

Ephesians 2013-065 and 066

Spiritual Life Span Development

Adolescence and
Grace Orientation

1

*The Believer's Grace Adjustment to the
Justice of God*

- Psalms 66:18 *If I perceive sin in my heart, the Lord will not hear me.*
- Psalms 32:5 *I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.*
- I Cor 11:31 *But if we judge ourselves rightly, we should not be judged.*
- 1 John 1:9 *If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all other unrighteousness.*

2

*Invitation: Becoming a Member of God's
Family:*

- Ephesians 2:8-9 *For by a free gift you are saved through trusting and that not of yourselves, it is the gift of God; 9 not as a result of how good we are, so that no one may brag.*
- Rom. 11:6, *"But if it is by a free gift it is no longer on the basis of how good we are, otherwise a free gift is no longer a free gift"*
- Gal. 2:21, *"I do not nullify the free gift from God; for if righteousness comes through the following rules, then Christ died needlessly."*

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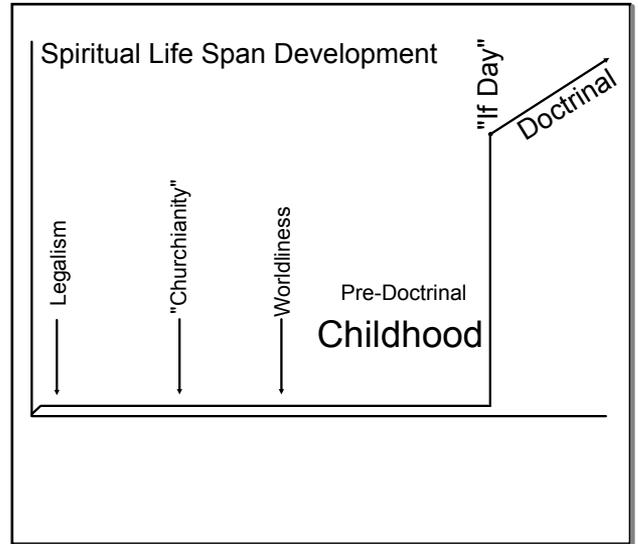
- Gal. 3:24, *"Therefore the rules of the Jewish Law have become our teacher to lead us to Christ, that we may be justified by trusting."*
- 1 Corinthians 3:11 *There is nothing else salvation can be built upon, only Jesus Christ.'*
- John 3:16, *"For God so loved the world, that He gave His uniquely born Son, that whoever trusts in Him should not perish, but have eternal life."*
- *"Trust in the Lord Jesus Christ and you will be saved" Acts 16:31*

Privately praying to God the Father that you trust what Christ has done, not what you can do, is the method of salvation.

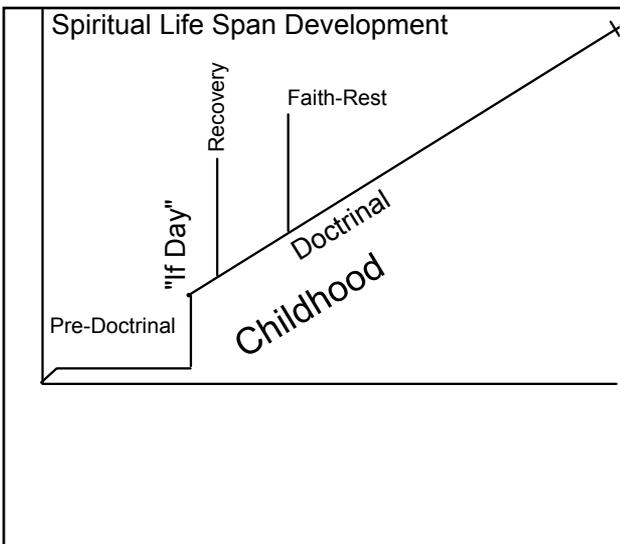
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“But keep on growing in the sphere of grace and in the sphere of knowledge about our Lord and Savior Jesus Christ. Glory to Him both now and to the day of eternity. Amen.” - 2 Pet 3:18

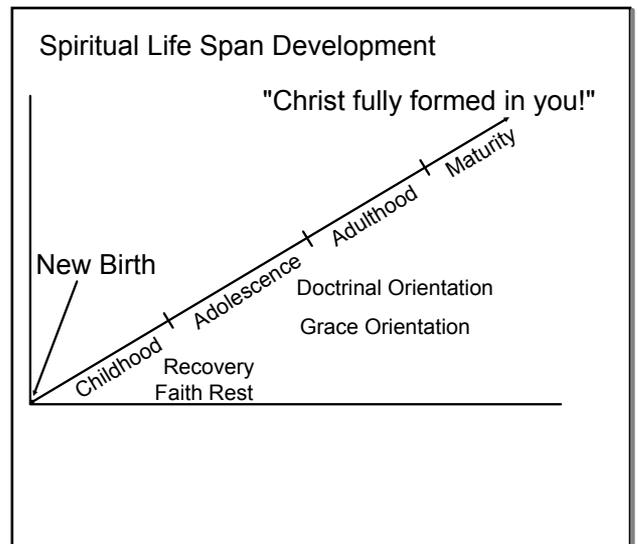
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DOCTRINE OF GRACE ORIENTATION

A. Introduction.

1. There are seven propositions with regard to the subject of grace.
 - a. God exists.
 - b. God reveals Himself through the Canon of Scripture.
 - c. God has a plan for your life. If God reveals Himself, He also reveals a plan for Church Age believers specifically. Your life was designed for invisible impact in five categories. Nothing is more significant than your life as a believer.
 - d. God's plan is based on God's policy. God's policy is always grace. Grace is the system for the administration of God's plan for the Church.

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The grace of God for the human race is divided into three categories.

- (1) Pre-salvation grace. This is the work of our Lord Jesus Christ on the Cross, being judged for our sins as our substitute. This includes three things.
 - (a) Common grace. This is the work of God the Holy Spirit taking the spiritual phenomena of the gospel and presenting it to the mind of man as a reality. The unbeliever is spiritually brain dead, so that God the Holy Spirit must make spiritual information understandable to spiritually dead mankind. The unbeliever cannot understand the things of God, [1 Cor 2:9-16](#).
 - (b) The divine call. Having understood the issue of the gospel, to believe in the person and work of Christ, God now invites the unbeliever to believe what he has heard and understood.
 - (c) Efficacious grace. This is the work of God the Holy Spirit taking that faith alone in Christ alone and making it effective for salvation.

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- (2) Salvation grace. This includes the forty things that God gives us at the moment of salvation.

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(3) Post-salvation grace.

(a) This is the more or greater grace of [Jam 4:6](#). Post-salvation grace is found in [1 Pet 5:12](#), "I have written to you briefly, exhorting and testifying that this is the true grace of God. Stand fast in it."

(b) There are distortions of grace. [2 Tim 2:1](#), "You, therefore, my son, be strong in the grace that is in Christ Jesus."

(c) Grace is the means of conveying the power of God to the life of the ordinary believer.

[1 Pet 5:5-6](#), "Clothe yourselves with humility toward one another. 'God makes war against the arrogant believer but gives grace to the humble believer.' Humble yourselves under the mighty hand of God that He may promote you at the proper time."

[1 Cor 15:10](#), "But by the grace of God I am what I am, and His grace toward me did not prove vain; but I labored even more than all of them, yet not I, but the grace of God with me."

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[Eph 1:6](#), "To the praise of the glory of His grace, which He freely bestowed on us in the Beloved."

(d) God always operates within some sphere.

In the plan of God for the Church Age believer, the sphere in which grace operates is union with Christ.

In [Eph 2:7](#), this grace will continue in the eternal state, "That He might show us in the coming ages the surpassing riches of His grace in generosity toward us in Christ."

[Eph 6:24](#), "Grace be with all believers who love our Lord Jesus Christ with incorruptibility."

Loving the Lord with incorruptibility is a reference to occupation with Christ.

[2 Thes 2:16](#), "Now may our Lord Jesus Christ Himself and God our Father who has loved us and given to us for our benefit eternal comfort and good confidence in the sphere of grace, comfort your hearts and strengthen you in all production and good doctrine."

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f. The consistency of grace.

Consistent grace is the Church Age believer, saved by grace and living by grace.

God is consistent.

There is no legalism in salvation; therefore, there is no legalism in the Christian way of life.

Sooner or later, God takes every believer and brings them to the end of their human resources, making them totally dependent upon divine provision.

[Acts 13:43](#), "Now when the meeting of the synagogue had broken up, many of the Jews and of the God-fearing proselytes followed Paul and Barnabas, who began speaking to them and were urging them to continue in the grace of God."

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g. Every believer owes both the salvation plan of God and the grace of God a hearing.

[2 Pet 1:2](#), "Grace and tranquility be multiplied to you in the [epignosis] knowledge of God and of Jesus our Lord."

16

2. Definition and Description.

a. Grace is all that God is free to do for mankind without compromising His divine essence. Grace means favor, kindness, and mercy.

b. Grace is free, unmerited favor and love from God alone, not from our works or because we are attractive to God.

God's love comes in two categories for us.

(1) God has impersonal love for the unbeliever in the status of spiritual death.

Jesus Christ had impersonal love for all mankind, when He went to the Cross and received the imputation of our sins.

God the Father had impersonal love when He imputed all of our sins to Christ and judged them.

(2) God has personal love for the believer because the believer receives the imputed righteousness of God.

c. Grace means that all things from God, including salvation by grace through faith, are received from God as a free gift totally apart from any form of human merit or any system of human works. They are never merited or earned by mankind. They never compromise divine essence or divine effort in bestowing blessing on mankind, [Jn 1:12](#).

(1) Grace is benefit from God totally a part of the work of God and totally apart from the works of mankind. No one has ever been blessed by God because they tithe or because they are moral. The Christian way of life is infinitely greater than morality. Morality is a Human Good function of the energy of the flesh and is for the human race. Morality is the result of self-determination; grace is the result of God's determination.

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(2) The virtue mandated of the believer is infinitely greater than morality. The inner life of virtue is not something we can do in ourselves; it is something that God has provided for us in grace. He has given us the mystery doctrine of the Church Age, thoughts that have to be metabolized in the soul for motivation and a life far greater than the function of the energy of the flesh.

(3) Anything an unbeliever can do is not the Christian way of life. Morality can be accomplished by the unbeliever. Morality is necessary for freedom in the human race. The purpose of codex three of the Mosaic Law was to protect freedom, privacy, property, and life.

d. Grace is the manifestation of God's holiness, power, virtue, efficacy, mercy, compassion, indulgence, forbearance, pardon; unmerited favor based on the exclusive work of God.

Grace includes three categories of divine blessing from God. Grace is unmerited favor and divine provision for mankind before, during, and after salvation.

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Three categories of God's grace include:

- (1) Pre-salvation grace which includes all that God is free to do for the spiritually dead person, that is, common grace, the divine call, and efficacious grace.
- (2) Salvation grace which includes all that God has accomplished to save spiritually dead mankind, that is, the saving work of Christ on the Cross, the judgment of God the Son by God the Father, the revelation of this message by God the Holy Spirit, and the forty things God does for us at salvation.
- (3) Post-salvation grace includes total divine provision of God for the fulfillment of His plan, His will, and His purpose for our lives. Post-salvation grace includes all that God does for the believer totally apart from any human merit on the part of any Christian.

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(a) Post-salvation grace is described in [Jam 4:6](#), "He keeps on giving greater grace. Therefore, it says, 'God makes war against the arrogant believer but gives grace to the humble believer.'" Greater grace means greater than pre-salvation grace, greater than salvation grace. It is the greatest grace of all. Post-salvation grace includes more grace than anything else in life. [Jn 1:16](#), "From His fullness, we have all received even grace in exchange for grace." We have exchanged salvation grace for post-salvation grace. If we are saved by grace, then we should live by grace. [Jn 1:17](#), "The law was given through Moses; grace and truth came through Jesus Christ."

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(b) The phrase "Grace for your benefit and peace from God our Father and from our Lord Jesus Christ." occurs many times in Scripture: [2 Cor 1:2](#); [Gal 1:3](#); [Eph 1:2](#); [Phil 1:2](#); [Col 1:2](#); [1 Thes 1:1](#); [2 Thes 1:2](#).

- (c) [2 Cor 6:1](#), "We also urge you not to receive the grace of God in vain."
- (d) [Gal 2:21](#), "I do not nullify the grace of God; for if righteousness comes through the Law (and it does not), then Christ died in vain."
- (e) [Eph 3:2](#), "Since you have heard about the dispensation of the grace of God which was given to me for your benefit."

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(f) [2 Thes 1:12](#), "In order that the person of our Lord Jesus Christ may be glorified by you and you by Him, on the basis of the grace of God and our Lord Jesus Christ."

- (g) [2 Tim 2:1](#), "You, therefore, my son, be strong in the grace that is in Christ Jesus."
- (h) [1 Pet 5:5-6](#), "...clothe yourselves with humility toward one another, for God makes war against the arrogant believer, but gives grace to the humble believer. Therefore, humble yourselves under the mighty hand of God, that he may promote you at the proper time."
- (i) [1 Pet 5:12](#), "I have written to you briefly, exhorting and testifying that this is the true grace of God. Stand fast in it."

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(j) [Eph 1:6](#), “to the praise of the glory of His grace, which He freely bestowed on us in the Beloved.”

(k) [Eph 2:7](#), “that He might show you in the coming ages [millennium and eternal state] the surpassing riches of His grace in generosity toward us in Christ Jesus.”

(l) [Eph 6:24](#), “Grace be with you all who love our Lord Jesus Christ with incorruptibility.”

(m) [2 Thes 2:16-17](#), “Now may our Lord Jesus Christ Himself and God our Father, who loved us and has given to us eternal comfort and good of intrinsic value confidence in the sphere of grace, comfort your right lobes and strengthen yourselves in all production and good of intrinsic value doctrine.”

(n) [2 Pet 3:18](#), “But keep on growing in the sphere of grace and in the sphere of knowledge about our Lord and Savior Jesus Christ. Glory to Him both now and to the day of eternity. Amen.”

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e. Orientation is defined as doctrinal cognition of the believer, his true status in relationship to the plan, will, and purpose of God.

3. Pre-Salvation and Salvation Grace.

a. There are two categories of mankind who are the recipients of God's grace policy.

(1) God's grace is extended to the unbeliever who is spiritually dead. The unbeliever is under total depravity, total separation from God, and total helplessness to do anything to gain the approbation of God.

(2) God's grace is extended to believers in this dispensation through the protocol plan of God.

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b. Under the first category, grace is all that God is free to do for mankind on the basis of the saving work of Jesus Christ on the cross.

c. Under the second category, post-salvation grace is extended to every believer in Jesus Christ. Under this category, grace is all that God is free to do for each Church Age believer without compromising His essence.

d. Under the divine policy of grace, only the ability and power of God counts and meets the needs of helpless mankind in two categories: spiritual death and as believers in Jesus Christ.

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e. God has found a way to save us, to give us eternal life, and God has found a way in His grace policy to help us in our helplessness as believers. We never lose our helplessness.

f. Under His grace policy, God does more than help us: He blesses us, He provides our needs, He provides life support, and He gives blessing to us whether we are winners or losers.

(1) The same justice of God that judged our sins on the cross also sends blessing to the righteousness of God indwelling the believer, because he receives God's righteousness at the moment he believes in Christ.

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Grace Pipeline

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(2) So the justice of God, one-half of divine integrity, sends blessing to the indwelling righteousness of God, the other half of divine integrity.

(3) This is entirely grace; we do not earn or deserve any of it.

g. Scripture.

(1) [Rom 5:8](#), "God demonstrates His love toward us in that while we were yet sinners Christ died as a substitute for us." The Greek preposition HUPER plus the genitive plural of advantage indicates that it is to our advantage that Christ became a substitute for us. The greatest advantage we have ever had in life is that Jesus Christ became a substitute for us.

(2) [1 Pet 3:18](#), "Christ also died once for our sins, the righteous One as a substitute for the unrighteous ones, that He might bring us to God, having been put to death in the flesh but made alive by means of the Spirit." Even as unrighteous ones we have an advantage because we have a substitute—Jesus Christ. Jesus Christ brings us to God, not our commitment, baptism, works, or giving up anything.

(3) [1 Pet 2:24](#), "He [Jesus Christ] Himself carried our sins in His own body on the wood [Cross]."

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(4) [2 Cor 5:21](#), "He who did not sin was made sin as a substitute for us."

(5) [Gal 3:13](#), "Christ has redeemed us from the curse of the Law by means of becoming a curse as a substitute for us; for it stands written, 'Cursed is everyone who hangs on the wood [Cross].'"

h. There are three reasons for faith alone in Christ alone for eternal salvation: efficacious grace, the Greek word TETELESTAI, the direct statement of Scripture.

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(1) Efficacious Grace.

(a) When the spiritually dead person responds to the divine call (or invitation to eternal salvation), he simply believes in Jesus Christ.

This is a thought in the soul of a spiritually dead person.

We are spiritually brain dead and are helpless to have a spiritual thought.

When you respond with faith in Christ to the divine call to believe in Christ, the grace of God the Holy Spirit takes faith in Christ and makes it effective for eternal salvation.

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(b) If you add anything to non-meritorious faith alone, then the Holy Spirit cannot make that faith effective for salvation.

If you add anything, it cancels your faith; you have contradicted the grace of God completely.

Many people are not saved because they have added some work to their faith.

If you add anything, you have rejected Christ as Savior. God the Holy Spirit cannot make human works effective for salvation.

He cannot make your making Christ Lord or making a commitment for Christ or giving up something or any legalistic function effective for salvation.

We do not cooperate with God for our salvation; God provides it all by Himself.

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(c) The only thing we have that is compatible with the grace policy of God is faith alone in Christ alone. The faith of the spiritually dead person indicates positive volition and non-meritorious function compatible with grace.

(d) The Holy Spirit, in common grace, makes the gospel understandable to the spiritually dead person. Then God the Father invites the spiritually dead person to believe in Christ. Then the spiritually dead person believes in Christ for salvation. Then God the Holy Spirit makes the spiritually dead person's faith in Christ effective for salvation. When works are added, the omnipotence of the Spirit does not cause faith to be effective for salvation, because divine omnipotence and human power are mutually exclusive. Consequently, human works added to faith in Christ cancels faith; for human works is human power, which is rejected by grace.

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(e) The legalist tries to fit all believers into his own pattern and mode of thinking. When the professed believer does not comply with the legalist's erroneous ideas, the legalist is shocked, frustrated, and proclaims that the professed believer was really not saved in the first place. The legalist says that the professed believer really was not saved because all he did was believe in Christ.

From this legalistic thinking comes the heresy and blasphemy that you have to believe and make a commitment, that you have to believe and feel sorry for your sins, that you have to make Christ Lord of all, that you have to believe and be baptized, that you have to believe and live a good moral life, that you have to believe and have an emotional experience, that you must feel saved, that you must come forward and make a public profession of your faith, or that you must invite Christ into your heart.

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(2) The Greek word TETELESTAI.

(a) This word was uttered by our Lord on the Cross while He was still alive. His physical death had nothing to do with our salvation. When the last sin was judged, our Lord said, "It is finished." He was telling us that His work of substitutionary spiritual death—being judged for our sins—was finished. Then He died physically and dismissed His soul and spirit from His body. Christ did not die physically for our sins. His physical death only meant that His work on earth during the Incarnation was finished. When our Lord said TETELESTAI, He was speaking from His humanity.

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(b) [Jn 19:30](#), "Therefore, when Jesus had received the wine, He said, 'Finished in the past with the result that it stands finished forever.' He pushed His head forward and delivered over His human spirit." This is the intensive perfect passive indicative of the verb TELEO, which means to achieve, to succeed, to complete, or to finish.

(3) The direct statement of Scripture. Grace is a gift from God. Since it is a gift, it cannot be earned or deserved.

(a) [Jn 16:8-9](#), "And when He [the Holy Spirit] comes, He will convince the world concerning sin, because they do not believe in Me."

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(b) [Jn 3:15-16, 18](#), "Every one who believes in Me has eternal life. For God loved the world so much that He gave His Son, the unique One, in order that any one who believes in Him shall not perish but have eternal life. ...He who believes in Him is not judged, but he who does not believe is judged already because he has not believed in the person of the uniquely born Son of God."

(c) [Jn 3:36](#), "He who believes in the Son has eternal life; he who does not believe shall not see life but the wrath of God abides on him."

(d) [Jn 6:47](#), "Truly, truly, I say to you, he who believes in Me has eternal life."

(e) [Jn 11:25](#), "I am the resurrection and the life, he who believes in Me shall live even if he dies."

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- (f) [Jn 20:31](#), "These things are written that you might believe that Jesus is the Christ, the Son of God, and that believing, you might have life through His name."
- (g) [Acts 16:31](#), "Believe on the Lord Jesus Christ and you will be saved. And likewise, every one of your family [can do the same thing and be saved]."
- (h) [Gal 3:26](#), "You are the sons of God through faith in Christ Jesus."
- (i) [Gal 2:16](#), "Knowing that a man is not justified by the works of the Law but by faith in Jesus Christ, even we have believed in Christ that we might be justified by faith in Christ and not by the works of the Law."
- (j) [Rom 1:16](#), "For I am not ashamed of the gospel of Christ because it is the power of God for salvation to every one who believes, to the Jew first and also to the Gentile."

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- (k) [Rom 3:20-22](#), "Because by the works of the Law no flesh shall be justified in His sight; for through the Law is the knowledge of sin, but apart from the Law the righteousness of God has been manifested, being witnessed by the Law and the Prophets [Old Testament], even the righteousness of God through faith in Jesus Christ for all those who believe."
- (l) [Rom 3:28](#), "For we maintain that a man is justified by faith apart from the works of the Law."
- (m) [Rom 4:4-5](#), "But to the one who works for salvation, his wages are not calculated on the basis of grace, they are calculated on the basis of debt. But to him who does not work for salvation but believes in Him who justifies the ungodly [the spiritually dead person], his faith receives credit for righteousness."

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- (n) [Rom 4:14, 16](#), "For if those who are by means of the Law heirs, then faith has been made void and the promises have been canceled." "For this reason, it is by means of faith, in order that it might be on the basis of grace."
- (o) [Rom 5:1, 15, 17](#), "Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, through Whom also we have obtained our introduction by faith into this grace in which we stand, and we are jubilant in the hope of the glory of God." "But the free gift is not like the transgression. For if by the transgression of the one the many died, much more did the grace of God and the gift by grace of the one Man, Jesus Christ, abound to the many." "For if by the transgression of the one, death reigned through that one, much more those who receive the abundance of grace and the gift of righteousness will reign in life through that One, Jesus Christ."

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- (p) [Eph 2:8-9](#), "For by means of grace you have been saved [with the result that you remain saved forever] through faith; and this [concept of salvation by grace alone through faith] is not from yourselves, it is a gift of God; not from works, in order that no one may boast."
- (q) [Phil 3:9](#), "And may be found in Him, not having a righteousness of my own derived from the Law, but that which is through faith in Christ."
- (r) [2 Tim 3:15](#), "And that from childhood you have known the Holy Scriptures which are able to give you the wisdom that leads to salvation through faith which is in Christ Jesus."

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(s) [2 Tim 2:11-13](#) teaches that we cannot lose our salvation, even if we deny our faith in Christ, "Faithful is the Word; for if we have died with Christ [and we have], we shall also live with Christ. If we endure, we shall reign with Him. If we deny Him, He will also deny us [blessing in eternity]. If we do not believe [faith-rest], He remains faithful, He cannot deny Himself." The Father, Son, and Spirit cannot deny us because they dwell in us as of the moment of salvation.

(t) [1 Jn 5:11-13](#), "This is the deposition that God has given to us eternal life, and this life is in His Son. He who has the Son has this life. He who does not have the Son does not have this life. These things I have written to you who believe in the person of the Son of God, in order that you may know that you have eternal life."

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(u) [Jn 1:12](#), "But as many as received Him, to them He gave the power to become the sons of God, even to those who believe in His name."

(v) [Eph 1:6-7](#), "Resulting in the praise of the glory of His grace, by which [grace] He has graced us out in the Beloved. In Whom we have redemption through His blood, the forgiveness of sins, on the basis of the riches of His grace."

(w) [2 Tim 1:8-9](#), "Therefore do not be ashamed of the testimony of our Lord, or of me His prisoner; but join with me in suffering with reference to the gospel on the basis of the power of God, who saved us, and called us with a holy calling, not according to our works, but according to His own purpose and grace which was given to us in Christ Jesus from all eternity."

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(x) [Heb 2:9](#), "But we see Jesus, who was made a little lower than angels for the sake of the suffering of death, crowned with glory and honor, that He by the grace of God might taste death as a substitute for all of us."

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4. Post-salvation Grace.

a. Under the grace policy, all believers are mandated to grace orientation. [1 Pet 5:12](#), "I have written you briefly, exhorting and testifying, that this is the true grace of God. Stand fast in it."

We are to stand fast in grace orientation. We are not to be confused by legalism or impressed with our works. We are to stand fast in grace.

b. The believer who fails to execute the command to "stand fast in grace" is described in terms of God's grace policy in three ways.

(1) In [Heb 12:15](#), such a believer "comes short of the grace of God."

(2) In [2 Cor 6:1](#), such a believer "receives the grace of God in vain."

(3) In [Gal 2:21](#), such a believer "nullifies the grace of God."

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c. The Church Age is the dispensation of the grace of God. [Eph 3:2](#), "Inasmuch as you have heard about the dispensation of the grace of God which was given to me for your benefit." Never before in human history has the grace policy of God provided so much for the ordinary believer. Never has the ordinary believer been so benefitted by living in the Church Age and believing in Jesus Christ.

5. The Precedence for Grace—The Dispensation of the Hypostatic Union.

a. God has a plan for your life which is called the protocol plan of God. Its policy is grace. Precedence for the Christian way of life during the Church Age originated from the modus vivendi and modus operandi of the humanity of our Lord Jesus Christ in Hypostatic Union. During the First Advent, the humanity of Christ pioneered for the Church Age believer the function of the three spiritual skills.

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(1) Our Lord's humanity did not depend on His deity but upon the filling of the Spirit, [Heb 9:14](#); [Isa 11:2, 42:1](#); [Jn 3:34](#); [Lk 4:14](#); [Mt 12:28](#).

(2) Metabolized doctrine circulating in the stream of consciousness of our Lord Jesus Christ was the second spiritual skill. [Jn 1:14](#) says He was full of doctrine. He pioneered such problem solving devices as grace orientation, [Jn 1:14, 16](#); doctrinal orientation, [Jn 1:14](#); sharing the happiness of God, [Jn 15:11](#); occupation with Christ, [Heb 12:2](#). There is no problem or difficulty too great for the problem solving devices to be able to handle.

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(3) Our Lord's humanity executed God the Father's plan for the humanity of Christ during the Incarnation by remaining totally sinless, and therefore qualified to bear the judgment for our sins, and then by going to the Cross and bearing the sins of the world as a substitute for us.

b. The precedence for this grace policy is the dispensation of the Hypostatic Union. [Jn 1:14](#), "The Word became flesh and tabernacled among us, and we saw His glory as of the uniquely-born One from the Father, full of grace and truth [doctrine]."

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(1) In the Old Testament, the Lord Jesus Christ as the Shekinah Glory dwelt between the cherubs in the Tabernacle, a guarantee of blessing to Israel.

(2) Now He is a guarantee of blessing to the Church as He tabernacles among us by indwelling us. God the Holy Spirit indwells us to provide a temple for the indwelling of Christ.

(3) Only those believers with metabolized doctrine circulating in the seven compartments of the Heart through the filling of the Spirit saw the glory of Christ during His Hypostatic Union.

(4). Our Lord Jesus Christ had grace orientation in His soul as a problem solving device. He also had doctrinal orientation in His soul as a problem solving device.

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c. [Jn 1:16](#), "For out from His fullness we have all received even grace [post-salvation grace] in exchange for grace [salvation grace]."

(1) The function of the spiritual skills are the fullness of Christ. This is a direct statement of precedence for the origination and the source of the unique spiritual life of every believer of the Church Age. The function of the humanity of Christ in Hypostatic Union is the source of the spiritual life for every Church Age believer. We take our precedence for the spiritual life from the dispensation of the Hypostatic Union.

(2) We have all received our Reservoir of Righteousness the moment we believed in Christ, and there is no exception. If you are negative toward Bible doctrine, there is no one in the world, no counselor who can help you.

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(3) The preposition ANTI plus the ablative of exchange from the Greek noun CHARIS means "grace in exchange for grace." The first use of the word CHARIS refers to post-salvation grace. The second use of the word CHARIS refers to the grace we received at salvation.

(4) Our first cognition of the grace of God occurred when we understood that Jesus Christ became true humanity for the purpose of going to the cross, in order to become our substitute in being judged for our sins. The substitutionary spiritual death of Christ on the cross is where grace begins for us. As the perfect God-man, Jesus Christ became our Savior. This was why He said, "I am the way, the truth, and the life; no man comes unto the Father but by Me."

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(5) We did not earn or deserve this wonderful salvation that our Lord Jesus Christ provided for us. In response to what Jesus Christ did for us on the cross, we believe in Jesus Christ for eternal life; for believing is compatible with grace since it is a non-meritorious system of perception.

[Eph 2:8-9](#), "For by grace are you saved through faith, and that [salvation] is not from yourselves; it is the gift of God, not of works, lest any man should boast."

55

(6) So the first grace we received was pre-salvation grace. When we were spiritually dead, totally helpless, and unable to do anything about it, the Holy Spirit made the gospel clear to us. Then, when we believed in Christ, the Holy Spirit made our faith effective for salvation. At that moment, God did forty things in salvation grace.

(7) Salvation by grace through faith demands the continuation of post-salvation grace for spiritual growth, [2 Pet 3:18](#).

56

6. Biblical Illustrations of Grace Versus Legalism During the Dispensation of the Hypostatic Union.

a. The precedent case is the woman taken in adultery, [Jn. 8:3-11](#), "Now the scribes and the Pharisees arrested a woman seized violently in the act of adultery, and forcing her to stand before the crowd, they said to Him, 'Teacher, this woman was seized in the very act of adultery. Now in the Law Moses commanded us to stone such a woman; You there, what do You say?' And they kept on repeating this, and they persisted in testing Him, that they might have a basis for accusing Him. But Jesus bent down, and started to write on the ground with His finger. But when they persisted in asking Him, He straightened up, and said to them, 'He who is without sin among you, let him be the first one to throw a stone at her.' And again He stooped down, and wrote on the ground. And when they heard this statement, they began to go out one by one, beginning with the leaders, finally He was left alone with the woman standing before Him.

Then Jesus stood up and said to her, 'Woman, where are they? Did no one condemn you?' Then she replied, 'No one, Lord.' And Jesus said, 'Neither do I condemn you; go your way. From now on sin no more [in this area].'"

57

58

(1) This case condemns all precedence for arrogance, legalism, and activism.

(2) The scribes and the Pharisees were officers of the Jewish supreme court, the Sanhedrin. They were both lawyers and the religious leaders of the land. They represent religious self-righteousness and the arrogance skills. They are comparable to the Christian activists of today. The witnesses in this case were the judges of the supreme court of Israel. The lawyers spied on the woman, followed her around, violated her privacy and then arrested her. As members of the court, they should not even have been involved in her arrest.

(3) The Hebrew word Rabbi means "teacher." They say this in sarcasm, ridicule, and rejection of Christ. In contrast, this woman had already become a believer.

(4) They are quoting to the humanity of Christ what the deity of Christ had dictated to Moses on Mt. Sinai, when He gave him the Law. They are telling the One who commanded Moses. They are antagonistic and disrespectful toward our Lord. They are activists, evil, and really want to trap, discredit, and destroy the ministry of our Lord. They ended up destroying their own nation.

59

60

(a) What punishment did the Law demand? [Dt 22:22-27](#) gives us four categories. If a man commits adultery with a married woman, both shall die, verse 22. If a man fornicates with a woman or commits adultery with a married woman, both the man and the woman shall die, verse 23-24. If a man rapes a woman, then only the man shall die. If a man seduces a virgin, and they are discovered, the guilty man will pay a fine to her father and then marry her.

(b) Notice that the man is always emphasized and there is male involvement. But the officers of the court did not bring the guilty man before our Lord. The man is just as guilty, if not more so as the initiator. Because only the woman was brought before Jesus, this appears to be a case of conspiracy against the woman.

The judges of the Sanhedrin have themselves violated the Law by indicting the woman and not the man and are guilty of the sins of arrogance, which are far worse than anything the woman has done. The Sanhedrin was prejudiced against this woman.

The law is no greater than those who administer it.

61

62

(5) Jesus could not condemn the woman without condoning the evils of religious activism. They want Jesus to say she is guilty so they can bring a blasphemy charge against Him and stone both of them at the same time. Our Lord isolated himself from religious activism. He gave the Sanhedrin the silent treatment, which condemned them. Jesus had no intention of condoning their evil and joining their activism against the woman. What Jesus wrote on the ground with His finger is not the issue in this passage and beside the point. We do not know what He wrote. It is not important. It was an act of divorcing or isolating Himself from these legalists and religious activism. Jesus could not condemn the woman as they wished without condoning the greater evil and sinfulness of religious activism. Grace and activism are mutually exclusive.

(6) Our Lord spoke to present the higher issue related to the spiritual life and the objective: to avoid activism, civil disobedience, crusading. The fulfilling of the protocol plan of God for the Church is far greater than any system of whitewashing the devil's world, such as Christian activism. It was the Jewish law that the chief witnesses against the accused had to be the first ones to throw the stones to stone the accused to death. In this way, witnesses in court took the responsibility for their testimony in court and what they had seen. The law is no greater than those who administer the law. While Jesus does not condone the woman's sin of adultery, neither does He condone the greater sins of legalism and activism.

63

64

(a) Religious activism is manifested always by the use of the arrogance skills (self-justification, self-deception, self-absorption). Religious activism uses the arrogance skills to justify self, deceive self, and become preoccupied with self.

(b) There is nothing wrong with the Mosaic Law, but there is something terribly wrong with those administering it. Jesus calls these judges of the Sanhedrin hypocrites in [Mt 23:14, 16, 23, 25, 27, 39](#). Hypocrisy reaches its peak in the function of the arrogance skills. [Mt 23:27](#), “Woe to you, scribes, Pharisees, hypocrites. For you are like white-washed tombs, which on the outside appear beautiful, but inside are full of dead men’s bones and uncleanness.”

(c) There never was any grace orientation in the function of religious activists during the dispensation of the Hypostatic Union, nor will there be any grace orientation by religious activists during the dispensation of grace (the Church Age).

65

(d) The religious activists sought to destroy our Lord’s ministry.

(e) The mandate of the word of God during the Church Age is to use the spiritual skills to execute the protocol plan of God and not to enter into Christian activism, [2 Pet 3:18](#).

(f) Religious activists used the law as an instrument to attempt to destroy our Lord’s ministry, to discredit, to malign, to judge, to create a public lie about the impeccable Person of the humanity of Christ. They used the guilty woman as the bait in the trap, the evil motivation to discredit both the living Word—Jesus Christ—and the written word.

66

(g) Only Jesus Christ was qualified to throw a stone. He was a witness to this act of adultery in eternity past as omniscient God. He was without sin in His perfect impeccable humanity.

(7) The woman called Him “Lord.” She was a believer and recognized Jesus as her God and Savior. [1 Cor 12:3](#) says no one can call Jesus “Lord” except by the Holy Spirit. The arrogant officers of the court only called Him “Teacher.”

67

(8) Our Lord did not condemn her because of the divine policy of grace. He commands her to stop sinning in this category of sins. It does not imply sinless perfection, but another area of sin overcome by the function of the spiritual skills. For the positive believer, God’s grace policy is a greater deterrent than the condemnation of legalism. People respond to grace, but react to legalism. The grace policy of our Lord provides a far greater self-motivation to resist temptation than the fear and guilt function of the emotional complex of sins.

68

(9) This woman would shortly live in the dispensation of the Church. Her death would have cut her off from the opportunity of self-determination related to rebound to recover her fellowship with God along with other believers when the Church Age began. This would deprive the woman of her equal opportunity and equal privilege to execute the protocol plan of God.

(10) This passage is definitely a part of the word of God. This passage is not found in Sinaiticus, Vaticanus, and was apparently removed from Codex A and C. It is found in Codex D; Codex 225 places it after [Jn 7:36](#); another places it after [Jn 7:44](#). Jerome says that in his day it was contained in many of the Greek and Latin manuscripts. Augustine said, "This text was thrown out by enemies or weak believers from fear that it might encourage their wives to infidelity." tract 33. This passage was omitted in some manuscripts as an attack on grace.

69

(a) The story could not have been invented, as it runs contrary to the ascetic and legalistic tendencies of the ancient Church, which could not appreciate it. Legalism lives in fear that a grace passage of Scripture will somehow corrupt believers. For example, [1 Jn 1:8-10](#) is not liked by legalists.

(b) Because of the function of the arrogance skills, legalism cannot stand or appreciate grace in any form of the grace orientation concept. Grace teaching and grace orientation attack self-justification. Self-justification rejects grace, resulting in self-deception. Self-deception results in self-absorption, causing pseudo works and Christian activism, which is dead works and evil.

70

(c) The arrogance of legalism cannot stand the grace policy of God and is, therefore, distracted from the protocol plan of God.

Therefore, legalism lives in fear that grace will somehow corrupt believers.

But the legalist Christians are actually the corrupted ones.

71

b. Jesus and The Prostitute in [Lk 7:36-50](#). "Now one of the Pharisees kept asking Him to dine with him. And He entered the Pharisee's house, and reclined at the table. And behold, there was a woman in the city who was a prostitute; and when she learned that He was reclining at the table in the Pharisee's house, she brought an alabaster vial of perfume, and standing behind Him at His feet, weeping, she began to wet His feet with her tears, and kept wiping them with the hair of her head, and kissing His feet, and anointing them with the perfume. Now when the Pharisee who had invited Him saw this, he said to himself, 'If this man were a prophet [but he is not], He would know who and what sort of person this woman is who is touching Him, because she is a prostitute.'

72

And Jesus answered and said to him, 'Simon, I have something to say to you.' And he replied, 'Say it, Teacher.' 'A certain moneylender had two debtors: one owed five hundred denarii [a Roman silver coin worth one day's wages], and the other fifty. When they were unable to repay, he graciously forgave them both. Which of them therefore will love him more?' Simon replied and said, 'I suppose the one whom he forgave more.' Then He said to him, 'You have judged correctly.' Then turning toward the woman, He said to Simon, 'Do you see this woman? I entered your house; you gave Me no water for My feet, but she has wet My feet with her tears, and wiped them with her hair. You gave Me no kiss; but she, since the time I came in, has not stopped kissing My feet. You did not anoint My head with oil, but she anointed My feet with perfume. For this reason I say to you, her sins, which are many, have been forgiven, because she loved much; but he who is forgiven little, loves little.'

73

Then He said to her, 'Your sins have been forgiven.'

And those who were reclining at the table with Him began to think to themselves, 'Who is this person who even forgives sins?'

Then He said face-to-face with the woman, 'Your faith has saved you; go in peace.'

74

(1) This incident is not the same as the incident in [Jn 12:1-8](#), when Mary anointed the feet of Jesus in the house of Lazarus. Nor is it the same incident as occurred in Simon the Leper, when an unknown woman anointed the head of Jesus, [Mt 26:6-13](#); [Mk 14:1-3](#).

(2) This Pharisee was not hostile, but a user. He wanted to use Jesus to gain some sort of power with the crowds following Jesus. Legalistic people are always users. They use people and discard them when done with them. It is interesting to note that the Pharisee held the banquet Roman style.

(3) This prostitute had been following Jesus, become a believer, and wanted to give something back to the Lord for what He had given her. Her weeping was a gentle, continuous weeping. She had fantastic humility and was very feminine. There is no grace orientation without humility. She had bought the cheapest perfume, which indicates that she was probably no longer working as a prostitute.

75

(4) The Pharisee thought to himself that Jesus could not possibly be a prophet, since He let such a person touch Him. He thinks she is doing something terribly wrong. However, she is doing nothing wrong. Legalistic people always make wrong assumptions because all of their thinking is based on self-justification, self-deception, and self-absorption. Jesus was a prophet and a king-priest after the order of Melchizedek. Jesus read the Pharisees' thoughts and answers his thoughts with a parable.

76

(5) Simon had bored indifference to the parable. Simon's answer condemned himself. Jesus turned his back on Simon and spoke to Simon. Jesus did not make an issue out of her former prostitution. The issue was who followed good manners, the aristocratic Pharisee or the former prostitute? She had class; Simon was a jerk. A kiss was a customary welcome or greeting. She knew the right thing to do and did it.

(6) The moment the prostitute believed in Christ, her sins were forgiven forever. She loved Jesus a lot, but Simon never got around to loving Jesus. When Jesus told her that her sin had been forgiven, He used the Doric Greek form of the verb, indicating that she is already a winner spiritually.

(7) The rest of the people at the banquet were negative to the gospel along with Simon. They had the same opportunity to believe as she did. The perfect tense of the Greek verb SOZO (to save) not only indicates eternal security but also self-motivation to continue her spiritual growth. We have been saved by grace through faith; let us continue to live by grace through the function of the spiritual skills.

(8) So that she would not be harmed, Jesus gave her a command to go. Negative, arrogant, legalistic people are dangerous. There was harmony between her developing capacity righteousness and divine blessing.

77

78

c. Our Lord's association with tax-collectors and prostitutes made an issue out of grace.

(1) [Mt 9:10-11](#), "And it came to pass that as He was reclining at a table in a house, behold many publicans and sinners came and joined Jesus and His disciples at the table. And when the Pharisees saw this, they said to His disciples, "Why does your Teacher eat with the tax-collectors and prostitutes?"

(2) [Mk 2:16](#), "And when the Scribes and the Pharisees saw that He was eating with prostitutes and tax-collectors, they said to His disciples, "Why is He eating and drinking with tax-collectors and prostitutes?"

(3) [Mt 11:19](#), "The Son of Man came eating and drinking, and they say, 'Behold, a gluttonous man and a wine-gulper, a friend of the tax-collectors and prostitutes!' Yet wisdom is vindicated by her deeds." The Pharisees and scribes are an example of vituperation and vilification, creating a public lie about the only perfect person who ever remained so on this earth. They could not discredit Him, so they lied about Him. Our Lord ate food, but was not gluttonous. They did not call Him a drunkard, since they could never find Him drunk. So they compromised and called Him a wine-gulper. Everyone drank wine in the ancient world.

79

80

(4) [Mt 21:32](#), "For John came to you in the way of righteousness and you did not believe him; but the tax-collectors and prostitutes did believe him; and you, seeing this, did not even feel remorse afterward so as to believe him." Rarely did a religious person believe in Christ during the Incarnation.

(5) [Lk 15:1-2](#), "Now all the tax-collectors and the prostitutes were coming near Him to listen to Him. And both Pharisees and scribes were constantly complaining about it, and they said, 'This man constantly welcomes prostitutes and dines with them.'"

81

d. The Parable of the Pharisee and the Publican, [Lk 18:9-14](#).

(1) "Then He also spoke this parable face-to-face with certain ones who had trusted in themselves that they were righteous, and regarded others with contempt: 'Two men went up into the temple to pray, one a Pharisee, and the other a tax-collector. The Pharisee stood up and prayed about himself in this way, "O God, I thank You that I am not like other people: swindlers, evil doers, adulterers, or even like this tax-collector. I fast twice a week; I pay tithes of all that I get." But the tax-collector, standing some distance away, was even unwilling to lift up his eyes to heaven, but he kept striking his chest, saying, "O God, be propitiated toward me, the sinner that I am!" I say to you, this man went down to his home having been justified rather than the other; for everyone who exalts himself shall be humbled, but he who humbles himself will be exalted.'"

82

(2) One of the big thrusts of psychology is "to trust in you." They call it self-esteem. It is part of the modus operandi of the arrogance skills. It is very subtle arrogance. Once you are born again, you can forget all about human self-esteem. We are totally dependent on the Lord Jesus Christ and absolutely not trusting in yourself. Trusting in yourself is human viewpoint. Your personal sense of destiny is your spiritual self-esteem and is far, far greater than human self-esteem. There are no weaknesses in God's plan; all of the weaknesses are in us. Therefore, the importance of humility, not self-esteem. You do not need human self-esteem; you need humility and doctrine circulating in your soul. You need to depend on what God has provided.

83

(3) A publican was a tax-collector.

(a) Publican was a dirty word. The publican was employed for a tax contractor. The ARCHITELONES was a chief tax-collector or publican. The other type of tax-collector was a TELONES. The chief-publicans were Romans and hated by all patriotic Jews. The chief publicans were contracted by the Senate to collect money from their district. If he were a Roman, he was already a loser back in Rome, and sent to Judea to try and make his fortune. They hired Jews to work for them collecting taxes, who were equally hated. Whatever they could collect beyond what was required in taxes, they could keep in their own pocket. The word publican became a bad word.

84

The actual publicans were divided into two categories: the GABBI were those who collected general taxes, like income tax; the MOKHSA were those who collected taxes on imports, exports, road taxes, bridge taxes, harbor taxes, town taxes, pack animal taxes, axil taxes. Taxes were a terrible burden on the people and the economy.

85

(b) The publicans were despised and hated as a class of people, so that their unpopularity was only exceeded by the Pharisee and scribe hatred of the prostitutes. Prostitutes were hated by the wives, scribes, Pharisees, and others because they were users. Users were men, including scribes and Pharisees, who relieved their sexual tensions with prostitutes, and then, in the function of self-justification, excused their evil with the arrogance skills. The religious crowd were users. The publicans were out to steal money. The publican was generally a loser at home, who came to Israel as a renegade, managing an arbitrary tax system to extort money and make his fortune by collecting taxes. If he was a Jew, he was despised as a traitor to his country and an enemy of the people.

86

(4) This parable illustrates a condemnation of the modus operandi of the arrogance skills. To maintain their position, the Pharisees practiced every form of evil from religious activism, hypocrisy, self-justification, self-deception, and self-absorption to tyranny. To protect your self-justification you must deceive yourself by denying your own flaws and projecting them on others. This is self-deception and was practiced by the scribes and Pharisees. In his self-righteous arrogance and self-justification, the Pharisee assumes in self-deception that God is impressed with his works. He has created a role model out of himself, and he assumes that God agrees with him. The Pharisee was a religious man only trying to impress God with how good he was. The tax-collector was a humble man, who recognized his need for eternal salvation.

87

(5) The publican in the parable could have been either a Roman proselyte or a Jew. He was probably a Jew because he was going into the Temple. The Pharisee was not going to pray to God about his needs or pray for others, but he is going to tell God how good he is. The Pharisee's self-deception was that he thought that he was not a sinner like other people. Self-deception results in denial and projection, malice, vilification, revenge, bitterness, implacability, hatred, and self-pity. The arrogance skills all start to work together in religious activism.

88

(6) Notice that the tax-collectors and the prostitutes did not criticize our Lord for dining with the self-righteous religious Pharisees and scribes, but the scribes and Pharisees criticized Him just as soon as He dined with the tax-collectors and the prostitutes. The Pharisees are users. Users despise both those whom they use and those with any power or authority over them. When people gain power and try to keep power which is not legitimately theirs, it is inevitable that they will produce a maximum amount of evil and confusion. This is what the Pharisees were doing.

89

(7) The Pharisee is maligning the tax-collector for being a tax-collector while he is telling God how good he is about paying his taxes under the Mosaic Law. We superimpose on God our false values as a part of the function of the arrogance skills. He is saying that he never cheats on his income tax.

(8) The tax-collector was positive at God consciousness; the Pharisee was negative. The tax-collector had genuine humility. He came to God with nothing but his own need to be saved and helplessness to do anything about it.

90

(9) The aorist passive imperative of the Greek verb HILASKOMAI means to be merciful, gracious, or propitious. The tax-collector is asking for a propitious sacrifice which will satisfy God the Father regarding its efficacy. Here is Jesus Christ presenting the gospel in the most fantastic way to religious activism. The tax-collector is saying, "There must be a sacrifice which satisfies God and I can trust in that sacrifice." God can only be gracious if there is a perfect sacrifice which is propitious.

91

God the Father is absolutely satisfied and pleased with the work of Jesus Christ, bearing our sins on the cross. If God the Father was not satisfied with the sacrifice of Jesus Christ, there would be no salvation. He is the only sacrifice that satisfied the Father, [Heb 2:17](#), "Therefore, He had to be made like His brethren in all things, that He might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people." The statement of the tax-collector anticipates the salvation work of Jesus Christ on the cross in some manner. He knew and understood the Levitical sacrifices.

92

(a) There are two Levitical offerings related to the propitious sacrifice of Christ for our sins: the burnt offering of [Lev 1:1ff](#) (this teaches propitiation with emphasis on the salvation work of Jesus Christ), the food or grain offering of [Lev 2:1ff](#) (this teaches propitiation with emphasis on the impeccability of the humanity of Christ which qualifies Him to be judged for the sins of the world).

(b) Propitiation addressed to the entire human race is found in [1 Jn 2:2](#), “and He Himself is a propitiation for our sins; and not for ours only, but also for the sins of the entire world.” Propitiation addressed to believers is found in [1 Jn 4:10](#) and [Eph 5:2](#), “and begin walking in the sphere of virtue-love, just as Christ also loved you, and delivered Himself over as a substitute for us, an offering [food offering of Lev 2--propitiation with emphasis on the person of Christ] and a sacrifice [propitiation with emphasis on the burnt offering of Lev 1--work of Christ] to God as an order of fragrance [propitiation].”

93

(10) The tax-collector refers to himself as “the sinner that I am.” The definite article takes this man’s sins and separates them from everyone else’s. What a contrast between the Pharisee’s attitude of arrogance and the tax-collector’s attitude of humility.

(a) When the tax-collector entered the Temple, he did not demand the impossible from God—that God be propitious toward him because of a perfect sacrifice for sin, but the Pharisee demanded the impossible—that he be saved by means of his works.

94

(b) The tax-collector recognized the grace of God extended to him through the doctrine of propitiation as he learned it from the Levitical offering.

(11) The tax-collector was a believer. He had been justified by his faith. Grace is the function of the sovereignty of God which establishes the policy for God’s relationship with mankind. Faith is the function of human volition in response to grace. Faith is total dependence on the work of God, therefore, the exclusion of human merit or human works. Grace excludes all human works and merit both before, during, and after salvation. Faith in Christ does not denote human commitment. The commitment is made by God, not by us. Faith is not a commitment but total dependency.

95