

Doctrine of Faith

1. Definition and Concept:

1.1 Faith is a non-meritorious system of perception given to us by God.

1.2 God gives the ability to believe to all "normal human beings."

Joh 1:6 There came a man who was sent from God; his name was John.

Joh 1:7 He came as a witness to testify concerning that light, so that through him all men might believe.

Joh 1:8 He himself was not the light; he came only as a witness to the light.

Joh 1:9 The true light that gives light to every man was coming into the world.

Joh 1:10 He was in the world, and though the world was made through him, the world did not recognize him.

Joh 1:11 He came to that which was his own, but his own did not receive him.

Joh 1:12 Yet to all who received him, to those who believed in his name, he gave the right to become children of God--

1.3 In a spiritual sense the result of faith is given to all others who may not reach the Age of Accountability. 2Sa 12:23

2Sa 12:21 Then said his servants unto him, What thing is this that thou hast done? thou didst fast and weep for the child, while it was alive; but when the child was dead, thou didst rise and eat bread.

2Sa 12:22 And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell whether GOD will be gracious to me, that the child may live?

2Sa 12:23 But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me.

2Sa 12:24 And David comforted Bathsheba his wife, and went in unto her, and lay with her: and she bare a son, and he called his name Solomon: and the LORD loved him.

1.4 There are three basic methods for learning:

- 1.4.1 Rationalism - the ability to reason things out
- 1.4.2 Empiricism - the ability to learn by feeling, seeing, smelling, hearing, tasting and/or touching
- 1.4.3 Faith - when you accept a thought or idea or fact as truth because you are told it is so. Most agree 70 to 80 percent of that learned is learned by faith. Authority is an important contributor here

2. In the spiritual realm faith is the most important method.

2.1 Faith is especially important in this realm because no one can prove or disprove God.

3. The object of ones faith in the spiritual realm takes on unprecedented importance. This is emphasized by the Greek verb most often used for faith **Pisteuo**, a transitive verb requiring a direct object. The noun form is **Pistis**.

3.1 Faith therefore can and should have an object of power. In a spiritual sense faith must have an object with inherent power to produce. In a grammatical sense faith needs a direct object.

3.2 In a secular sense faith in an object like a parachute may prove devastating to the well-being of even the most faithful,

3.2.1 I read of a woman here in Austin who believed she could call 911 if a rapist came; he came and she died. She had faith in the 911 system; things did not work out so she was raped and murdered.

3.2.2 Misplaced faith then in the secular sense can prove fatal and so also in the spiritual world faith in an object incapable of producing can be devastating.

3.2.3 If you believe in your goodness to get you to heaven the Scripture warns such error will result in your spending eternity in the lake of fire. This is a direct predictable result of faith in an impotent object.

Rom 3:23 For all have sinned and come short of the glory of God.

Rom 6:23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

Mat 25:41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

Rom 4:4 Now to him that worketh is the reward not reckoned of grace, but of debt.

Rom 4:5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

Rom 4:6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,

Rom 4:7 Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.

Rom 4:8 Blessed is the man to whom the Lord will not impute sin.

Jer 17:9 The heart is deceitful above all things, and desperately wicked: who can know it?

4. The objects of faith then in a spiritual sense are most important. Let's explore this for moment.

4.1 The object of faith for a person's salvation must be Jesus Christ.

Joh 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

Acts 16:31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

Joh 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Joh 3:17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

Joh 3:18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

2Co 5:21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

4.2 For spiritual maturity after salvation the Scripture is equally clear; it takes faith in an object with power.

4.2.1 That object is doctrine or the mind of Christ as we like to say. The mind of Christ clearly tells us we must use the two power options if we are to grow. A lack of faith (that is to say, a refusal to be convinced concerning the Word of God) will result in no spiritual growth.

Rom 12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

Rom 12:2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

2Ti 3:16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

2Ti 3:17 That the man of God may be perfect, thoroughly furnished unto all good works.

1Pe 4:1 Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he Who has suffered for us in the flesh has put an end to the control of our old sin natures;

4.2.2 Faith then is a mental attitude which grows as you take in the Word of God and try it. Experiencing the stated condition often under pressure is part of the principle. You must try it and we should fear not trying it.

2Co 5:7 For we walk by faith, not by sight.

Heb 4:1 Therefore, since the promise of entering his rest still stands, let us be careful that none of you be found to have fallen short of it.

Heb 4:2 For we also have had the gospel preached to us, just as they did; but the message they heard was of no value to them, because those who heard did not combine it with faith.

Heb 4:3 Now we who have believed enter that rest, just as God has said, "So I declared on oath in my anger, 'They shall never enter my rest.'" And yet his work has been finished since the creation of the world.

Heb 11:6 But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

4.2.3 In the Old Testament we find a different language but the same concept. A couple of examples will help.

4.2.4 With reference to Israel's idolatry.

Deu 32:17 They sacrificed to demons, which are not God-- gods they had not known, gods that recently appeared, gods your fathers did not fear.

Deu 32:18 You deserted the Rock, who fathered you; you forgot the God who gave you birth.

Deu 32: 19 The LORD saw this and rejected them because he was angered by his sons and daughters.

Deu 32:20 And he said, I will hide my face from them, I will see what their end shall be: for they are a very froward generation, children in whom is no "faith" (EMUN).

Deu 32:21 They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation.

4.2.5 Even with a "belly full of doctrine" faith is very often an experiential process. Let's look at Habakkuk as our teaching anecdote.

1. Habakkuk reasons earnestly with God in what would seem to be an effort to dissuade.

Hab 1:2 How long, o LORD, must I call for help, but you do not listen? Or cry out to you, "Violence!" but you do not save?

Hab 1:3 Why do you make me look at injustice? Why do you tolerate wrong? Destruction and violence are before me; there is strife, and conflict abounds.

Hab 1:4 Therefore the law is paralyzed, and justice never prevails. The wicked hem in the righteous, so that justice is perverted.

2. God answers Habakkuk:

Hab 1:5 "Look at the nations and watch--and be utterly amazed. For I am going to do something in your days that you would not believe, even if you were told.

Hab 1:6 I am raising up the Babylonians, that ruthless and impetuous people, who sweep across the whole earth to seize dwelling places not their own.

Hab 1:7 They are a feared and dreaded people; they are a law to themselves and promote their own honor.

Hab 1:8 Their horses are swifter than leopards, fiercer than wolves at dusk. Their cavalry gallops headlong; their horsemen come from afar. They fly like a vulture swooping to devour;

Hab 1:9 they all come bent on violence. Their hordes advance like a desert wind and gather prisoners like sand.

Hab 1:10 They deride kings and scoff at rulers. They laugh at all fortified cities; they build earthen ramps and capture them.

Hab 1:11 Then they sweep past like the wind and go on-- guilty men, whose own strength is their god."

Hab 1:12 LORD, are you not from everlasting? My God, my Holy One, we will not die. o LORD, you have appointed them to execute judgment; o Rock, you have ordained them to punish.

Hab 1:13 Your eyes are too pure to look on evil; you cannot tolerate wrong. Why then do you tolerate the treacherous? Why are you silent while the wicked swallow up those more righteous than themselves?

Hab 1:14 You have made men like fish in the sea, like sea creatures that have no ruler.

Hab 1:15 The wicked foe pulls all of them up with hooks, he catches them in his net, he gathers them up in his dragnet; and so he rejoices and is glad.

3. In Hab 1:16-17 we will find "They sacrifice unto their net." What is meant is that the Babylonians ascribed divine honors to their weapons and, therefore, to themselves. They worshipped and served the creature more than the Creator and yet Habakkuk can see them coming.

Hab 1:16 Therefore he sacrifices to his sword and burns incense to his dragnet, for by his net he lives in luxury and enjoys the choicest food.

Hab 1:17 Is he to keep on emptying his net, destroying nations without mercy?

4. In Hab 2:1 we find the prophet's expostulation comes to an end. He seems now to slowly recognize his place as the clay before the potter; a man who is to live by faith and not by sight.

Hab 2:1 I will stand at my watch and station myself on the ramparts; I will look to see what God will say to me, and what answer I am to give ...

4.1 He had presented his complaint to God, but in faith, he is now prepared to wait upon the Lord, assured that an answer would come.

4.2 The assertion sometimes made that Habakkuk is the supreme example of an angry doubter perhaps has been over taught.

4.3 Indeed, his prophecy ends on a note of sublime faith.

4.4 It is one thing to face the problems that confront everyone who believe in a good and omnipotent God and ask why things are so, or how they can be so.

4.5 It is something quite different to question the Divine goodness or justice, or the very existence of God, simply because one does not agree with God manifest destiny.

4.6 Habakkuk seemed inclined to only question why the condition and not the existence of a good and gracious God.

4.7 Several interpreters understand the watch tower to be an actual tower or elevation. Habakkuk may be using only a figure of speech.

4.8 Habakkuk records only his determination to wait for an answer; he does know when it will come.

5. Verses 2:2-4 contains the Lord's answer to his now pliant Prophet.

Hab 2:2 Then the LORD replied: "Write down the revelation and make it plain on tablets so that a herald may run with it.

Hab 2:3 For the revelation awaits an appointed time; it speaks of the end and will not prove false. Though it linger, wait for it; it will certainly come and will not delay.

Hab 2:4 "See, he is puffed up; his desires are not upright--but the righteous will live by his faith--

5.1 Whether or not the prophet actually wrote the vision on tablets for public reading has been disputed, but it is generally agreed he was told to record the vision.

5.2 The purpose of recording the vision is for an appointed time and must be preserved so that its truth may be proved.

5.3 It may reasonably be supposed that Habakkuk made a record of his vision on a clay tablet, which he brought to the attention of many.

5.4 It would seem to be that the matter was to be made so clear that whoever would later read it might run and publish it or read it on the run.

6. That God will answer in the future and rebuke Babylon is a certainty but when it would occur was not revealed to Habakkuk.

7. God demanded faith from Habakkuk.

8. From hindsight we know not only when it happened but also how it happened.

9. Babylon later falls and Persia as divinely predicted will reign over Chaldea.

Hab 2:2 And the LORD answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it.

Hab 2:3 For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.

Hab 2:4 Behold, the soul which is lifted up is not upright in him: but the just shall live by his "faith" and God will lift him up.

10. Now let's leave Habakkuk and return to the doctrine.

11. All the merit of faith to be effective must be in an object with the inherent power to produce be it Old Testament faith or New Testament faith.

12. Faith therefore is often misunderstood for you see the mere act of having faith is useless if there is no object capable of producing.

Jam 2:19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

Acts 4:12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

13. Faith in doctrine as we have seen is our method for temporal sanctification, i.e., spiritual growth in time, and the faith in doctrine should be more real than reality.

2Co 4:18 While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

2Pe 1:18 And this voice which came from heaven we heard, when we were with him in the holy mount.

2Pe 1:19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed ...

14. Faith itself, says the Scripture, comes from doctrine, the mind of Christ.

Rom 10:17 So then faith cometh by hearing, and hearing by the word of God.

Phi 2:5 Let this mind be in you, which was also in Christ Jesus:

1Co 2:16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

15. Faith in the sense of a trust and a relaxed mental attitude is one of the fruits of the Spirit of God.

Gal 5:22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

16. Faith is enhanced when we are tested and proved.

1Pe 1:7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:

1Pe 1:8 Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory:

17. Faith in Christ is the means for overcoming the world. It is the means of avoiding condemnation and the means of obtaining salvation. It then is the source of avoiding the bad and gaining the good.

1Jo 5:5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

17.1 Several passages in the book of Revelation make this clear. Keep in mind "who is he that overcometh ... he that believeth that Jesus is the Son of God.

Rev 2:7 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

Rev 2:11 He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.

Rev 2:17 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

Rev 2:26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

Rev 3:5 He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

Rev 3:12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.

Rev 3:21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

Rev 21:7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

18. A quick point or two about the importance of doctrine in this faith process. If Peter were a lawyer, he might call 2Peter 1:3-9 his best summation.

2Pe 1:3 According as His divine power hath given unto us all things that pertain unto life (**ZOE**) and Godliness (**EUSEBEIA**) through the knowledge (**DIAHO EPIGNOSIS**) of Him that hath called us to glory (**IDIOS DOXA**) and virtue (**ARETE**).

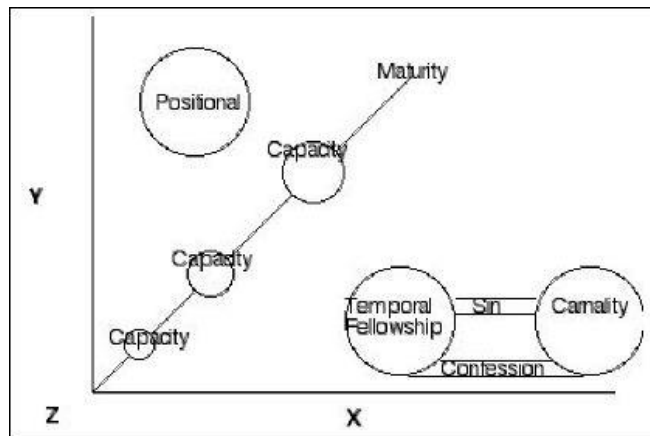
18.1 **ZOE** is here translated "life," meaning that related to both our life in time and eternity. This would certainly include escrow blessings for eternity and logistical grace--blessings for time.

18.2 **EUSEBEIA** is here translated "godliness," meaning the spiritual life of the individual believer. It is special and has been designed with you and me uniquely in mind.

18.2.1 The optimum modus vivendi certainly would involve the maximum production of divine good through a maximum intake of the Word of God.

18.3 **EPIGNOSIS** is translated "through the knowledge" and is a reference to doctrine in the right lobe. Metabolized doctrine defines how we are to think and act based upon an acceptance of the mind of Christ, (i.e., the Holy Scriptures).

18.3.1 Our Trichotomy of the Christian Life chart provides a simple illustration of the two problem-solving devices and how each relates to our positional and temporal sanctification.



18.4 **KALEO** is translated "called" and means way back yonder in eternity past God called each believer to live the Christian life by using the two power options.

18.5 **DOXA** is translated "glory," but unfortunately **IDIOS** which appears in the Greek, is not translated. It is better translated "He has called us to His glory," meaning that which glorifies Him.

18.6 **ARETE** is translated "virtue" and means doing that which is right, even when difficult and inconvenient; it means strength or courage and valor or any number of commendable qualities proscribed by God.

18.7 More specifically virtue means the consistent manifestation of positive volition to attend Bible class for the purpose of taking in **GNOSIS**, and an acceptance of that taught by the Holy Spirit as **EPIGNOSIS**.

18.8 **GNOSIS** enters first into the left lobe, where the Holy Spirit will teach the human spirit, regardless of human IQ, a complete understanding of the doctrine or doctrines needed to fulfill one's personal sense of destiny.

18.9 In the right lobe **GNOSIS** becomes **EPIGNOSIS**, but only if the now perspicuous doctrine is accepted.

18.10 We all have a choice to transfer the perspicuous doctrine or to reject it. Keep in mind God provides the doctrine and we provide the faith.

18.11 We are here to glorify God and not ourselves.

Ecc 12:13 When all the votes are in and there is nothing left to be said, this is the conclusion of the matter: fear God and Keep His commandments, for this is the whole duty of man.

Isa 43:7 Every one who is called by my name was created for my glory, I have formed him; yes I made him.

19. I want us to look at several promises related to the means God has provided for acquiring doctrine, how the acquisition cycle is all based on grace, how human IQ does not matter as long as you are mentally accountable and how metabolized doctrine in the soul of the believer will produce divine good, all of which is part of God's plan.

19.1 The Holy Spirit does the teaching.

Joh 16:13 Therefore when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

Joh 14:26 But the Comforter, Who is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

19.2 When you want it you get it.

Mat 5:6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Joh 6:35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

19.3 It is God's plan we produce divine good, a product of doctrine in our souls.

Eph 2:10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

19.4 Metabolized doctrine in the soul of the believer will produce divine good.

Jam 1:19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:

Jam 1:20 For the wrath of man worketh not the righteousness of God.

Jam 1:21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

Jam 1:22 But be ye doers of the word, and not hearers only, deceiving your own selves.

Jam 1:23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

Jam 1:24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

Col 1:3 We give thanks to God and the Father of our Lord Jesus Christ, praying always for you,

Col 1:4 Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints,

Col 1:5 For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel;

Col 1:6 Which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth:

Isa 55:9 For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

Isa 55:10 For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:

Isa 55:11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

2Ti 3:16: All scripture is God breathed and is profitable for doctrine for reproof, for correction, for instruction in righteousness

1Ti 3:17: In order that the man of God might be perfect thoroughly furnished unto all good works.

19.5 We are called to glorify Christ. He has given us a spiritual life to live and this life can only be lived by His protocol plan. His plan will result in a Christ-like life.

20. How the process functions is now explained in 2Pe 1:4.

2Pe 1:4 "Whereby are given unto us exceedingly great and precious promises; that by these ye might be partakers of the Divine Nature having escaped the corruption that is in the world through lust.

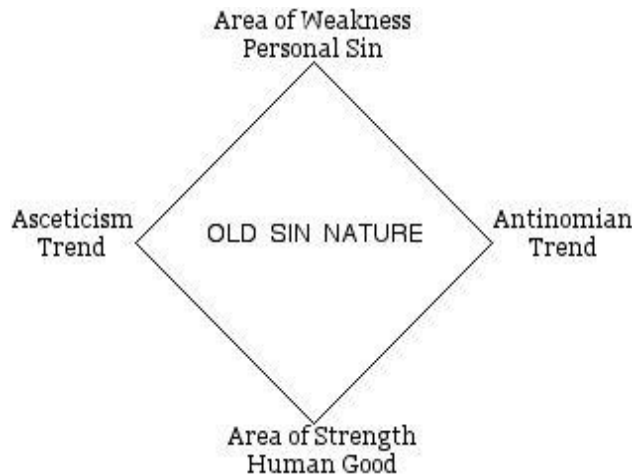
20.1 Corruption through lust is each person's way of life as he functions in time under the control and domination of his Old Sin Nature. There is nothing good which can come from his flesh.

Isa 53:6 All we like sheep have gone astray. We have turned everyone to his own way.

Isa 64:6 But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf, and our iniquities, like the wind, have take us away.

Rom 3:23 For all have sinned and come short of the glory of God.

Jer 17:9 The heart is deceitful above all things and desperately wicked. Who can know it?



20.2 The Bible is full of promises for us as believers.

20.3 There are also at least 41 things given to a believer at the moment of salvation, and most of these are precious promises.

20.4 The purpose of our many promises, as we can see from 2Pe 1:4, is to provide an escape from the domination of our inherited old sin natures, with their associated lust patterns and trends.

21. Now let's continue Peter's teaching about the process of spiritual growth.

2Pe 1:5 And beside this, giving all diligence, add to your faith virtue and to virtue knowledge.

21.1 The phrase "and beside this" would better read, "and for this reason."

21.2 The phrase "giving all diligence," is a classical Greek idiom. It comes from Greek drama and it would better read "assemble the cast with alacrity."

21.3 The cast, as we will see in the following verses, are various nouns and adjectives which we are to add repeatedly by means of the continuous acquisition of **EPIGNOSIS** in the right lobe.

21.4 The phrase "add to your faith" is a reference to our faith in Christ as Savior.

21.5 We are to add virtue, which again is the word **ARETE** and means the motivation and the positive volition to attend Bible class even under the most difficult of circumstances, and the courage to apply that which we from time to time learn.

21.6 To virtue we are to add knowledge. Knowledge here is **GNOSIS** and is a reference to doctrine heard in Bible class under the filling of the Spirit. Here we find the process of **GNOSIS** to **EPIGNOSIS** being emphasized.

21.7 **GNOSIS**, as we have seen, is received by the Holy Spirit, Who then teaches our human spirit, making it perspicuous.

21.8 You must always continue cycling doctrine, it is a never ending task, and when you stop you begin the terrible process of failure known as reversionism.

21.9 Let's review again our verses in First Peter by looking at how the NIV has translated 2Pe 1:2-5.

2Pe 1:2 Grace and peace be yours in abundance through the knowledge of God and of Jesus our Lord.

2Pe 1:3 His divine power has given us everything we need for life and godliness through our knowledge of him who called us by his own glory and goodness.

2Pe 1:4 Through these he has given us his very great and precious promises, so that through them you may participate in the divine nature and escape the corruption in the world caused by evil desires.

2Pe 1:5 For this very reason, make every effort to add to your faith goodness; and to goodness, knowledge;

22. Now let's continue with what Peter has to say about the process of righteousness.

2Pe 1:6 And to knowledge **GNOSIS** add temperance and to temperance patience and to patience add Godliness

22.1 **EGKRATES** is translated temperance; it means self-control from organized thinking.

22.2 **HUPOMONE** is translated patience; it means persistence even amidst distraction.

22.3 Again the word for Godliness is **EUSEBEIA**.

22.4 **EUSEBEIA** would entail both the hearing and understanding of what are often very difficult concepts applied to life's circumstances. For example: Pray for your enemies; show impersonal love toward those you dislike, even if they despise you; give thanks in all things even when the all things occurring in your life are experientially very bad; use your liberties as such and not as a license; pray for the will of God without equivocating about the potential outcomes. This simply stated is a description of you and me living our very own spiritual lives in our very own souls.

22.5 This verse would seem to describe what we like to call "the application of doctrine"; the application of doctrine begins first in the mind; actions or application will follow. "As a man thinketh in his heart, so is he ..."

23. Now let's see what Peter says must be added to "Godliness."

2Pe 1:7 And to Godliness add brotherly kindness, and to brotherly kindness add charity;

23.1 The word for brotherly kindness is **PHILADELPHIA** and means a love response to a pleasant or favorable stimulus. Examples might be:

Category I love - a love toward God. This occurs when you respond positively to God blessing you.

Category II love - a love toward the right man/right woman. This takes place when the spouse responds in a pleasing way; for example, he or she is sweet and caring. It is then there is **PHILADELPHIA** toward him or her.

Category III love - a love of friends. This takes place when your friends compliment you or they do something nice for you. It is then you demonstrate **PHILADELPHIA**.

23.2 We have been told to add to Godliness brotherly kindness and to brotherly kindness we are told to add charity. The word for charity is **AGAPE** and means a proper response which comes from the dictates of doctrine.

23.2.1 As noted, you must add this proper mental attitude **AGAPE** to "brotherly love." Examples of "charity" or **AGAPE**:

- We love God when we are disciplined. It is under these circumstances we must demonstrate **AGAPE** even though what is done to us is not pleasing but grievous.
- We even continue to pray fervently for His will to be done, even if it means our suffering continues. This is **AGAPE**.

- Category II love between right man/right woman often demands, in the case of the husband, that he love the wife as Christ loved the Church even though the wife may get really cantankerous. In the case of the woman, she is to submit herself as a subordinate to the man, even though his conduct from time to time may be far from that which motivates subordination.
- Category III love from time to time requires the display of impersonal love toward friends and acquaintances, even though they may be acting against our best interest. We must not retaliate in kind.

23.3 The two loves translated “brotherly kindness” and “charity” in verse seven are application examples of **EUSEBEIA**, i.e., living your very own spiritual life in accordance with the mind of Christ. Note the promise found in 2Pe 1:8.

2Pe 1:8 "For while these things be in you and abound they make you that ye shall neither be barren nor unfruitful in the knowledge - **EPIGNOSIS** of our Lord Jesus Christ."

24. Summary

24.1 We are to be partakers of God's essence through the cycling of Bible doctrine to the right lobe; there it is called **EPIGNOSIS**.

24.2 By this process we escape the control of the lust patterns of our old sin natures and the corruption which is found in the Devil's world.

24.3 If we continue in the Word and assemble the cast of characters mentioned earlier, we are promised divine good; we will not be unproductive.

25. A negative result for the reversionistic believer (one who has rejected Bible doctrine repeatedly) is found in 2Pe 1:9.

2Pe 1:9 but he that lacketh these things (the cast of characters demanded by the Apostle Peter) is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins."

25.1 This verse suffers from a translation problem.

25.1.1 "But" is actually a poor translation of **GAR**. It is better "for you see."

25.1.2 The phrase "he that lacketh these things" is better translated "to whom these things are not present." Instead of speaking of the "assembled characters" belonging to the Christian, the verse indicates they are present but not his or her settled possessions.

25.1.3 Because he or she has not followed the protocol plan of God, “this Christian wakes up in a new world every day”; unaware of his or her very own spiritual life and oblivious to the fact he or she has a spiritual destiny.

25.1.4 They are everywhere today; the churches are full of them, and perhaps worse, there are many born-again people who have even rejected the Church altogether.

25.1.5 The phrase "cannot see afar off" is a translation of **MUOPAZO**, a word used by Aristotle of a near-sighted man. It was also used by Ecclesiasticus of a soul on which the light shines, but blinking he turns away because the light hurts his eyes.

25.1.6 Here the word **MUOPAZO** modifies the word **TUFLOS**, translated "blind." The word blind is better translated "he screws up his eyes because of the light, seeing only things present and not the heavenly things." It might better be said, because of the light he doesn't see the present things very well."

25.1.7 Negative people can't see spiritual things because they are discerned spiritually. Vincent has written of the blind soul, "he cannot see the things of heaven, though he may be quick enough in regard to worldly matters."

25.1.8 "Hath forgotten" in the Greek text is literally "having taken forgetfulness." The phrase comes from **LAMBANO LETHE**, which is better translated "having seized a state of forgetfulness, a state of oblivion."

25.1.9 "Purged" is **KATHARIZO** and means "to be cleansed." This is an apt description of the saint who will not use the two power options.

25.1.10 Continued refusal to take in the Word may result in someone forgetting they were ever saved.

25.1.11 This near-sighted Christian is not stone blind but simply lacks even the basics, because the light of the Word dazzles his evil soul as he turns his dimmed spiritual eyes away, a sad situation indeed. We all have a choice to transfer the perspicuous doctrine or to reject it. Keep in mind God provides the doctrine and we provide the faith.

26. In conclusion:

26.1 The scientific ways of thinking are "quite naturally" rationalism and empiricism. Often however the scientist finds himself in "mystic" or "spiritual realms" where it is impossible "to be scientific." This understandably creates a dilemma.

26.2 An example of such a dilemma is evolution. Today we have no fossil evidence of an orderly evolution of man; in fact what we do have indicates (at best) great gaps in the order of development from animal to man. Even some data supports an evolution from man to primate.

26.3 Most agree today that from the fossil evidence it seems that man began and then became extinct and then man's evolution began again because the oldest likeness to man ceases and a gap of animal fossils span long periods of time and then suddenly man "appears" to develop again thus making clear the adage "you can't keep a good man down" or perhaps better said "you can keep a very old man down but not for long."

26.3.1 Writing for the New York Times in 1999 John Noble Wilford spoke to the point that a new trunk on the genus of the human tree had been discovered or whatever happened on the way to mankind's orderly but inexorable evolution. In the Times he writes of a significant problem for the thinking Paleontologist.

"Paleontologists in Africa have found a 3.5 million year old skull from what they say is an entirely new branch of the early human family tree, a discovery that threatens to overturn the prevailing undocumented supposition that a single line of descent stretched through the early stages of human ancestry ... Humanity's family tree, once drawn with a trunk straight and true, is beginning to look more like a bush, with a tangle of branches leading off in many directions. The new skull was discovered ... by a research team led by Leakey [1999] ... After careful analysis, scientists concluded that the nearly complete skull and partial jaw represented not only a different species but also a completely new genus - virtually a new trunk on the tree of human evolution."

26.4 To maintain a belief in evolution requires significant faith given not only no evidence of evolution but significant evidence to the contrary; such as was discovered in 1999.

26.5 Faith in the field of evolution has become the most important source of learning simply because certain fixated scientists have long concluded (most deductively I might add) that no other explanation of man's beginning will be accepted except "evolution."

26.6 Several quotes will help explain:

- W. W. Wheeler in his book *Creation by Evolution* writes: "no plea for the supernatural origin of anything is valid so long as there is a possibility of a natural explanation of its origin."
- George F. Hutchinson, in the 1957 *Encyclopedia Britannica* writes: "if there is no choice, instead of accepting the supernatural acts of God, the Scientist may have to assume that there have been changes in the laws of nature and again in reference to a number of studies of evolution he goes on: "If the results are persistently negative it may be necessary to fall back on some hypothesis as to secular change in the laws of nature."
- Arthur Thompson in *The Outline of Science* has written: "But frankly the only scientific way of looking at the present day fauna and flora is to regard them as the outcome of a natural selection."
- Ernest Hooten writes in *Up From The Ape*: "Just how fins developed into limbs is still a mystery but they did."
- Calvin S. Hall writes in *The Inheritance of Emotionality*: "You may question, of course, whether rat intelligence is the same as human intelligence, but if you put the question you are really not an evolutionist and, therefore your view deserves little consideration."

- Horatio Newman in *Evolution, Genetics, and Eugenics* writes: "There is no rival hypothesis except that outworn and completely refuted idea of special creation now retained only by the ignorant, the dogmatic and the prejudiced."

26.7. Finding incontrovertible evidence that fossils, be they human or primate, refute rather than support the theory of evolution is old hat. The find in "1999" about which we just read in the New York times was not the first fossil anomaly. In 1973 another member of the Leakey family made an unusual discovery; he called her "Thoroughly Modern Milly." Let me quote some of that which has been written about this find: "... in 1973 ... Dr. Leakey ... dated her at 2,800,000 years thereby blowing the sanctity of evolutionary theory. The gap was now something which must be somehow explained away. Worse however the copious orderly charts showing man's evolution from ape to man must now be destroyed hurriedly lest the world find out the hoax is on us." Dr. Leakey himself with reference to his find said: "Either we toss out this skull or we toss out our theories of early man." See National Geographic. June 1973.

26.7.1 Thoroughly Modern Milly was either misdated or she was to be a cause for great alarm to the former postulation that the oldest ape preceded man by 500,000 years. She was said to be as modern as any fossil man ever found and yet she preceded earliest fossil man by thousands of years and worse she was 1,800,000 years older than homo erectus - the ape who walked ... "

26.8 One Saturday, April 20, 2002 an article appeared in the Washington Post under the headline: "New study says primates roamed with dinosaurs". In the article Guy Gugliotta threw a significant monkey-wrench (no pun intended) into formerly hard and fast "evolutionary" theory. We are told in this article: Primates - the mammals from which humans evolved emerged on Earth much earlier than had been thought, originating perhaps 85 million years ago during the age of the dinosaurs ... Paleontologists ... place the origin of primates at 55 million years ago ... the researchers developed a statistical model that builds an evolutionary tree based on the number of primate species alive today (235) and the number of recorded fossil species (396) and their ages. By assuming each primate species would live approximately 2.5 million years the team was able to estimate the length of time that elapsed between the oldest known fossil primate ... by this technique the lead researcher Robert Martin concluded former theories of dinosaurs predating primates by millions of years were in error ... Robert Martin was quoted in the article "I've been arguing for years that there's [sic] so many gaps in the fossil record that primates are probably much older than we thought ... "

26.9. As you can see scientists are finding need to make profound and wild assumptions and projections over millions of years but still the basic premise is "Primates - the mammals from which humans evolved emerged on Earth much earlier than had been thought ... "

26.10 Such leaps of faith are common place when it comes to the origin of man. It is a paradox I suppose that evolution provides such a useful example in our quest to understand faith.

26.11 In the spiritual realm we Christians stipulate up front that faith is the most important method of learning about God; for without faith it is impossible to please Him.

26.11.1 Faith is especially important in this realm because no one can prove or disprove God.