISH EVANGELISTS]. Angels will supplement and support the function of these evangelists, ensuring the communication of the eternal Gospel to every nation on earth (Rev. 14:6–7). The worldwide evangelistic thrust will also be aided by the powerful ministry of the resuscitated Moses and Elijah (Rev. 11:3–12; cf.

Mal. 4:4–5; Matt. 17:1–3).

Evil players and schemes. The first half of the Tribulation will proceed in a state of relative peace, prosperity, and religious tolerance, yet underneath will be the smoldering evil of power politics and ecumenical religion. The “false prophet,” an unbelieving and anti-Semitic Jew, will secure political and religious rulership of Israel by posing as the Messiah (Matt. 24:24; cf. Rev. 19:20). As world power blocs form around him, he will secure protection through an alliance with the western bloc, promising Israel’s wealth and religious allegiance to the “beast” dictator of the Revived Roman Empire (Rev. 13:12, 14; cf. Dan. 11:38–39).

Midway through this dispensation, Satan and his demons will be cast down to earth to unleash such torture and fury, primarily upon the Jews, that the period is called the “great tribulation” (Matt. 24:21–22; Rev. 7:14; 9; 12:17). At the start of these final three and a half years, the Jerusalem Temple will be desecrated with a statue of the beast, which all citizens are forced to worship (Dan. 7:25; 9:27; 12:11; Rev. 13:12–18). Believers who reject the beast’s image will be deprived, imprisoned, executed, or compelled to flee for refuge (Matt. 24:15–18; Rev. 12:6), while compliant Jews are deluded into a false sense of security (2 Thess. 2:9–11; Rev. 14:11; 16:2).

Chaos and deliverance. With Satan left virtually to his own devices, the world situation will collapse into chaos. Widespread human arrogance and negative volition will cause a large portion of the earth’s population to reap its own destruction (Rev. 6:1–11). From “bowls full of wrath,” God will pour out judgments in every form of pandemic suffering and disaster, designed to bring unbelievers to a realization of their need for Christ (Rev. 15:5–16:11).

Violence unrestrained throughout the world will climax in an unprecedented world war over target Jerusalem: as the military forces of four world powers converge on Israel, the land will descend into a bloodbath and scramble for plunder (Dan. 11:40; Joel 2:2; Zech. 14:1–2; Rev. 16:14–16). But just as the massacre of a faithful group of believers appears imminent (Zech. 12:5–6; 13:9; Rev. 14:12), the Lord’s Second Advent will turn the tide of the campaign. A supernatural

darkness will bring the enemy forces to a standstill (Isa. 5:30; 13:9–10; 60:2; Joel 2:10–11), and Jesus Christ will suddenly return from heaven to make Jerusalem a “cup that causes reeling” to her enemies (Zech. 12:2–3; Rev. 19:11–19). As the faithful remnant escapes to safety, the Lord will annihilate the forces who stand against Him and His people (Zech. 14:3–5). Finally, He will cast the beast and false prophet into the lake of fire, bind Satan in the Abyss, judge the tribulational unbelievers, and usher in His promised millennial kingdom (Rev. 1:7; 19:20; 20:2–3; cf. Ps. 97:2–6; Dan. 2:44–45; Zech. 14:7).

See also ABOMINATION OF DESOLATION; ANTICHRIST; ARMAGEDDON; DANIEL’S SEVENTIETH WEEK; OPERATION FOOTSTOOL; SECOND ADVENT.

For further reference, *Armageddon; The Divine Outline of History.*

Lessons 457:229–320, 344–428, 471–661; 870:1–26.

trichotomous

See DICHOTOMOUS / TRICHOTOMOUS.

Trinity The term that expresses the triunity of God, one God in three persons. In all three persons of the Godhead reside the same essential divine nature, the same majesty, the same eternal glory.

God the Father, God the Son, and God the Holy Spirit are coequal, coinfinite, and coeternal (John 10:30). They are separate persons with distinct functions, yet each has the same perfect and eternal attributes (Matt. 28:19). Sharing the same perfect divine integrity, each one perfectly and eternally loves Himself and the other two members (John 17:24b). The uniformity of essence among three separate but equal persons is illustrated by an equilateral triangle (see *Figure 34*).

The word “Trinity” is not found in Scripture, but the doctrine is biblical in that it is revealed through study, comparison, and correlation of all passages directly related to the Father, Son, and Holy Spirit. For example, the Hebrew word for God, *Elohim*, is plural, indicating the existence of more than one person in the Godhead. In Genesis 1:26–27, God refers to Himself as a threefold personality by use of the plural pronouns “Us” and “Our” (cf. Gen. 3:22; 11:7; Isa. 6:8). In Isaiah 48:16, the Son speaks directly of Himself, the Father, and the Spirit. Furthermore, the context

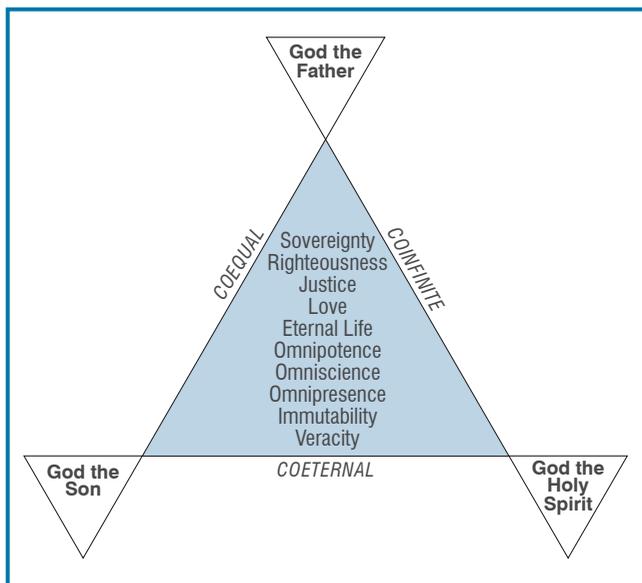


Figure 34

THE TRINITY

of certain passages indicates a specific member of the Trinity described by *Yahweh*, the sacred Tetragrammaton: in Isaiah 64:8, *Yahweh* refers to the Father; in Isaiah 11:2, to the Holy Spirit.

As the plan of God unfolds across Scripture, the distinct personalities and roles of each Person are revealed. Each member's functions are specific to Him, and no function of one member can oppose the function of another. Although theology orders the persons of the Trinity (first, second, third), this is done for the sake of human understanding. No member surpasses the others in quality, rank, or degree. Only in describing the Trinity's specific works toward man can one of its members be viewed as 'subordinate' to another, as demonstrated in the Son's obedience to the Father's redemption plan (John 4:34; Heb. 10:7).

The first person of the Trinity, God the Father is the author of the divine plan of grace. He is the planner and designer of all that ever was, is, or shall be (Job 28:25–27; Prov. 8:29; Eph. 4:6). The Father decreed to make man (Gen. 1:26) and to treat us in grace (Eph. 1:2, 4; 2:8–9), and He is the one who sent the Son into the world to be the Savior (Matt. 3:17; John 3:16; 8:42; 14:24). The first person is Father of all who believe in His Son Jesus Christ (Rom. 8:15; Gal. 3:26).

The second person of the Trinity, God the Son is the agent through whom the Father's plan is enacted (Col. 1:16–17). The Son is the manifested presence of God among man, the only visible member of the Trinity (John 1:14, 18; Rev. 21:3). As the God-man, He is the revelation of the Father, of His glory and love, and is the executor of the Father's plan on behalf of mankind (John 17:4; 2 Cor. 4:6; Heb. 1:3; 1 Pet. 2:24). His many titles include "angel of the LORD" (Gen. 22:11), "Messiah" (Dan. 9:25; Matt. 1:1), "Lamb of God" (John 1:36), and "Lord Jesus Christ" (Rom. 5:1; Eph. 6:23). See also CHRISTOLOGY; GOD OF ISRAEL; SHEKINAH GLORY.

The third person of the Trinity, God the Holy Spirit is the revealer of the plan and the person through whom

divine power is conveyed (John 14:26; 15:26). As such, He makes the Gospel message understandable and enables the Christian way of life. His many titles include "Spirit of truth" (John 14:17), "Helper" (John 14:26), "Spirit of life" (Rom. 8:2), "Spirit of God" (Gen. 1:2; Matt. 3:16), and "Spirit of the Lord" (Acts 5:9). See also GOD THE HOLY SPIRIT.

For further reference, *The Trinity*.
Lessons 429:8; 412:789.

triple compound discipline

See DIVINE DISCIPLINE.

trust

See FAITH.

truth (a) The knowledge and thinking of God, which is free from contradiction, falsehood, and subjectivity and is therefore the basis for absolute reality; (b) the divine standard of perfect accuracy, objectivity, and integrity; (c) synonym for Bible doctrine, divine revelation, the "word of truth"—everything communicated by God as guidance and instruction for man's life on earth (2 Tim. 2:15).

The source of all absolute truth is God, more specifically, His attribute of divine veracity (Rom. 3:4; Heb. 6:18). Truth is not something

God acquired—God is truth, from eternity past throughout eternity future (John 14:6). In God, every form of knowledge and wisdom dwells in absoluteness. And from the truth that God is comes the truth we now have in writing (Ps. 12:6; 119:151; 138:2b; 2 Pet. 1:16, 20–21). Every jot and tittle in the original text of Scripture, from Genesis to Revelation, is infallible, accurate, and complete, “and every one of Your righteous ordinances is everlasting” (Ps. 119:160; John 6:32). Designed by God to be learned and understood, the absolute truths of His Word are the means by which we orient to reality and, moreover, come to know and love “the true God” (1 John 5:20; cf. Deut. 8:3b).

God’s truth communicated to mankind exists in three categories: (1) the laws of divine establishment, for the freedom and protection of all mankind (Ex. 20:1–17; 21:1–24:11; Matt. 19:5; Rom. 13:1–7); (2) the Gospel, for the salvation of unbelievers (John 3:16; 1 Cor. 15:1–8); and (3) Bible doctrine, for the edification and spiritual growth of believers (Rom. 12:2; Col. 1:25–27; Heb. 4:12).

See also APOSTASY; DIVINE REVELATION; ESSENCE OF GOD (veracity); WORD OF GOD. For further reference, *Canonicity; Christian Integrity; The Integrity of God*.

type and antitype [from Gk. *typos*, example, image, pattern] Theological terms that describe a system of foreshadowing and fulfillment used in Scripture to reveal pivotal divine truths. A *type* is an Old Testament person, event, or institution that, while holding a place in biblical history, illustrates and reveals a New Testament truth. The *antitype* is a person, event, or institution in the New Testament that fulfills the truth foreshadowed by the Old Testament type. There is always an area of resemblance between the type and its corresponding antitype.

The study of typology deepens one’s appreciation of the Scriptures, highlighting in particular the perfect unity between Old and New Testaments. The following are examples of biblical types and antitypes:

(1) Adam is said to be “a type of Him who was to come” (Rom. 5:14). God’s creation of Adam as a trichotomous being in a state of perfection foreshadowed the incarnate Jesus Christ, the

antitype who was born perfect and remained in a state of perfection to be judged for mankind’s sins. See also LAST ADAM.

(2) Ephesians 5:31–32 reveals Eve’s relationship to Adam as a type of the relationship between the Church and Christ. Eve was of Adam’s body, created from his rib, and she later became his bride (Gen. 2:21–25). Church Age believers, in union with Christ, are described as “members” of His body (1 Cor. 12:12–27; Eph. 4:11–12). At the Rapture, the Body of Christ will be transformed into His Bride (Rev. 19:7–9). See also BODY OF CHRIST; BRIDE OF CHRIST.

(3) Melchizedek was a type, an Old Testament king-priest appointed on the basis of regeneration; his priesthood is described as perpetual (Gen. 14:18; Heb. 7:1–10). Jesus Christ in His humanity is the New Testament antitype, the King-Priest appointed by divine decree, and a priest forever (Heb. 7:11–28). See also PRIESTHOOD.

(4) The Passover lamb used in the Levitical offerings was a type of redemption (Ex. 12:1–13; Heb. 10:1). Jesus Christ, the antitype, fulfilled the reality of redemption on the cross (John 1:29, 36).

(5) In the midst of the Flood, the ark was a type of deliverance from judgment, providing physical preservation for believers (1 Pet. 3:20–21a). Such deliverance foreshadowed the baptism of the Holy Spirit and union with Christ, the New Testament antitypes guaranteeing the Church Age believer’s deliverance from future judgment (Rom. 8:1).

(6) David, in numerous aspects, was a type of Christ: David was a shepherd who risked his life for his sheep (1 Sam. 17:34–35); Christ gave His life for the sheep (John 10:11). David was a prince in exile whose life was sought by Israel’s leaders (1 Sam. 18:28–29; 23:15–26); the incarnate Messiah was opposed by Israel’s religious leaders to the point of death (Matt. 20:18; 21:45–46; 26:3–5, 59; 27:1). David was the God-appointed King of Israel, yet he was not crowned until after his exile (2 Sam. 2:4–7); the resurrected and ascended Christ was crowned King of kings in heaven by the Father, yet not until the Second Advent will He be seated on the earthly throne of Israel, with His enemies subjugated under His feet (Heb. 10:12–13).

(7) Other examples of type and antitype include Enoch, whose transfer to heaven prefigured the Rapture generation of believers (Gen. 5:21–24; Heb. 11:5; cf. 1 Thess. 4:14–17), and Abel, Joseph, Moses, Aaron, Joshua, Boaz, Solomon, and Jonah, all of whom foreshadowed aspects of Christ's person or work.

For further reference, *Levitical Offerings; Victorious Proclamation*.

Uu

ultimate sanctification

See SANCTIFICATION.

ultra-supergrace

See SUPERGRACE.

unbeliever Any individual who has not accepted the free gift of salvation through Jesus Christ (John 3:18, 36; Rom. 1:16–20).

The unbeliever has either become aware of God's existence and desired no further information, or he has desired to know more, received the Gospel of Christ, and refused the grace opportunity to believe in Him as the only Savior. By his own choice, the unbeliever remains spiritually dead, totally separated from God, without the imputations of divine righteousness and eternal life. At the Last Judgment he will be condemned to the lake of fire for all eternity—not because of his personal sins, for those were all judged on the cross, but “because he has not believed in the name of the only begotten Son of God” (John 3:18; cf. Acts 4:12; 1 John 2:2; Rev. 20:12–15).

See also HEATHENISM; LAST JUDGMENT; UNPARDONABLE SIN.

For further reference, *The Barrier*; *Heathenism*; *Slave Market of Sin*.

unconditional covenants

See COVENANTS TO ISRAEL.

undeserved suffering

See SUFFERING (for blessing).

unequally yoked [Gk. *heterozugeo*, from *heteros*, of a different kind + *zugos*, a yoke] Biblical term used to describe a close association of believer with unbeliever. Such attachments can occur, for example, in marriage, business partnerships, and personal relationships.

Understanding the mandate. Second Corinthians 6:14 commands the believer, “Be ye not unequally yoked together [*heterozugeo*] with unbelievers” (KJV). *Heterozugeo* is an ancient agricultural term used to describe the harnessing together of physically ill-matched or incompatible animals. The concept is seen in the Mosaic Law's instruction to “not plow with an ox and a donkey together” (Deut. 22:10). An ox and a donkey have different gaits and different strengths and therefore cannot pull in unison. To emphasize why believers must not yoke themselves to an unbeliever, 2 Corinthians 6:14–16 poses five rhetorical questions:

(1) “For what partnership have righteousness and lawlessness?” (verse 14b). Doctrine must not be compromised, so this question underscores the lack of real agreement between the faithful believer and the unbeliever.

(2) “What fellowship has light with darkness?” (verse 14c). Light and darkness are mutually exclusive, so there can be no soul rapport between the born-again and the spiritually dead.

(3) “What harmony has Christ with Belial?” (verse 15a). Belial is a Hebrew word for worthlessness, also used as a personal name for Satan. The comparison is between the thinking of Christ and the thinking of Satan—between the doctrines of absolute good and the doctrines of evil and relativism, including religion, human good, and every other antigrace system.

(4) “What has a believer in common with an unbeliever?” (verse 15b). The believer and unbeliever share neither the same purpose on earth nor the same eternal destiny. They are on opposite sides of the fence.

(5) “What agreement has the temple of God with idols?” (verse 16a). Paul used this terminology because the Corinthian believers were still tempted and confused by their former pagan lifestyle. The question emphasizes that there is

no common ground between doctrine in the soul and any form of idolatry or paganism.

Unequally yoked in marriage. Marriage creates an intimate alliance of two, a unity in which spiritual compatibility is vitally important. For this reason, believers considering marriage should never choose to bind themselves to an unbeliever. If, however, believer and unbeliever are already joined in wedlock, they should remain in status quo and not use mixed marriage as an excuse for divorce (1 Cor. 7:12–15). The believing spouse has the responsibility to ‘go it alone’ in the spiritual life—to maintain honor, integrity, and virtue, keep advancing in God’s plan, and thus present to the unsaved spouse a dynamic testimony for the Lord (1 Cor. 7:16).

See also MARRIAGE (divorce and remarriage); RIGHT MAN–RIGHT WOMAN; SEPARATION, DOCTRINE OF. Lessons 410:35; 376:606–8, 1315.

uniform of glory A robe of translucent light worn over the resurrection body, first by Jesus Christ and then by resurrected Church Age believers who faithfully represented Him on earth. The uniform of glory will be presented to mature believers at the judgment seat of Christ, following the Rapture of the Church, and will distinguish the winner from loser believer throughout eternity (Rev. 3:5a).

Even before our Lord received His resurrection body, the eternal uniform of glory was displayed for Peter, James, and John on the Mount of Transfiguration (Matt. 17:1–2). In this brief transformation, “His garments became radiant and exceedingly white” (Mark 9:3a). Now resurrected and seated at the right hand of the Father in glorified humanity, Jesus Christ wears this translucent robe of light over His resurrection body. And He has revealed that those who “are worthy,” believers who fulfill the plan of God on earth, will walk with Him throughout eternity clothed in the same white garments (Rev. 3:4, 18).

In time the mature believer is an anonymous hero, wearing an invisible uniform of honor in his soul. Yet at the judgment seat of Christ, this unseen greatness will be parlayed into the visible uniform of glory to be worn for all eternity. And on this uniform of glory will be placed the highest decoration, the order of the morning star. This is

the greatest honor a human being can receive, and it is bestowed by God as reward for ultimate glorification of Him in time.

See also CROWNS; ORDER OF THE MORNING STAR; UNIFORM OF HONOR. Lessons 457:134–37, 638.

uniform of honor The figurative, invisible clothing worn by the mature believer in time—a figurative symbol of his unseen spiritual impact during the Church Age. At the judgment seat of Christ, the invisible uniform of honor will be exchanged for the eternal, visible uniform of glory (Rev. 3:4). See also UNIFORM OF GLORY.

union with Christ

See POSITION IN CHRIST.

universal Church

See CHURCH.

unlimited atonement The substitutionary sacrifice of Jesus Christ on the cross for the entire human race (2 Cor. 5:19; 1 Tim. 4:10; 1 John 2:2).

Represented in Old Testament offerings. In ancient Jewish rituals, countless sacrificial animals were brought to the brazen altar to symbolically bear the offerer’s sins and “make atonement [*kaphar*] on his behalf” (Lev. 1:4). The Hebrew verb *kaphar* means “to pass over, to overlay, to cover.” Atonement, accordingly, refers to a covering for sins. The sacrifices in themselves could not truly atone, or pay the penalty, for the people’s sins, but the blood shed by the innocent animal graphically represented the Savior’s future atonement on the cross. Once a year on the Day of Atonement, the high priest performed a special ceremony portraying God’s satisfaction with the sacrificial blood as a symbolic covering for sin (Lev. 16:14–15; Heb. 9:3–7). See also DAY OF ATONEMENT.

Atonement is for all mankind. Unlimited atonement was fulfilled in the spiritual death of Christ on the cross. Here the spotless Lamb of God “gave Himself as a ransom for all” (1 Tim. 2:6, italics added), receiving the judgment of every sin of every human being—past, present, and future (John 1:29; Heb. 2:9). His substitutionary atonement on behalf of all mankind propitiated, or satisfied, the perfect righteousness and jus-

tice of God (1 John 2:2). Salvation, therefore, is offered to all, so that anyone who expresses faith in Christ is eternally saved.

Judgment of the unbeliever. While unlimited atonement brings everyone under God's plan of grace, some individuals will refuse the offer of salvation. Those who refuse are eternally condemned, but not for their personal sins—these sins were judged on the cross, and once judged, they can never be judged again. The only sin for which Christ did not die is the unpardonable sin, the rejection of Jesus Christ as Savior (John 3:18, 36). See also LAST JUDGMENT.

See also BLOOD OF CHRIST; SUBSTITUTIONARY SPIRITUAL DEATH.

For further reference, *The Barrier; The Blood of Christ; Heathenism; Slave Market of Sin.* Lessons 412:1136–38.

unpardonable sin The act of rejecting Jesus Christ as Savior. Although Christ paid the price for all the sins of mankind, rejection of His free gift of atonement is the one sin for which He could not be judged, the one sin for which there is no forgiveness.

During the Incarnation, Christ Himself warned of the unpardonable act, telling the disciples that the Holy Spirit convicts the world “concerning sin, because they do not believe in Me” (John 16:8–9). “Sin” here refers specifically to one sin—the sin of unbelief. The Holy Spirit convicts of this sin because the Spirit, in His ministry of common grace, illuminates the Gospel message whenever it is spoken (1 Thess. 1:5). The Spirit ensures that anyone willing to listen can understand that Christ is the means of salvation—that He provided the solution to sin and separation from God—and can make a decision to accept His atonement by faith (Acts 4:12; Rom. 6:23). To commit the unpardonable sin, therefore, is to reject the truth conveyed through the power of the Holy Spirit and refuse the only alternative to eternal condemnation. Those who stand before the great white throne will be judged solely on the basis of their rejection of Jesus Christ as Savior (John 3:16–18, 36; Rev. 20:15).

Every unbeliever of every dispensation commits the unpardonable sin. The act itself is further described as “blasphemy against the [Holy] Spirit” during the Incarnation and “resisting the

Holy Spirit” during the Church Age (Matt. 12:31; Acts 7:51).

See also ANTECEDENT GRACE; BLASPHEMY AGAINST THE HOLY SPIRIT; RESISTING THE HOLY SPIRIT; UNLIMITED ATONEMENT.

For further reference, *Slave Market of Sin; Witnessing.* Lessons 438:37–38.

utopianism (a) A designation for any visionary scheme of economic, social, or environmental perfection; (b) the humanistic philosophy asserting man's capability to perfect himself and his civilization; (c) the Satan-inspired concept of a millennial kingdom produced by man, as opposed to the true Millennium brought in by Christ.

Though the term “utopianism” derives from Thomas More's *Utopia*, the 1516 novel portraying a politically and socially perfect civilization, the philosophy of utopianism is rooted in Satan's age-old agenda to retain rulership over the world. Utopianism embodies the enemy's determination to establish his own millennium and thereby reign victorious over God's creation.

To attain his ‘perfect world’ devoid of God, Satan promotes a man-made paradise—an unrealistic objective that denies the innate depravity of man, the function of human volition, and the presence of evil in a fallen world. The cosmic utopia rests on the false theory that man is inherently good, equal in all respects, and that suffering and variation in the human condition result from environmental influence. According to utopian reasoning, if mankind can refashion itself to a standardized measure and improve the earthly environment, then personal and economic inequality, along with adversity and disaster, will be abolished. Therein is revealed the self-righteous, often nihilistic arrogance that blinds man to his need for God.

Utopian ideals shape the institutions of socialism and communism; the programs of internationalism, multiculturalism, world peace, and radical environmentalism; and the crusades of zealous religionism that seek to right all wrongs of secular society. Regardless of banner or brand, utopian efforts inevitably amount to a select group of human beings exerting tyrannical control over the general populace, declaring peace, goodness, justice, and equality while in

reality exacerbating conflict, inequality, and the influence of evil within the human race (Ezek. 13:9–13; 2 Cor. 11:14–15).

See also COSMIC PANACEAS; *COSMOS DIABOLICUS*; EVIL; HUMAN GOOD; HUMANISM; MILLENNIUM; NATIONALISM.

For further reference, *The Angelic Conflict; Revisionism*.



vacuum in the soul [Gk. *mataiotes*, emptiness, vacuum] (a) Terminology used to describe the absence of divine viewpoint in the mentality of the soul—into this void are drawn principles contrary to absolute truth; (b) the means by which demons communicate and transfer the darkness of Satan’s kingdom into the soul of man (Col. 1:13).

Ephesians 4:17 describes believers who have rejected Bible doctrine as walking like unbelievers, who walk in the *mataiotes* of their minds. Translated “vanity” in the King James Version and “futility” in the New American Standard Bible, *mataiotes* in this context pertains to emptiness, or a vacuum, in the soul. Where God’s truth is absent, falsehood rushes in. Acting just as a modern-day vacuum cleaner, the *mataiotes* sucks up all the dirt in the devil’s world: human good panaceas, religious legalism, mental attitude sins, slavery to the details of life, and every other satanic doctrine designed to blind the unbeliever to the Gospel and distract the believer from spiritual advance (Eph. 6:12; 1 Tim. 4:1; 2 Pet. 2:18). Once the vacuum opens up, the believer becomes indistinguishable from the unbeliever, for both are “darkened in their understanding . . . because of the ignorance [of doctrine] that is in them” (Eph. 4:18).

See also COSMIC THINKING; DOCTRINES OF DEMONS; REVERSIONISM.

venom in the soul

See BITTERNESS.

veracity

See ESSENCE OF GOD.

verbal plenary inspiration Doctrinal term that defines the Bible as the absolute, complete revelation of God, communicated to and recorded by human writers. In the present age, God’s plan

for mankind is revealed solely through Scripture, all of which is inspired by God in both the verbal and plenary sense.

Inspiration refers to the fact that all Scripture is “God-breathed [*theopneustos*]” (2 Tim. 3:16, corrected translation). God supernaturally guided certain men to record His truth for mankind. Man is the instrument, not the originator, of the Word of God, “for prophecy was never produced by the design of mankind, but men spoke from God, being carried along by the Holy Spirit” (2 Pet. 1:21, corrected translation). *Verbal* means that every word in the original text, from the first to the last, is the exact record of the mind and will of God as He intended it to be expressed. *Plenary*—meaning full, complete, absolute—indicates that all portions and all subjects of Scripture originate from God and are therefore accurate and divinely authoritative.

Everything that God wants man to know—His thoughts, doctrines, plan, and promises—was communicated to men like Moses, Daniel, John, Peter, Paul, and others. God the Holy Spirit supernaturally directed these writers so that without waiving their human intelligence, their individuality and personality, their literary style, or any other human factor, God’s complete and coherent message to mankind was recorded with perfect accuracy in the original languages of Scripture, the very words bearing the authority of divine authorship (2 Sam. 23:2–3; Isa. 59:21; Jer. 1:9; Mark 12:36; Acts 4:24–25; 28:25; 2 Pet. 1:20–21). All forms of Scriptural revelation—whether direct quotations from God, doctrines and mandates expressed in the writer’s own vocabulary, doctrines illustrated by figurative language, historical and genealogical details (including those unconfirmed by human records), or prophecy—are recorded in the original text under God’s direction. God even inspired the

documentation of lies and false viewpoint, not to condone falsehood but to instruct His children on sin and opposition from the fallen world (e.g., Gen. 3:1–5; Eccl. 3:19–20; Matt. 4:5–6).

See CANON; DIVINE REVELATION; ICE; WORD OF GOD. For further reference, *Canonicity*. Lessons 445:8; 467:43; 728:109.

verbal sins

See PERSONAL SIN.

vessel [Heb. *keli*, household container, furnishing; Gk. *skeuos*, container for storage or serving] A common ancient-world accessory used metaphorically in Scripture to reveal man's status and role within the plan of God.

In the literal sense, "vessel" typically refers to containers of various size and composition used in ancient cultures for storage, cooking, and serving. These were household articles prevalent in both the Old and New Testament times. Drawing upon this familiarity, the writers of Scripture frequently used figurative language about vessels to communicate doctrinal truths. Much of this vessel imagery presents man himself as a repository, a "vessel" whose usefulness is determined by his substance. Scriptural metaphors include the following:

Chosen vessel. Used in Acts 9:15 (KJV) to specify Paul as a believer, known by God from eternity past. "Chosen" refers to the doctrine of election, which describes how God, before time began, set apart for privilege all those who would believe in Christ. For every individual believer, God has a specific plan and purpose. "Vessel" indicates that the plan of God is fulfilled when the believer, who begins as a chosen but empty repository, is filled with the mind of Christ. See also DIVINE DECREE; ELECTION.

Treasure in earthen vessels. Used in 2 Corinthians 4:6–7 to illustrate doctrine resident in the soul. Earthen vessels represent the human body, flawed and transient, serving as temporary housing for the soul. When the greatest of all treasures, "the Light of the knowledge of the glory of God" (verse 6), resides in the believer's soul, human weakness is superseded by the "surpassing greatness" of God's power (verse 7).

Empty vessel, weaker vessel. In 1 Thessalonians

4:4 and 1 Peter 3:7 (KJV), "vessel" designates the woman in the context of marital love. She is a "weaker vessel," meaning her created nature is that of a responder. By learning to "possess his own vessel in sanctification and honor," the husband cherishes and protects his wife and fills her emptiness of soul, adding strength in place of emptiness or weakness. Apart from this divine design, she remains an empty vessel with regard to marital love. See also MARRIAGE.

Shattered vessel, broken vessel. Imagery portraying divine discipline and judgment upon individuals and national entities. David was a vessel disciplined because of carnality (Ps. 31:12); Coniah and his descendants were vessels disciplined for reversionism (Jer. 22:28); apostate communicators of God's Word were vessels shattered by the sin unto death (Jer. 25:34). Broken vessels, unable to hold anything of value, portray nations under discipline, like Moab (Jer. 48:38), the Southern and Northern Kingdoms (Jer. 51:34; Hosea 8:8–9), and Gentile nations in the Tribulation (Ps. 2:9–10). See also CYCLES OF DISCIPLINE; DIVINE DISCIPLINE.

Vessel of honor or dishonor. Imagery used in two separate Scriptural contexts, each requiring a different interpretation. Classification of either honor or dishonor is determined by a person's attitude toward Christ or, after salvation, by the believer's attitude toward Bible doctrine.

(1) *Believers and unbelievers* are the vessels represented in Romans 9:20–23 (KJV). In this passage, a potter-and-clay analogy is used to show how God's essence functions relative to His creation, the human race. God is the potter; the lump of clay represents mankind. The potter, of course, has "power [authority] over the clay" (verse 21), but this does not mean that God violates man's freedom to make choices. In fact, divine authority is what guarantees the function of man's free will, and the 'molding' of an individual depends upon his acceptance or rejection of Christ as Savior. By expressing faith in Christ, the clay responds positively to the potter's hand and is molded into a "vessel unto honour," receiving all the blessings of eternal salvation. The clay that resists the potter's will, expressing negative volition toward the Gospel, is made a vessel "unto dishonour." Since this rejection is a choice made

willingly, using his God-given life and freedom, the unbeliever has no more right to challenge the Creator than the pot has to challenge the potter (verse 20).

Continuing the analogy, vessels of dishonor are also “vessels of wrath fitted to destruction” (verse 22). While God in His matchless grace gives unbelievers every chance for salvation, no person rejects the grace of God without facing judgment from His justice. By their own negative volition, unbelievers are condemned to the lake of fire for all eternity. Believers, in striking comparison, use their free will to accept Christ as Savior and are therefore “vessels of mercy,” privileged recipients of the fantastic “riches of His glory” (verse 23, NASB; cf. John 3:36; Eph. 1:3). See also ELECTION; ESSENCE OF GOD.

(2) *Mature believers and reversionistic believers* are represented in 2 Timothy 2:20–21. In this passage, a castle and its various furnishings illustrate the local church composed of believers with differing attitudes toward doctrine. “Gold and silver vessels” are those of honor, analogous to advancing or mature believers. The “vessels of wood and of earthenware [baked clay]” are those of dishonor, representing carnal and reversionistic believers.

Even though all believers are eternally saved, with equal opportunity to glorify God on earth, not all are motivated to live the spiritual life after salvation. The honorable vessels are those who grow in grace and knowledge of the Lord, filling themselves with Bible doctrine. The dishonorable vessels reject this process and are filled with sin, reversionism, and evil. Only when one “cleanses himself from these *things*,” using God’s Word to displace the evil in his soul, will he recover enough to become “a vessel for honor, sanctified, useful to the Master” (verse 21; cf. Prov. 25:4). See also CARNALITY; REVERSIONISM.

Lessons 469:44; 458:600–606.

victorious proclamation The announcement of triumph made by the resurrected Christ to fallen angels in Tartarus (Eph. 4:9–10; 1 Pet. 3:18–20).

After three days and nights in the grave, Jesus Christ, in resurrection body, went to Tartarus to issue a proclamation to the angels who “were

disobedient . . . in the days of Noah” (1 Pet. 3:20). These fallen angels, prior to the Flood, had cohabited with women on earth in efforts to corrupt the human race and thereby defeat God’s plan of salvation (Gen. 6). Having since been incarcerated in “pits of darkness” (2 Pet. 2:4; cf. Jude 6), they were unable to observe the progress of their leader’s ongoing war against God. They still entertained hopes that Satan would emerge victorious in the angelic conflict and in triumph would free them.

Instead, Jesus Christ appeared before these imprisoned spirits to announce that He had come to earth, submitted to the cross, and paid the penalty for human sin (1 Pet. 3:18). With this victory Satan’s doom was sealed. Any person who believes in Christ is rescued from the ruling power of Satan and entered into an eternal relationship with God (Heb. 2:14–15). The victorious proclamation declared to the fallen angels the superiority of God’s love and justice, while also confirming that they would never be freed from their sentence to eternal fire (Matt. 25:41).

See also ANGELIC CONFLICT; HADES; NEPHILIM. For further reference, *Victorious Proclamation*.

virgin pregnancy and birth The unique manner in which the humanity of Christ entered the world to become the God-man Savior.

The Savior’s arrival, as prophesied. Occurring near the dawn of the first century A.D., the momentous birth of the Savior had been foretold for thousands of years. The Lord Himself made the first announcement of the virgin-born Messiah (the seed of the woman) to Adam and Eve in the Garden (Gen. 3:15). Isaiah later prophesied, “Behold, a virgin will be with child and bear a son, and she will call His name Immanuel” (Isa. 7:14b). God also affirmed the exact lineage of the Messiah, promising David a Son who would reign forever (Ps. 132:11; 2 Sam. 7:12, 16). Of these prophecies and many more, Christ the Savior entered the world and said, “IN THE SCROLL OF THE BOOK IT IS WRITTEN OF ME” (Heb. 10:7).

Conceived of the Holy Spirit. God the Father chose Mary, a young virgin descended from David’s son Nathan, to be the mother of Christ’s humanity (Luke 3:23–38). Joseph, descended from David’s son Solomon, was to be Christ’s legal

but not biological father (Matt. 1:1–16). Fulfilling Isaiah's prophecy, Jesus Christ was miraculously conceived in Mary's womb through the power of the Holy Spirit (Isa. 7:14; cf. Matt. 1:20b–23).

The virgin conception was necessary for the Savior to be born as a perfect human being. In normal human procreation, it is the male seed, or sperm, that transmits the sin nature to the offspring. Adam's sin nature, acquired at the Fall, becomes everyone's sin nature through the contaminated seed that fertilizes the uncontaminated female ovum at conception. Consequently, every person entering the world by natural generation receives the imputation of Adam's original sin and is born spiritually dead, separated from God (1 Cor. 15:22a). In the virgin conception, however, no male was involved. Before Joseph and Mary "came together" to consummate their marriage, God the Holy Spirit supernaturally provided the chromosomes used to fertilize Mary's normal, pure ovum (Matt. 1:18–20; Luke 1:35).

Uniquely born. When the baby emerged from Mary's womb, God the Father, as with all other human newborns, imputed soul life. And at that same moment, when God would normally impute Adam's original sin to the sin nature, no such imputation was possible. Jesus Christ had no genetically formed sin nature, so Adam's sin had no home within Him. He was therefore born as true humanity—with body, soul, and human spirit—yet without sin.

"By this the love of God was manifested in us," declares 1 John 4:9a, "that God has sent His only begotten [*monogenes*] Son into the world." The Greek word *monogenes* is better translated "uniquely born." Jesus Christ, the unique person of the universe, was the only man ever born into the world free from the sovereignty of the sin nature, free from the imputation of Adam's original sin, and free from the condemnation of spiritual death. Our Lord's sinless perfection continued throughout His lifetime, allowing Him to reach the cross as the unblemished Lamb of God—qualified to pay the penalty for our sins "so that we might live through Him" (1 John 4:9b).

The virgin Mary. The miracle of the virgin birth is related entirely to the "power of the Most High" (Luke 1:35), and the emphasis should be

on the work of the Holy Spirit and uniqueness of the humanity of Christ. Mary's virgin status, though personally appropriate and beneficial, holds no credit in this miraculous event. She was indeed chosen by God for an extraordinary mission, and her faithfulness and nobility of character are admirable. Yet just like the rest of fallen humanity, she was born with a sin nature, committed personal sins, and was in need of a Savior. Furthermore, Mary was not the perpetual virgin she is often claimed to be. After the birth of Jesus, Mary and Joseph had at least six children through normal procreation (Matt. 13:55–56; Mark 6:3).

Clearly stated, Mary is the mother of the *humanity* of Jesus Christ, not the so-called 'mother of God.' Eternal God has no source, no origin, and no mother. Mary is not deity, has no divine essence, and holds no power in heaven to perform miracles or answer prayers. In the last four references to Mary in the Gospels, divine revelation reduced her in prominence while the Son of God became preeminent. Mary gladly withdrew into obscurity so that Christ might receive all the glory.

See also CHRISTOLOGY; SEED OF THE WOMAN. For further reference, *The Blood of Christ*; *The Integrity of God*. Lessons 795:2; 458:159; 840:96.

virtue (a) Right action and thinking, general moral excellence, fulfillment of moral duties; (b) the superior character and qualities developed by a believer functioning in the spiritual life, following the precedent set by Jesus Christ (Gal. 5:22–23a; 1 John 4:9).

Man's approach to virtue. The English word "virtue" is derived from the Latin noun *virtus*, which refers to strength, bravery, capability, worthiness in man, and excellence in physical, mental, and moral standards. The Greek *arete* holds a similar connotation of excellence and honor. Virtue refers to man as he should be, as he is designed to be. However, as long as this ideal is sought through a system of human ethics, worthiness, and moral philosophy, virtue can never truly be achieved. True virtue requires an absolute standard and a power greater than man himself.

Biblical virtue. Perfect and eternal God establishes the only absolute standard for virtue—His

Word, the content of Scripture. For believers in Christ He provides the spiritual life, the only environment for sharing His power and developing virtue. By operating under God's system and obeying His mandates, particularly the all-encompassing directives to "walk by the Spirit" (Gal. 5:25) and "grow in the grace and knowledge" of Christ (2 Pet. 3:18), believers acquire true Christian virtue.

Philippians 4:8 encourages us to occupy our thoughts with virtuous qualities: "Therefore, brethren, everything that is true [doctrinal], everything that is honorable [having integrity], everything that is righteous, everything that is pure, everything that is capacity for love, everything that is commendable; if there is any virtue [*arete*] and anything worthy of praise, concentrate on these things" (corrected translation). To concentrate on virtue is to look toward Jesus Christ, the perfect example of virtue. The more Bible doctrine we learn, the more we can think with the mind of Christ and manifest His character in our lives (1 Pet. 2:9b; 2 Pet. 1:2-7; 1 John 2:6).

Classification, direction, and misdirection. Specific virtues can be organized into two categories: motivational and functional. *Motivational virtues* are private, invisible, and directed toward God. They include worship, confidence, and personal love for the Father. *Functional virtues* are visible and directed toward man, such as morality, courage, and impersonal love for all mankind. Just as thought precedes action, motivational virtues must precede functional virtues. For instance, a believer must have confidence in God and His Word before he can be courageous toward people and circumstances (John 16:33; 2 Cor. 3:4; Heb. 13:6). Without proper motivation, the functional virtues cannot be truly virtuous. Moreover, a virtue aimed in the wrong direction is distorted into weakness: placing total confidence in people, who by nature are flawed, is arrogance and naivety; and directing bravery and courage toward God is presumptuous blasphemy (Jer. 17:5). To avoid the misdirection of virtue, one must remember that only God is perfect—only He is totally worthy of worship, confidence, and personal love (Deut. 6:5, 13; 1 John 4:18-21; Rev. 4:9-11).

See also MIND OF CHRIST; OPERATIONAL SPIRITUAL LIFE.

For further reference, *Christian Integrity; The Unfailing Love of God*.

Lessons 429:149-50, 170-73, 187-93, 198, 224.

virtue love (a) Respect and devotion demonstrated by man yet based on a power greater than man himself; (b) love based on the character of God and expressed from the source of divine truth in the soul. Synonym: soul love.

Mankind takes great stock in the words "I love you," yet personal love among members of the human race has no inherent virtue. There is no built-in virtue in the attractions and compatibilities that form romance, friendship, family bonds, or marriage. In fact, personal love is the basis not for happiness and security but for tremendous problems in life. Without stability and integrity from a standard greater than that of human nature, personal flaws eventually destroy personal relationships.

For human love to succeed, God's perfect, unchanging truth must be the source, pattern, and basis of that love. Mankind can truly love only by possessing the virtue that derives from God Himself (1 John 4:9-10). Unbelievers can attain basic virtue and capacity for love through the laws of divine establishment. By restraining sinful attitudes, these fundamental truths instill humility and honor that often lead to lifelong satisfying relationships. Believers, however, are capable of a much higher form of love based on spiritual virtue. The virtue that motivates a mature relationship with God simultaneously solves problems related to relationships with people. This is the love exalted above all other virtues in the famous passage, "But now faith, hope, love, abide these three; but the greatest of these is love" (1 Cor. 13:13). This highest form of virtue is the product of personal love for God the Father, impersonal love for all mankind, and the interrelated operation of both.

See also IMPERSONAL LOVE FOR ALL MANKIND; INTEGRITY ENVELOPE; PERSONAL LOVE FOR GOD THE FATHER.

Lessons 728:131-58; 412:1132-35.

vocabulary storage

See STREAM OF CONSCIOUSNESS.

volition Refers to the ability of choice, determination, and voluntary decision making that resides within the individual and serves as authority over him. In doctrinal context, the term more specifically designates the guardian that protects the soul from temptations generated by the sin nature (Prov. 22:5). Though the sin nature is the source of temptation, volition is the source of sin (Rom. 7:7–25).

All mankind is born with a volitional component in the soul. Because the sovereignty of God and the free will of man coexist, every person has the freedom to express either positive or negative volition toward God, His plan, and His Word. *Positive volition* is an active desire for a personal relationship with God, first in salvation, through the expression of faith alone in Christ alone, and then in the postsalvation willingness to learn God’s Word under the authority of a prepared pastor-teacher (Prov. 16:16; Isa. 48:17; Eph. 4:11–12). The positive believer grows in grace and knowledge of the Savior, advances to spiritual maturity, and lives to glorify Christ (Col. 1:10; 2 Pet. 3:18). *Negative volition* is the rejection of Jesus Christ and God’s plan of salvation by the unbeliever (John 3:18; Rom. 1:18–20), or the rejection of God’s Word and the spiritual life by the believer (2 Pet. 2:20). Both believers and unbelievers can express negative volition toward legitimate authority and the laws of divine establishment.

See also HEATHENISM; REVERSIONISM; SOUL. For further reference, *Christian Integrity; Freedom through Military Victory; The Integrity of God; Witnessing.*

volitional responsibility, law of (a) The divinely ordained principle that every human being is held accountable for his thoughts, decisions, and actions; (b) describes the natural consequences of sin, human good, and evil. Though all sins were judged at the cross, sins are the product of personal decisions that carry liability in time.

Just as there are scientific laws in God’s perfect design of the universe (Col. 1:16–17), so also are there laws of human cause and effect. The law of volitional responsibility recognizes that our decisions have natural and logical results: “for whatever a man sows, this he will also reap”

(Gal. 6:7b). We use our God-given free will to make decisions that are either in or out of line with God’s standards. From good decisions come favorable outcomes, blessings, and options for greater decisions; from bad decisions come suffering and a restriction of future options (James 4:9). Even when we are unaware that our thoughts or actions are sinful, we are not excused from the laws of God (Col. 3:25). Anyone who thinks he will escape the consequences of his decisions deceives himself, for “he who sows wickedness reaps trouble” (Prov. 22:8a, corrected translation).

Individual liability. Volitional responsibility applies to both unbelievers and believers. Specifically, all individuals must obey establishment laws respecting the sanctity of life, property, privacy, and freedom, or else suffer the personal and legal consequences. For those who accept Jesus Christ as Savior, there is the additional responsibility to uphold God’s mandates for spiritual growth. If believers choose to function inside the plan of God, they gain wisdom and discretion for more good decisions toward life (Prov. 2:10–12; 3:13; 16:20). But believers who defy God’s plan bring harm on themselves in the form of arrogance, emotional subjectivity, confusion, and perpetual carnality. The longer they remain in a state of weakness, the more disoriented toward life they become and the more bad decisions they make. As such, they use their volition to manufacture their own problems and suffering—a condition called “self-induced misery,” for which no other person or circumstance can be blamed. God gives us every opportunity to make right decisions in order to create options for greater decisions.

PERSONAL CHOICES

- We are all the products of our own decisions.
- Good decisions open up options for greater decisions.
- Bad decisions limit future options.

Collective liability. The principle of reaping the whirlwind of volitional choice applies to groups as well as individuals. When a national entity becomes saturated with the bad decisions of

citizens and leaders, the nation as a whole suffers the consequences in the form of social chaos, economic collapse, and military defeat (Lev. 26:14–39; Hosea 8:7–8; 10:12–15). On the positive side, when enough citizens make decisions in line with divine establishment and the spiritual life, the nation is blessed, prospered, and protected.

HISTORICAL INFLUENCE

- The trends of human volition determine the trends of history.
- The greater the use of positive volition toward the plan of God, the greater the blessing and prosperity for the nation.

See also DIVINE DISCIPLINE; SUFFERING.
For further reference, *Christian Suffering; Rebound Revisited*.
Lessons 412:195; 361:12–13; 840:121, 179.

WXYZ

walking [Gk. *peripateo*, to walk; *stoicheo*, to march in step or in agreement] A biblical metaphor used to describe the Church Age believer's mode of advance in the spiritual life. Just as literal walking requires physical energy, the believer's spiritual walk must move forward with divine energy, with the power of the Holy Spirit and doctrine in the soul (Col. 1:9–10; 2 John 6).

“Walk as children of Light,” or simply, “walk in the Light,” is the overarching command to the believer in Christ to live the spiritual life (Eph. 5:8b; 1 John 1:7). Formerly in a state of darkness (spiritual death), those reborn as “Light in the Lord” (Eph. 2:2; 5:8a) are mandated to “keep walking in the same manner as He walked” (1 John 2:6, corrected translation; cf. Col. 2:6). By following the example set by Christ on earth, we “walk and please God,” in other words, we grow spiritually and glorify God (1 Thess. 2:12; 4:1). Scripture details the various functions involved in spiritual advance with additional references to walking:

(1) “Walk in newness of life” reminds the Church Age believer of his union with Christ and of every unprecedented asset and benefit related to that position (e.g., indwelling of the Trinity, individual priesthood, ambassadorship, availability of divine omnipotence) (Rom. 6:4).

(2) “Walk by means of the Spirit” is a command to utilize the filling of the Holy Spirit as the power for the spiritual life (Gal. 5:16, 25, corrected translations).

(3) “Walk by faith” refers to utilizing faith-rest, which is claiming biblical promises to overcome problems and maintain a relaxed mental attitude (2 Cor. 5:7).

(4) “Walk in a manner worthy of your station in life” reminds the believer that he is a member of the royal family of God, living under a plan of spiritual protocol designed for honor and integrity. To represent Jesus Christ on earth, believers

must walk with “humility and true sensitivity, with perseverance, showing tolerance for one another by means of virtue love” (Eph. 4:1–2, corrected translation).

(5) “Keep walking by means of truth [doctrine]” refers to the source of momentum in the spiritual life—consistent, persistent intake and application of Bible doctrine (2 John 4; 3 John 3–4, corrected translations).

(6) “Be imitators of God . . . and walk in love” is the command to imitate Christ by developing personal love for God and impersonal love for all mankind (Eph. 5:1–2).

(7) Walking in “good works” refers to production of divine good in the power of the Holy Spirit, deeds that will be rewarded in heaven (Eph. 2:10).

(8) “Walk . . . as wise” and “they will walk with Me in white” distinguish the winner believer who has reached spiritual maturity and claims the uniform of glory as an eternal reward (Eph. 5:15; Rev. 3:4b).

(9) On the negative side, those who “walk in the darkness” (1 John 1:6) and “walk according to the flesh [sin nature]” (Rom. 8:4b) are following a lifestyle of carnality. Rejecting the spiritual life, perpetually carnal believers walk “just as the Gentiles [unbelievers] also walk, in the futility of their mind” (Eph. 4:17; cf. 1 Cor. 3:3; Eph. 2:2; Col. 3:7).

See also ABIDE; DIVINE DYNASPHERE.
Lessons 457:135; 728:23; 412:499–500, 1166.

wall of fire A metaphor depicting God's invisible protection that surrounds believers and forms an impregnable fortification of safety and refuge.

The promise to Israel. “For I, declares the LORD, ‘will be a wall of fire around her [Jerusalem], and I will be the glory in her midst’” (Zech. 2:5). This was the divine promise given to Zechariah at a critical time in Jewish history. Previously exiled Jews were returning to Jerusalem (538 B.C.), but

their city stood defenseless with neither walls nor army to resist invasion. Until the physical walls were completed in 445 B.C., the Lord Himself acted as a wall of fire to protect the holy city (Neh. 6:15–16). This divine promise also anticipates the Millennium, when Jerusalem will again have no walls but will be perfectly surrounded by the glory of the Lord (cf. Isa. 26:1; 60:18–20).

Doctrinal application to the Church. By application, “wall of fire” refers to the powerful protection enjoyed by Christians today. The term can be used in conjunction with several related doctrines and illustrations:

(1) The wall of fire is “the power of God through faith,” guaranteeing every believer’s eternal salvation (1 Pet. 1:5). See also ETERNAL SECURITY.

(2) As a portrayal of temporal security, the wall of fire is God’s provision of logistical support to all believers while on earth. Whether they succeed or fail in the spiritual life, believers are sustained in the devil’s world until God’s gracious and sovereign decision brings them home. See also LOGISTICAL GRACE.

(3) Wall of fire can be used in conjunction with “armor of God,” the military metaphor depicting the believer’s spiritual protection in the angelic conflict (Eph. 6:10–17). God has provided for all Church Age believers an armor built from doctrine in the soul, tantamount to a line or wall of fire that resists and defends against attacks from Satan’s forces. The defensive wall results in a life of blessing, inner peace, and stability, even in extreme pressure. Rejection of Bible doctrine amounts to stepping outside the wall of fire where there is no protection. See also ARMOR OF GOD.

(4) Regarding nations, God puts a wall of fire around the national entity that accepts divine truth, but He disciplines and eventually destroys the nation that accepts delusion and error. When a nation suffers under divine discipline, the wall of fire protects and delivers the pivot of growing and mature believers within its borders (Ps. 33:18–22; 46:1–11; Isa. 37:31–38). See also CLIENT NATION TO GOD.

Lessons 596:3–4; 366:17; 412:1287–89.

warfare, spiritual

See ANGELIC CONFLICT.

weather angels High-ranking elect angels charged with commanding the weather as directed by the Lord (Rev. 7:1, 2*b*). Throughout history, weather angels control atmospheric conditions for the purpose of administering divine judgment or simply reminding man of his helplessness in the present fallen world.

See also ANGELS.

will of God The plan and purpose of God for man in general, as well as the specific thoughts and actions He desires of each individual believer. (For the sovereign will of God regarding every event in history, see DIVINE DECREE.)

DIRECTIVES FOR ALL MANKIND

The cardinal principle in the will of God is stated in 1 John 3:23: “that we believe in the name of His Son Jesus Christ, and love one another, just as He commanded us.” God the Father, with unconditional love for all mankind, is “not wishing for any to perish” (2 Pet. 3:9*b*); therefore, His overall will is that every member of the human race believe in Christ for eternal salvation. Believers reflect God’s unconditional regard for mankind by extending an attitude of grace toward everyone, and they represent the Savior by living according to divine instruction and provision. Although God desires the best for all His creatures, He does not in any way coerce man’s volition, which is free to resist His perfect will.

WILL FOR THE INDIVIDUAL BELIEVER

Scripture exhorts believers to know the will of God, and the one who does not know God’s will is declared to be a fool (Eph. 5:17). But how do the children of God come to know His will for their individual lives? His will can be understood by addressing the following questions:

What does God want me to think? (Viewpoint will of God). God wants every believer to think the way He thinks, to “have this attitude in yourselves which was also in Christ Jesus” (Phil. 2:5; cf. 1 Cor. 2:16). God commands believers, “Be transformed by the renovation of your thinking, so that you may prove what the will of God is” (Rom. 12:2, corrected translation). Divine viewpoint, Bible doctrine, in the soul allows the believer to live in the viewpoint will of God. Living through God’s viewpoint means accurately interpreting life

and relying on God's wisdom and guidance in all circumstances (2 Cor. 10:5).

What does God want me to do? (Operational will of God). The believer's first step is to place himself under God's orders (Rom. 12:1; 1 Pet. 4:1–2). Scripture's list of dos and don'ts begins with the command to be "filled with the Spirit," to receive the power necessary for understanding God and making decisions toward His plan (Eph. 5:18b). Believers remain filled with the Spirit by naming their personal sins to God the Father (1 John 1:9), and they utilize the Spirit's power to fulfill the other operational orders like learning doctrine (Rom. 12:2; 2 Tim. 2:15), trusting in God (Prov. 3:5–6), praying (1 Thess. 5:17; Heb. 4:16), and witnessing (Acts 1:8; 1 Pet. 3:15).

Where does God want me to be? (Geographical will of God). When the believer is thinking and doing what God wants him to think and do, he eventually ends up in the place where God wants him to be. By arranging priorities around the daily intake of God's Word, the believer is increasingly freed from the lure of personal plans and aspirations. He learns to recognize doors open or shut by God and is directed to the location where he can most fully serve (Gen. 46:1–6; Acts 16:7). See also NICHE.

FUNCTION OF GOD'S WILL IN HUMAN HISTORY

The directive will of God is expressed in commands found in His Word. These directions are designed to protect the entire human race and specifically guide and bless the believer to maturity. Those who advance to become the invisible heroes of history are those who do not reject or deviate from the authority of God's directive will.

The permissive will of God allows for the free function of man's will. The sovereignty of God permits man to make his own decisions and reap the consequences, which explains the presence of sin, human good, and evil in the world. In grace God provides help and guidance to His children, yet once a believer chooses to defy God's direction, God stands aside and permits those decisions to play out. Also in grace, God sends discipline to disobedient believers to encourage their return to His will and plan.

The overruling will of God ensures the fulfillment of God's purpose, plan, and glorification in human history (Ps. 76:10). God is sovereign over all His creatures and creation. Through His

omnipotence and without coercing human volition, God molds all events into His ultimate victorious accomplishment.

See also JESUS CHRIST CONTROLS HISTORY.

For further reference, *Divine Guidance*.

Lessons 101:15; 412:1177; 608:5, 32.

winner believer The believer who executes the unique spiritual life of the Church Age to reach spiritual maturity.

Salvation means that all Christians share in Christ's victory on the cross, but the winner believer is one of the distinguished few to fully exploit the blessings of salvation and achieve maximum victory in the spiritual life. The believer reaches this objective by learning Bible doctrine, applying divine viewpoint to life, and coming to love God and produce divine good. Momentum from doctrine in his soul (2 Pet. 3:18) and motivation from love toward God (1 Pet. 1:8) advance this believer to the high ground of maturity. Described as being "filled up to all the fullness of God" (Eph. 3:19), the winner believer is occupied with the person of Jesus Christ, shares the happiness of God, and glorifies God to the maximum (John 15:9–11; Phil. 1:20; 1 John 1:4).

With regard to his spiritual achievement, the winner believer is an invisible hero, one who remains anonymous to the world yet who is honored and rewarded by God for his victory. Because of the greater capacity that accompanies maturity, this believer is able to receive the conveyance of "every spiritual blessing in the heavenly places in Christ" (Eph. 1:3). These blessings, both material and intangible, are tailor-made for him. The "surpassing riches" (Eph. 2:7) that he will receive in eternity are beyond the normal blessings of heaven and include, among others, the crowns of righteousness and life (2 Tim. 4:8; James 1:12) and the privilege of ruling with Jesus Christ during the Millennium (2 Tim. 2:12a; Rev. 2:26; 3:21). The winner will wear for eternity the glorious decorations of spiritual victory, earned by standing firm throughout life on God's power and Word (2 Tim. 2:15).

See also LOSER BELIEVER; ORDER OF THE MORNING STAR; SPIRITUAL ADULTHOOD.

For further reference, *Christian Integrity; The Divine Outline of History; The Unfailing Love of God*.

wisdom [Heb. *chokmah*; Gk. *sophia*] (a) The ability to relate and apply metabolized Bible doctrine to life; (b) divine viewpoint in the soul ready for application.

In the most basic sense, wisdom is knowledge of what is true and right combined with good judgment. For the believer in Jesus Christ, wisdom is the spiritual common sense and problem-solving ability gained from the full, practical knowledge of Bible doctrine. This is knowledge not derived from human intelligence, not found “in words taught by human wisdom,” but based upon the infinitely superior wisdom of God Himself (1 Cor. 2; cf. Rom. 11:33a). Wisdom defines the lifestyle of the doctrinally oriented believer (Eph. 1:17; 5:15–17; James 3:13). “Happiness belongs to the person who finds wisdom” (Prov. 3:13a, corrected translation), because the believer with wisdom makes good decisions from a position of strength—divine strength—and fulfills the plan of God (Prov. 2:10; 29:18).

The prerequisite for wisdom is the assimilation of Bible doctrine under the teaching ministry of God the Holy Spirit (John 14:26). As metabolized doctrine circulates through the stream of consciousness, this doctrine comes together in the wisdom compartment, the launching pad where doctrinal thought—divine viewpoint—is converted into doctrinal action. Wisdom feeds upon wisdom. In other words, the more doctrine the believer learns and applies, the more momentum and capacity he develops to assimilate more doctrine and acquire more wisdom.

See also DIVINE VIEWPOINT; SPIRITUAL METABOLISM; STREAM OF CONSCIOUSNESS.

For further reference, *Christian Integrity; Mental Attitude Dynamics*.

wisdom compartment

See STREAM OF CONSCIOUSNESS.

witness for the Prosecution (a) Legal terminology that illustrates the role of the mature believer in the conflict between Satan and God called the *appeal trial*; (b) the believer whose life is entered as testimony before observing angels, and whose reliance on the grace and power of God invalidates Satan’s charges against God’s character (1 Cor. 4:9; 1 Tim. 5:21). See APPEAL TRIAL OF SATAN.

The person called to the witness stand in Satan’s appeal has been set apart by God for the highest honor in human history. This believer has glorified God with his faithful persistence and total reliance on divine assets. As a result of reaching spiritual maturity, he possesses the inner strength and divine viewpoint needed to persevere in the face of overwhelming odds. Once God has presented the mature believer’s faithfulness as evidence, Satan is granted the right of cross-examination, an opportunity to discredit the witness by tempting him to abandon God’s resources (Job 1:6–19; 2:1–9). As Job so magnificently demonstrated, when God’s subject stands fast in doctrine, even under intensified suffering, he attests to the efficacy of God’s grace and power against all obstacles in the devil’s world (Job 1:20–22; 2:10; 42:7–10).

In the Old Testament, along with the witness of Job are the testimonies of Abraham, Moses, Joshua, Daniel, and other great believers. New Testament Scripture records the cross-examination of the humanity of Christ—a unique, face-to-face confrontation with Satan himself—and our Lord’s steadfast obedience to the Father’s plan (Matt. 4:1–11). The Apostle Paul later furnished evidence for the heavenly trial when confined to prison in Rome (Phil. 1:7, 12–14, 18). Now, in the Church Age, this highest privilege is equally available to every believer (Phil. 1:29). And even more significant than the individual witness is the *corporate witness*—the tandem testimony of the Christian husband and wife executing the spiritual life together.

See also MARRIAGE (Christian marriage); SUFFERING (for blessing).

witnessing (a) Communicating God’s plan of salvation to unbelievers on a personal basis; (b) the believer’s representation, by word and action, of the person of Jesus Christ to the world. Synonym: personal evangelism.

Jesus Christ said to His disciples, “Follow Me, and I will make you fishers of men” and “you shall be My witnesses . . . even to the remotest part of the earth” (Matt. 4:19; Acts 1:8b). One of the reasons believers remain on earth after salvation is to witness for Christ. Only a select few have the gift of evangelism (Gospel communication on a mass level), but every believer has the commission

to communicate the good news person-to-person. Witnessing can occur anywhere the believer associates with unbelievers—at home, in the neighborhood, the workplace, the campus. The unbelieving world is reached not by men who stand behind pulpits (for very few unbelievers attend church) but by individual believers who witness in their own area of life. As Christ's representatives on earth, we each have a "ministry of reconciliation," and we fulfill that responsibility by delivering the free offer of eternal life to the eternally condemned (2 Cor. 5:18–20). Effective witnessing, therefore, is more than an obligation; it is the privilege of telling others about the Savior. Just as the enthusiastic, properly equipped fisherman casts the bait and patiently waits to bring in a catch, so also the prepared and motivated believer casts the Gospel in confident anticipation of souls brought into the family of God.

Preparation for witnessing. Love for Christ developed through doctrine in the soul is the basic motivation to witness. The believer need not understand the whole realm of doctrine to tell others about salvation, but he must be able to delineate who Christ is and what His work on the cross accomplished (Prov. 11:30). Hence, the initial step is to learn the doctrines that explain the substitutionary spiritual death of Christ, that salvation is by grace, not works, and that His atonement was for the sins of all mankind (Rom. 3:23–24; 5:8–12; 6:23; 8:32; Eph. 2:8–9; 1 Pet. 2:24; 1 John 2:2). Whether we write or speak the Gospel, we must clearly proclaim that Christ solved the sin problem and removed the barrier between God and man. Most importantly, we must be filled with the Spirit through the use of 1 John 1:9, for the power of the Holy Spirit allows us to recall doctrinal wisdom and explain salvation doctrine with sensitivity toward the listener.

Sovereign executive of witnessing. For all hearers of the Gospel, God the Holy Spirit plays an indispensable role (1 Thess. 1:5a; cf. John 16:8–11). God's truths are "foolishness," incomprehensible, to the "natural man [unregenerate, unbelieving]," so the Holy Spirit makes the Gospel information understandable (1 Cor. 2:14; cf. 1:18). If the unbeliever chooses to accept the message, the Holy Spirit then takes that faith and makes it effective for salvation (Eph. 1:13). No amount of human

eloquence, talent, charisma, or success will win one soul to Christ, but the Holy Spirit can accomplish what no one else can, and the Spirit works specifically through the Gospel. The believer's job is to make the Gospel information clear and accurate; the ministry of the Holy Spirit is what brings the hearer to the place of decision. See also OPERATION Z (Gospel hearing).

No distractions, dilutions, or false issues. The objective in witnessing is not to get people to stop sinning—which is impossible—but to present the one way to be saved: faith alone in Christ alone. The Gospel must never be watered down or changed to benefit a personal agenda of the witness. Neither should it be polluted with pleas for the unbeliever to give up or feel sorry for sins, improve his behavior, join a church, make Christ Lord, be baptized, give money, or make a commitment. The true Gospel of grace stands on its own, without human works, without gimmicks, and without price (1 Thess. 2:5–6a). The emphasis, therefore, must be on belief in Jesus Christ, always keeping in mind that it takes a little more than no faith at all to be saved.

Witnessing by example. In the unbelieving world, the believer is the Lord's emissary, His ambassador, with a royal honor code to uphold (Rom. 12–16). The old cliché "actions speak louder than words" is all too true regarding personal evangelism, because an attitude of graciousness and contentment will be noticed by unbelievers. As the believer advances spiritually and exhibits faith-rest, more opportunities to speak a word for Christ will become available and will more likely receive a favorable hearing (2 Cor. 6:3; 1 Thess. 1:5b).

Responsibilities in witnessing. The believer must understand the extent of his role in witnessing, from communication of the message to follow-up support. When encountering an unbeliever, all the prepared witness can do is present the accurate Gospel, including the fact that there is an option to either accept or reject Christ. The witness must then move out of the Holy Spirit's way and allow the unbeliever freedom and privacy. If the unbeliever accepts Christ as Savior, he should immediately receive basic doctrine. The newly born-again Christian needs the "pure milk of the word" that he can digest in order to "grow in respect to salvation" (1 Pet. 2:2).

Believers must also keep in mind that prayer is an effective accompaniment to witnessing (Rom. 10:1*b*). Although we cannot ask God to interfere with the free will of unbelievers, we can ask Him to bring some circumstance into their lives that will direct their attention to Christ. We can also pray for personal opportunities to witness, that doors will be opened for the Gospel to reach all unbelievers within the nation (1 Tim. 2:1–4), and that evangelists and missionaries, at home and abroad, will be guided safely to harvests of souls.

Opposition to witnessing. Representatives of Jesus Christ can expect persecution as a result of witnessing, for the ruler of this world is as intent on obscuring the Gospel as God is on revealing it (John 16:33; 2 Cor. 4:3–4). Satan has blinded the unbelieving world with a viewpoint that is contrary, and ultimately antagonistic, to the message of grace. However, even in the face of strong opposition the Gospel must be presented “not as pleasing men, but God” (1 Thess. 2:4), without shame, as demonstrated by the apostles and their missionary teams (Rom. 1:16*a*; 2 Tim. 1:8, 12). Upon arriving in Philippi, Paul and Silas were severely mistreated and imprisoned, but they continued to preach the Gospel in the power of the Spirit (Acts 16:16–24; 1 Thess. 2:2). God’s Word preserves these examples as a reminder that regardless of the obstacles, believers are to keep witnessing for Christ, knowing that the Gospel, “the power of God for salvation,” will penetrate any barrier (Rom. 1:16*b*).

Rewards of witnessing. The rightly motivated act of witnessing reaps blessings of rewards in both time and eternity (1 Cor. 9:16–17*a*). In time, rewards include the joy of Christian fellowship—the wonderful friendships shared with those who respond positively to our witness—along with the happiness from seeing people come to know Christ as Savior (Phil. 1:4–5). In the eternal future, beyond the privilege of our resurrection body will be that of meeting those we have led to the Lord. The eternal crown of joy also awaits as reward for leading these souls to Christ (Phil. 4:1; 1 Thess. 2:19; cf. Dan. 12:3).

See also EVANGELISM; GOSPEL.
For further reference, *Witnessing*.

Word of God [Gk. *logos tou Theou*] (a) The realm of absolute truth that, while dwelling in God eternally, was progressively revealed to man by God; (b) the term used as a synonym for the Bible, the written canon of Scripture, which reveals God’s complete plan of grace for human history (Ps. 138:2; Matt. 4:4; John 17:17; Heb. 4:12).

God’s Word has always existed—it is the very mind and thinking of Christ, who is called “the Word [*logos*]” who was “in the beginning [eternity past]” (John 1:1–2; cf. 1 Cor. 2:16). Confirming that “the whole earth is full of His glory,” God is faithful to make His Word available to every generation (Isa. 6:3). In past dispensations, God communicated His Word through theophanies and angelic appearances, through dreams, visions, and direct speech to the prophets, and through the Mosaic Law rituals and offerings. When Jesus Christ, the Living Word, “became flesh, and dwelt among us,” in Him was visibly manifest the glory, power, and wisdom of God (John 1:14; 1 Cor. 1:24; Heb. 1:1–3). Now, in the postcanon period of the Church Age, God reveals His essence and plan only through His written Word, the completed, inerrant canon of Scripture (2 Pet. 1:20–21). When transferred from the pages of the Bible to the believer’s soul, this divine revelation is the source of “all spiritual wisdom and understanding” (Col. 1:9–10).

God’s Word is more real than empirical knowledge, more reliable than anything seen, heard, or felt (2 Pet. 1:12–21). Unlike the grass that withers and the flowers that fade, “the word of our God stands forever” (Isa. 40:8). God guarantees that His Word never goes forth without accomplishing His will (Isa. 55:11). Throughout human history, God makes clear the infallibility and absolute authority of His Word and warns of the judgment imposed on those who ignore, reject, distort, add to, or take away from it (Gen. 2:16–17; Deut. 12:32; Hosea 4:6; 2 Pet. 2:1–3; Rev. 22:18–19).

See also CANON; DIVINE REVELATION; VERBAL PLENARY INSPIRATION.

For further reference, *Canonicity*.

worldliness (a) A mental attitude based on human standards; (b) describes the thinking of someone who resides inside the cosmic system, controlled by the sin nature and influenced by

Satan's sphere of power, as opposed to the thinking of someone controlled by the Holy Spirit and living inside God's power system (i.e., the divine dynasphere). Sometimes described as *humanism*.

The world is the first great enemy of the believer, because "the world [*kosmos*]" designates a system devoid of God's power and truth (John 15:19; 1 John 2:15–16). Contrary to the assumptions of legalistic Christians, worldliness does not consist of violating cultural taboos such as gambling, carousing, provocative dancing, drinking, or any other behavior that personally shocks certain people. Such activities might sometimes reflect poor judgment or even sinfulness, but they are not the essence of what the Bible describes as worldly. Worldliness is not a system of pleasures or overt human activity but rather a way of thinking in the soul. It is entirely human viewpoint. Worldliness includes everything from slavery to circumstances and the details of life, to humanistic ideologies like socialism, to eyes on self or other people, to attempted spirituality through legalism and human good.

Believers are commanded, "do not be conformed to this world, but be transformed by the renewing of your mind [renovation of your thinking]" (Rom. 12:2a). Conformity to the world is thinking and living according to the standards of the cosmic system. Renovated thinking refers to a mentality operating on divine viewpoint, a soul filled with metabolized doctrine. In his epistle to the Colossians, Paul reiterates the doctrine of divine viewpoint versus human viewpoint by telling those in Christ to "set your mind on the things above [the absolute truths of God], not on the things that are on earth" (Col. 3:1–2). The believer without Bible doctrine can be nothing but worldly, for he has no standard of thinking from God that allows him to objectively evaluate himself, make accurate application to life, and thereby glorify God.

See also COSMIC SYSTEM; DIVINE DYNASPHERE; HUMAN VIEWPOINT; SEPARATION, DOCTRINE OF. For further reference, *Mental Attitude Dynamics*. Lessons 424:75; 405:27; 429:53.

worry A mental attitude sin of self-torment, anxiety, and painful uncertainty regarding any matter of life. The believer consumed with worry anticipates only the worst results.

Worry, closely related to fear, is an emotional sin that prevents objective thinking and distracts from the spiritual life. Worried believers seek their own solutions in anxiety and bypass the promises and grace of God (1 Pet. 5:7–11). The Lord admonished His disciples, "Do not be worried about your life," making it clear that worry has no rational basis in the Father's plan (Matt. 6:25–31). Worry simply cannot solve anything. But even worse, worry blasphemes the character of God and says in effect, "God is incapable of taking care of me." Every moment that a believer worries, every time he falls apart in a crisis, he is a poor testimony for the Lord.

To anxious Christians, Paul reiterates Christ's mandate and assures them of the "peace of God" that makes it possible to face life free from worry (Phil. 4:6–7). This peace acquired from God's Word provides objectivity to think clearly and trust in divine solutions. The Lord knows our problems and needs and has already solved everything (Phil. 4:19). So when emotional sins like worry threaten the soul, the answer is to cast "all your anxiety" upon the Lord and rest in His immutable promises (1 Pet. 5:7; cf. Ps. 55:22; Isa. 41:10). David recognized this truth and, in the midst of adversity, was able to say, "When I am afraid, I will put my trust in You" (Ps. 56:1–3).

See also FAITH-REST DRILL; FEAR (2). For further reference, *The Angelic Conflict*. Lessons 438:27; 102:8–9; 457:347.

worship The expression of deference and gratitude toward God, a voluntary response to His person and works (Ps. 29:1–2; 138:2; Rev. 15:3–4).

From the time of Adam's fall through the days of the Patriarchs, worship involved animal sacrifices that portrayed the future sacrifice of Christ on the cross. Israel continued and expanded this shadow form of worship by following the elaborate instructions set forth in the Mosaic Law. In the designated places of worship, the Tabernacle and later the Temple, the Levitical priests conducted rituals and offerings that allowed the people to learn about God and honor His grace. The ceremonial routines focused particularly on God's guidance and protection of Israel and on His promise of a Savior who would solve the sin problem. See also RITUAL PLAN OF GOD.

In the Church Age, every believer is a priest and therefore worships God directly and individually. This personal soul worship expresses respect and appreciation for all God has provided in salvation and the spiritual life, including all provision and material blessing. Worship activities in this dispensation may include assembling in the local church or in any group or private setting for the teaching of God's Word (1 Cor. 5:4; 1 Tim. 4:15–16; Heb. 10:25), singing hymns (Eph. 5:19–20; Col. 3:16), offering prayer (Eph. 6:18; 1 Thess. 5:17; Heb. 4:16), giving money (2 Cor. 9:7), and observing the Lord's Table, or Eucharist (Luke 22:19–20; 1 Cor. 11:23–26). The Eucharist is the only ritual form of worship mandated for the Church Age.

To qualify as genuine worship, these activities must be performed by a believer in fellowship—meaning he must be controlled by the power of the Holy Spirit rather than the sin nature—and he must have in his soul at least some divine viewpoint on which to concentrate (John 4:23–24; 14:26). Where carnality prevails and a void of doctrine exists, attempts at worship amount to empty works, emotion-driven experiences and expressions, and meaningless utterances and ritual (Matt. 15:8–9; Phil. 3:3; Heb. 10:1–4) [see ECSTATICS]. Even singing and prayer demand understanding of the doctrinal content involved, and true giving requires a mental attitude of grace orientation. Therefore, the highest form of worship, the critical foundation that makes all other forms of worship possible and legitimate, is concentration in learning the Word of God (Col. 1:10; 1 Tim. 4:15–16). Only the believer who understands what God has done for him can truly honor the Lord in worship.

See also CHRISTIAN SERVICE; EMOTION; FELLOWSHIP WITH GOD; FILLING OF THE HOLY SPIRIT. For further reference, *Christian Integrity; Giving: Gimmick or Grace?* Lessons 458:344; 457:214–17; 412:1205.

wrongdoing The unknown sins, or “all unrighteousness,” mentioned in 1 John 1:9.

Wrongdoing includes all postsalvation sins committed in ignorance—the sinful thoughts and actions that we have either forgotten or do not recognize as sin. In a fantastic demonstration of God's grace, we receive immediate cleansing from these sins of ignorance by utilizing the rebound

technique. When we name our known sins to the Father, He is “faithful and righteous to forgive us” those named sins and also “to cleanse us from all unrighteousness [*adikia*, wrongdoing]” (1 John 1:9). We simply approach the throne of grace to acknowledge the carnality that we remember or understand, and divine justice wipes the slate clean.

All sin is sin, whether committed intentionally or in ignorance. We are responsible for our every thought and action that violates God's standards (Col. 3:25). The more we learn about what constitutes sin and how to evaluate ourselves objectively, the better we can identify our failures and promptly confess them. By rebounding more frequently, we avoid the accumulation of wrongdoing. See also REBOUND.

XYZ equation of hope An illustrative formula that maps out the plan of God for humanity, from birth to eternity, expressed in terms of three categories of hope and seven imputations. The XYZ equation shows how the progression of life from unbeliever to mature believer adds up to maximum eternal blessings and glorification of God.

The equation is particularly designed to delineate how, in each stage, blessing is anticipated through hope and realized through imputations. Each basic component, or radical, of the equation represents a segment of God's plan designed to direct the believer toward God's ultimate objective. The first radical, X, represents life as an unbeliever. Y is life as an immature yet growing believer, and Z is life as a mature believer.

X [life as an unbeliever]

Y [life as an immature yet growing believer]

Z [life as a mature believer]

In each stage, a pair of imputations forms potential for blessing. Knowledge of pertinent doctrine transforms that potential into hope, which becomes reality through the imputation of the anticipated blessings. The equation culminates with the believer's ultimate blessings from God in eternity, demonstrating that “God causes all things to work together for good” to those who follow His perfect plan (Rom. 8:28).

The XYZ formula, while complex, is a frame-

work to which all categories of doctrine attach. It serves as a guide by which these doctrines can be properly applied. Above all, it captures a panoramic view of the integrity of God in action. The best resource for unraveling the terms and abbreviations shown below is the book *The Integrity of God*, which discusses the equation in depth.

See also HOPE; IMPUTATIONS.
For further reference, *The Integrity of God*.

Yahweh Title of God derived from the sacred Tetragrammaton יהוה (YHWH, “the self-existent One”). Synonym: *Jehovah*.

See TETRAGRAMMATON. See also ANGEL OF THE LORD.

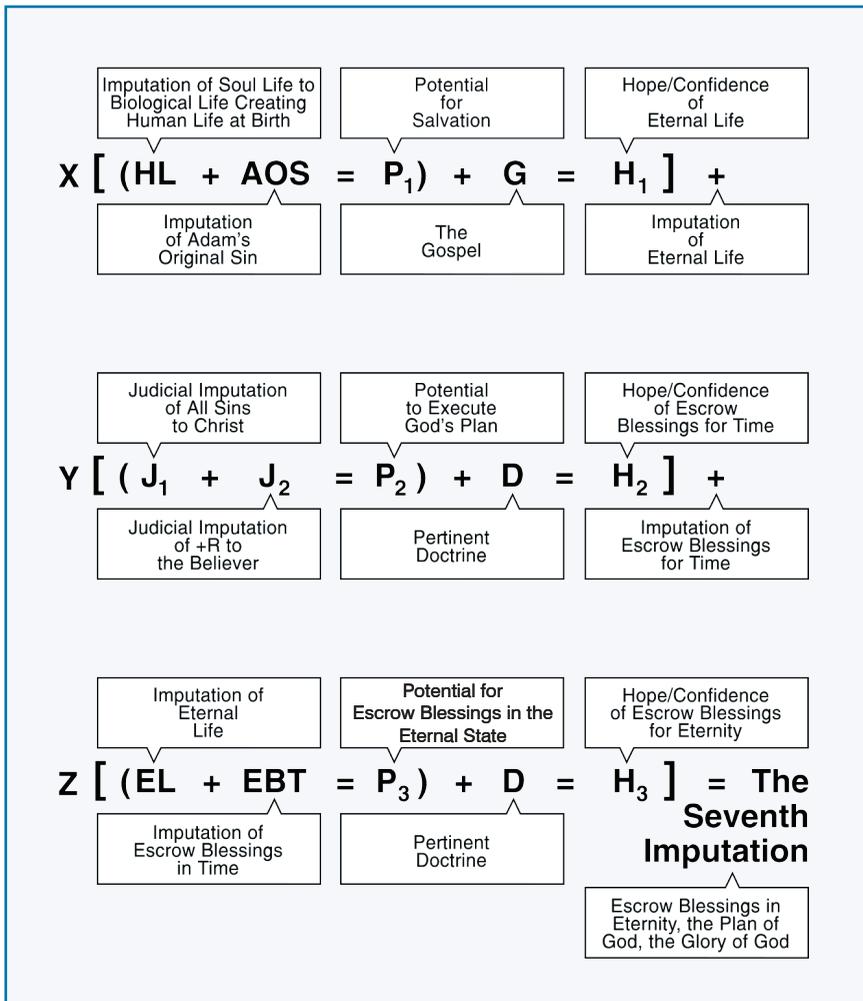


Figure 35

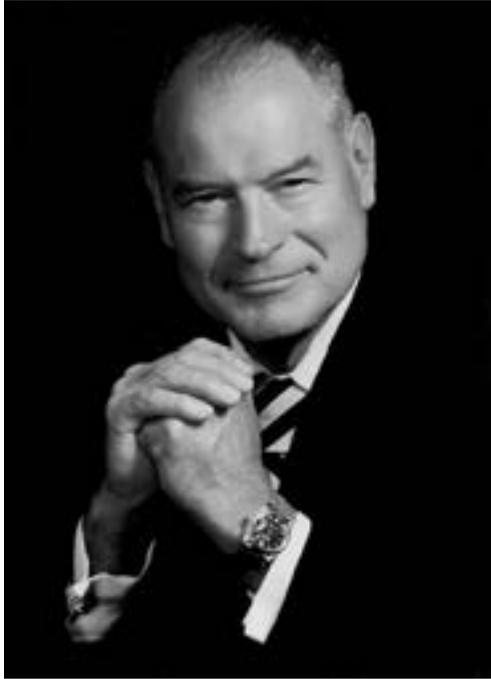
XYZ EQUATION OF HOPE

NOTES

NOTES

NOTES

NOTES



Photograph by Robert Becker

*The battle is the
Lords!*

Bob Thorne

ROBERT B. THIEME, JR. (1918–2009) remains a significant voice of Christianity throughout the world. His diligent, expository teaching is based on the original languages of Scripture in light of the historical context in which the Bible was written. His innovative systems of vocabulary, illustrations, and biblical categories clearly communicate the infallible truths of God's Word. Thieme recorded more than eleven thousand hours of sermons and published more than one hundred books covering much of the Bible.

Thieme graduated from the University of Arizona (Phi Beta Kappa) and Dallas Theological Seminary (summa cum laude). His seminary studies were interrupted by World War II military service during which he rose to the rank of lieutenant colonel in the United States Army Air Corps. After completion of his graduate work in 1950, he became pastor of Berachah Church in Houston, Texas. His extensive training in Greek, Hebrew, theology, history, and textual criticism provided the foundation for his demanding professional life of studying and teaching the Word of God. Thieme retired as pastor of Berachah Church after fifty-three years of faithful service.

DOCTRINAL BIBLE STUDIES

The extensive teaching library of Pastor R. B. Thieme, Jr., is preserved and disseminated by R. B. Thieme, Jr., Bible Ministries. The purpose of the Ministries is to make Thieme's biblical instruction available worldwide without charge or obligation, so that anyone anywhere can "grow in the grace and knowledge of our Lord and Savior Jesus Christ" (2 Peter 3:18*a*).

Audio recordings of Bible classes taught from 1959 to 2002 are available on MP3 disc and USB drive. Video recordings of classes taught from 1986 to 2002 are available on DVD and USB. A series of 30-minute lessons are broadcast on various radio stations inside and outside the United States. Also offered are printed books, audiobooks, and eBooks on specific doctrinal subjects, with many titles translated into Spanish, Portuguese, Chinese, Visayan and Ilongo (Philippines), and other languages of eastern Asia.

For information or to place an order, please write or call the Ministries or visit the website.

R. B. THIEME, JR., BIBLE MINISTRIES
P. O. BOX 460829
HOUSTON, TEXAS 77056-8829
www.rbthieme.org
713-621-3740