

Our Emphasis on Doctrine

1. Josh McDowell in a speech to the 2005 graduates at Dallas Theological Seminary revealed a frightening fact about believers today.

“ ... Ninety-one percent of professing born-again Christians ... assert there are no absolutes. That figure is up from fifty-two percent in 1991, sixty-two percent in 1994 and seventy-eight percent in 1999.

“Of the ninety-one percent in 2005, sixty-five percent said ... ‘we cannot know whether any religion is true or not, including Christianity.’”

2. Clearly the problem described in the above cited quotation describes a serious one that can only be addressed when Bible Doctrine becomes the center of church worship; ergo, the need for pastor-teachers to emphasize the importance of acquiring a full knowledge (**EPIGNOSIS**) of the Word of God.

3. 2Pe 1:2-8 summarizes the process for acquiring doctrine.

2Pe 1:2 Grace (**CHARIS**) and peace (**EIRENE**) be multiplied (**PLETHUNO**) unto you through the knowledge (**EPIGNOSIS**) of the Lord Jesus Christ.

3.1 The grace plan of God with its related stability in time is wished upon each and every believer. However, Peter recognized his wish was not being completely fulfilled. The verb **PLETHUNO** means “to augment” or “multiply.”

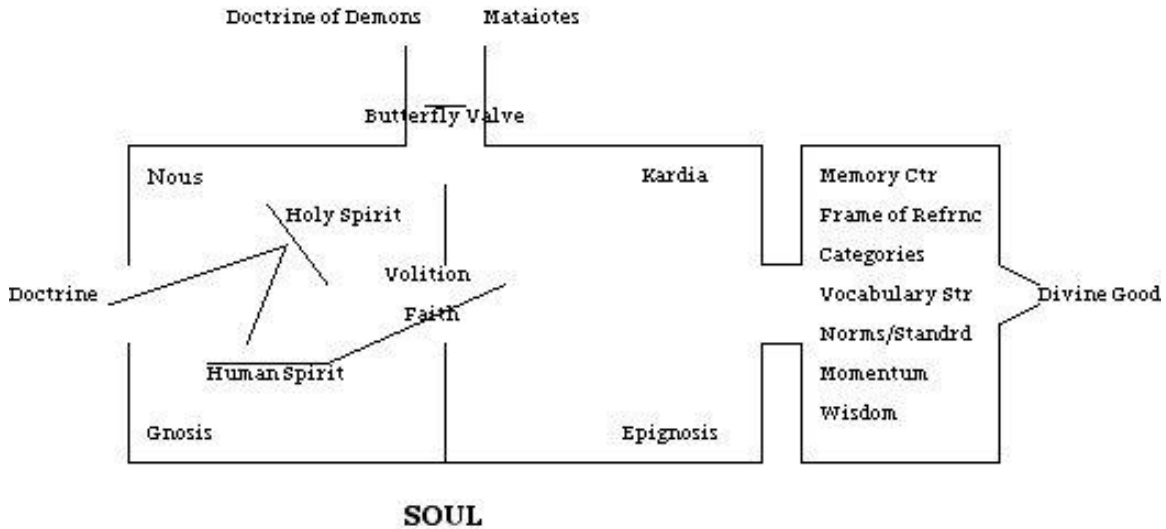
3.1.1 Peter wishes God's grace plan and stability would increase exponentially for all believers.

3.2 The source of this augmentation or multiplication is that wonderful word **EPIGNOSIS**, which is Bible doctrine metabolized in the right lobe of the soul.

3.2.1 The Lord Jesus Christ, our resurrected Celebrity, is described in the possessive genitive case, meaning we are to acquire **EPIGNOSIS** doctrine of our Lord if we are to enjoy God's grace and peace.

3.3 There are no short cuts. Before going on to 2Pe 1:3, let's look one more time at 2Pe 1:2, "Grace and peace be multiplied unto you through the knowledge of the Lord Jesus Christ."

3.3.1 Take note: we get peace “through and by means of doctrine resident in the soul.”



3.3.2 Bible doctrine must however enter the left lobe where it is made perspicuous by God the Holy Spirit, and then by faith it must be transferred to the right lobe, where it will not only provide peace and stability but it will also produce divine good.

3.3.3 Doctrine in the left lobe is called **GNOSIS**; doctrine in the right lobe is called **EPIGNOSIS**. **EPIGNOSIS** doctrine will become part of the believer's stream of consciousness and result in the construction of certain building blocks, such as a memory center, frame of reference, categories, vocabulary storage norms and standards, momentum and wisdom; all of which will facilitate the production of divine good.

Memory Center

- It brings into focus that which is pertinent.
- It serves as a source of a whole realm of doctrines for reverse-process thinking.
- It functions closely with both the vocabulary and categorical storage compartments.

Frame of Reference

- It serves as a foundation for learning more complex doctrines and provides a system to move from the simple to the complex.
- It provides a new perspective to life's experiences.
- It makes possible our becoming Christocentric rather than anthropocentric.

- It serves as a source for an alarm system to alert the soul when false doctrines are heard.
- It provides a means for handling guilt.
- It provides ideas and thoughts for communicating and witnessing.

Categories

- It is a place where technical concepts and ideas are categorized into doctrines and are stored for use when the Memory Center and Frame of Reference demands it.

Vocabulary Storage

- It is a place where words are stored to permit thought in regard to spiritual matters.

Norms and Standards

- Here is where a new conscience is established.

Momentum

- Moving doctrine from the left lobe to the right lobe provides momentum to propel the believer forward to even greater spiritual growth.

Wisdom

- Divine viewpoint creates in the soul an ability to process data and solve complex problems with skill beyond the human IQ.

3.4 The subject continues in 2nd Peter 1:3:

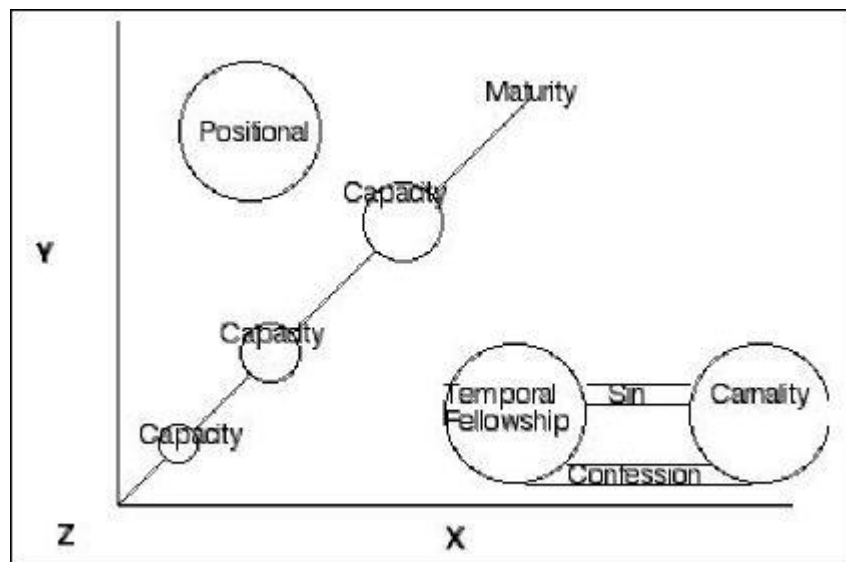
2Pe 1:3 According as His divine power hath given unto us all things that pertain unto life (**ZOE**) and Godliness (**EUSEBEIA**) through the knowledge (**DIA HO EPIGNOSIS**) of Him that hath called us to glory (**IDIOS DOXA**) and virtue (**ARETE**).

3.5 **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.

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

3.7 **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).

3.7.1 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.



3.8 **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.

3.9 **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.

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

3.11 Virtue as used here 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**.

3.12 **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.

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

3.14 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.

3.15 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.

4. 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.

4.1 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.

4.2 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.

4.3 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.**

4.4 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.

2Pe 1:4 Whereby are given unto us exceeding 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.

4.5 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.

5. 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.

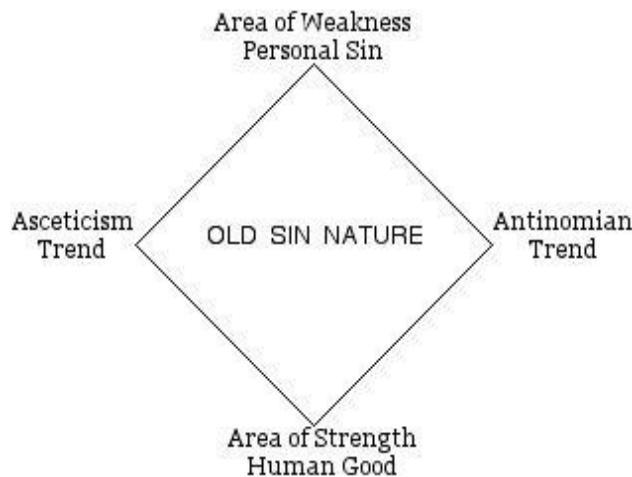
5.1 Corruption through lust is each person's way of life as he functions in time under the control and domination of his Old Sin Nature. There is nothing good which can come from his flesh.

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?



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

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

5.4 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.

6. 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.

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

6.2 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."

6.3 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.

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

6.5 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.

6.6 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.

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

6.8 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.

6.9 Let's review again our verses in First Peter by looking at how the NIV translates 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;

7. 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

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

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

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

7.4 **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.

7.5 This simply stated is a description of you and me living our very own spiritual lives in our very own souls.

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

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

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

8.1 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**.

8.2 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.

8.2.1 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.

8.3 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."

9. In Summary

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

9.2 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.

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

10. 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."

10.1 This verse suffers from a translation problem.

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

10.1.2 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.

10.1.3 Because he or she has not followed the protocol plan of God, this Christian is a reversionist, "waking 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 sense of destiny. 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.

10.1.4 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.

10.1.5 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."

10.1.6 Negative people can't see spiritual things because they are discerned spiritually.

10.1.7 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."

10.1.8 "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."

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

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

10.1.11 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.

11. Now let's leave First Peter and develop further our subject, "The Importance of Doctrine."

12. It is impossible to please God if you do not believe that He is and that He blesses those who use the two power options.

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."

13. Without doctrine you will find your prayers to be an abomination to God.

Pro 28:9 "He that turneth away his ear from hearing the law, even his prayers shall be an abomination."

14. Pro 12:1a tells us the man who loves spiritual growth will love knowledge.

Pro 12:1 "Whoever loveth instruction loveth knowledge: and he that hateth reproof is brutish."

14.1 Notice Pro 12:1b tells us not to despise discipline; we should accept it and move forward. The man who rebels against the discipline of God is animal-like.

15. Doctrine was always with God, even from eternity past; before anything was there was doctrine. Pro 8:22 and 23 show the importance God places on doctrine.

Pro 8:22 "The LORD brought me forth as the first of his works, before his deeds of old;

Pro 8:23 I was appointed from eternity, from the beginning, before the world began.

Pro 8:24 When there were no oceans, I was given birth, when there were no springs abounding with water;

Pro 8:25 before the mountains were settled in place, before the hills, I was given birth,

Pro 8:26 before he made the earth or its fields or any of the dust of the world.

Pro 8:27 I was there when he set the heavens in place, when he marked out the horizon on the face of the deep,

Pro 8:28 when he established the clouds above and fixed securely the fountains of the deep,

Pro 8:29 when he gave the sea its boundary so the waters would not overstep his command, and when he marked out the foundations of the earth.

16. God has magnified His Word even above His name and reputation-- a clear demonstration to us of the importance of His Word.

Psa 138:2 "I will worship toward the Holy Temple and praise Thy Name for Thy loving Kindness and for Thy Truth: for Thou hast magnified Thy Word above all Thy Name."

17. The attitude of a believer toward Bible doctrine determines whether he or she receives blessing or discipline in time.

Pro 8:33-36 "Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, watching daily at my gates, waiting at the post of my doors. For whoever findeth doctrine, findeth life and shall obtain favor of the Lord. But he that sinneth against doctrine wrongeth his own soul: and all they that hate me love operational death in time."

18. Daily study of the Word of God will make the believer a unique success, says Jos 1:8

Jos 1:8 This book of the law shall not depart out of your mouth; but thou shalt meditate therein day and night, that you may observe to do according to all that is written therein: for then you shall make thy way prosperous, and then you shall have a good success.

19. Doctrine is the basis for blessing in time.

Psa 23:6 "Surely goodness and mercy shall follow me all the days of my life: for I shall dwell in the house of the Lord forever."

20. Doctrine must become more real than reality.

KJV

2Pe 1:19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your heart

20.1 You may recall from our review of the acrostic ICED that we noted an expanded and corrected translation of 2Pe 1:20 demands a categorical study of Scripture.

Expanded Translation

2Pe 1:20 Know and understand no verse should be read and interpreted alone, i.e., it must not be isolated from what the Scripture says elsewhere.

21. In order to function properly in time, every believer is urged to get under the authority of his or her right pastor-teacher.

Heb 10:25 "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."

Heb 13:7 Remember them which have the rule over you, those men who have spoken unto you the Word of God: whose faith follow, considering the result of their modus operandi of study and teach.

Heb 13:17 Obey them that have the rule over you, and submit yourselves for they watch for your souls as they that must give account, that they may do it with joy, and not grief: for that is unprofitable for you.

22. A nation without a pivot of positive believers will fall under the fifth cycle of discipline. As goes the believer, therefore goes the nation.

Hos 4:1 Hear the word of the LORD, ye children of Israel: for the LORD hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land.

Hos 4:2 By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood.

Hos 4:3 Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven; yea, the fishes of the sea also shall be taken away.

Hos 4:4 Yet let no man strive, nor reprove another: for thy people are as they that strive with the priest.

Hos 4:5 Therefore shalt thou fall in the day, and the prophet also shall fall with thee in the night, and I will destroy thy mother.

Hos 4:6 My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.

23. The pastor-teacher in the local church has the responsibility for communicating doctrine.

Eph 4:11 And he gave some apostles; and some, prophets; and some evangelists; and some Pastors-Teachers;

Eph 4:12 for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ;

Eph 4:13 until we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ

Eph 4:14 that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the slight of men, and cunning craftiness, whereby they lie in wait to deceive;"

24. Doctrine is only found in the written Canon.

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

Gal 1:8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

25. Doctrine produces

- confidence,

2Co 5:6-8 Therefore we are always confident, knowing that while we are at home in the body we are absent from the Lord: for we walk by faith, not by sight: we are confident, I say, and willing rather to be absent from the body, rather than present with the Lord.

- divine viewpoint,

2Co 10:5 Casting down imaginations, and every high thing that exalt itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

- orientation to the plan of God,

Rom 8:28 And we know that all things work together for good to them that love God, to them who are the called according to His purpose.

- a stable mind,

Isa 26:3 Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.

2Ti 1:7 For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind.

- a basis for divine guidance,

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

Rom 12:3 For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

- all things potentially for time, and

2Pe 1:2-3 Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things which pertain unto life and godliness through the knowledge of him who has called us to glory and virtue.

- works acceptable to God.

2Ti 3:16-17 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.

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

26. To avail ourselves of doctrine and thus avoid the catastrophe of being blinded by the lights of the world, we must consistently use our two power options; i.e., the intake of the Word under the filling of the Spirit.

26.1 This is the only way we can assemble the cast of characters listed by Peter.

26.2 For many Christians, their spiritual lives are simply a one-act play. The first act for them is faith in Christ, but God desires that the show goes on and the story line developed.

26.3 To avoid being a one-act play, there must be a disciplined approach of rebound and study of the Word.

26.4 Without the assembled characters, the curtain will never rise on Act II. A vast audience of unseen witnesses is waiting in the theater. The question perpetually remains, “Are we willing to claim the promises which lead us to fulfill our very own sense of spiritual destiny--our **EUSEBEIA?**”