

Ephesians 2013-069 and 070

B. Common, Efficacious, Salvation, And Post-salvation Grace.

1. Grace is all that God is free to do for mankind without compromising His essence or His divine attributes. Divine love is the motivation for God's grace policy toward mankind. Grace is undeserved blessing, which God freely gives to mankind. Grace is the divine system that permeates biblical theology and all Christian experience.

2. Grace includes the provision of God for mankind in eternity past related to the doctrine of divine decrees. This is emphasized in common grace, so-called because it is common to all mankind. The benefits of common grace are experienced by all mankind without discrimination or prejudice toward anyone.

a. The work of Jesus Christ in sustaining the universe by the word of His power is a manifestation of common grace. [Col 1:17](#); [Heb 1:3](#).

b. The function of the universe to both the just and the unjust is another manifestation of common grace, [Mt 5:45](#).

c. Everything that God does to prevent the human race from self-destruction is a manifestation of common grace.

d. The greatest manifestation of common grace is the ministry of God the Holy Spirit in making the gospel perspicuous to the spiritually dead unbeliever.

3. Salvation grace is motivated by divine impersonal love for the unbeliever, who is in the status of spiritual death. [Jn 3:16](#); [Rom 5:8](#).

Impersonal love for the spiritually dead unbeliever becomes personal love for the born-again believer because of the imputation of divine righteousness. Grace also means that all things from God, including salvation by grace through faith, are received from God totally apart from any form of human merit or human works.

a. Part of salvation grace is antecedent grace. Antecedent grace emphasizes the fact that God's grace precedes and has preceded human life on earth. All human decisions of history and works and endeavors of mankind are preceded by the grace of God.

(1) Motivated by divine love, God's antecedent grace takes the initiative in eternity past based on His divine omniscience. God knew all the knowable in eternity past and made provision for every situation in life.

(2) Grace does not start with mankind. Grace started with God.

Therefore, grace is not earned, merited, or deserved by human beings. It is freely given to us, totally apart from any human resources, any merit, any ability. Grace is the initiative of God.

(3) [1 Jn 4:10](#), “In this is love, not that we have loved God, but that He loved us and sent His Son to be a propitiation for our sins.”

b. Salvation grace takes cognizance of the hopeless and helpless state of mankind from the point of his physical birth.

(1) Human life begins at physical birth. Only God can create human life. Biological life is the result of procreation. Whatever man can create is not human life. When biological life emerges from the womb, God creates soul life and imputes it to biological life, which begins human life. Simultaneously, God imputes Adam’s original sin to the genetically formed sin nature. The result is that all members of the human race are born spiritually dead (with the exception of Jesus Christ, who was born without a sin nature due to the virgin pregnancy and birth).

(2) Spiritual death means total separation from God, total depravity, and total helplessness.

(3) Salvation grace means that Jesus Christ, in a state of impeccability, was judged on the cross as a substitute for us. Salvation grace means all things that God has done for us to provide eternal life. All things from God are received from God totally apart from any form of human works. Therefore, salvation grace can only be received on a non-meritorious basis—by faith alone in Christ alone.

4. Efficacious Grace.

a. Efficacious means effective as a means of having or showing the desired result; producing the desired effect.

b. There are two categories of efficacious grace.

(1) The salvation work of Christ on the cross is efficacious in that it is a combination of unlimited atonement and propitiation. The grace aspect of unlimited atonement means that Jesus Christ was judged for all the sins of the entire human race and God the Father was satisfied with that work. The implication is that every member of the human race has the same equal opportunity for salvation.

Because our Lord was judged for every sin in human history on the cross, sin is no longer the issue in salvation.

(2) Faith alone in Christ alone is efficacious for eternal salvation. God the Holy Spirit takes the faith of the spiritually dead unbeliever and makes that faith effective for salvation.

c. Efficacious grace is related to the salvation work of Christ on the cross as illustrated by unlimited atonement and propitiation. The preposition HUPER plus the genitive of advantage always connotes substitution. The genitive of advantage indicates the person(s) on behalf of whom something is done in a substitutionary sense. The object of this preposition is the anarthrous construction (no definite article) from the adjective PAS used as a substantive, which always means “everyone without exception.” (See Bauer, Arndt, and Gingrich, A Greek-English Lexicon of the New Testament and Other Early Christian Literature, Second Edition, page 632, point 2.)

(1) [Heb 2:9](#), “But while He was made inferior to angels for a brief time, we see Jesus, who now has been crowned with glory and honor because of the suffering of death, so that He, by the grace of God, might taste death as a substitute for everyone without exception.”

(2) [2 Cor 5:14-15a](#), “For the love for Christ keeps on motivating us; in fact, we have reached this conclusion, that One died as a substitute for everyone without exception, therefore all died; and He died as a substitute for everyone without exception...”

(3) [1 Tim 2:6](#), “who gave Himself a ransom as a substitute for everyone without exception, ...” The result of unlimited atonement is the fact that God the Father is satisfied with the efficacious, substitutionary spiritual death of Jesus Christ on the cross. Furthermore, God has given everyone equal opportunity for salvation, first through God consciousness, and then through gospel hearing.

(4) [Rom 5:6](#), “For while we were still helpless, at the right time Christ died as a substitute for the godless ones.” Godless means the human race. The result of unlimited atonement is propitiation, [1 Jn 2:2](#), “And he is the propitiation for our sins, and not for our sins only, but also for the entire world.”

d. Common grace and efficacious grace combine under the ministry of God the Holy Spirit. [Eph 2:8-9](#), “For you have been saved with the result that you keep on being saved forever by means of grace through faith; and this [salvation (the demonstrative pronoun is in the neuter rather than the feminine)] not of yourselves, it is the gift of God; not as a result of works, that no one should boast.”

e. Grace depends entirely upon who and what God is. Grace is

undeserved blessing from God based on the function of all three members of the Trinity. Grace is the divine side of salvation; faith is the human side. Grace has all the merit; faith has no merit at all. Grace is the decision of the sovereignty of God; faith is the non-meritorious decision of the human being.

5. The Church Age believer is saved by grace and mandated to live by grace. Grace is the manifestation of the virtue, holiness, power, mercy, compassion, patience of God.

a. Post-salvation grace is motivated by divine personal love because the believer possesses the imputed righteousness of God. This makes the pattern of post-salvation grace logistical grace. Grace is undeserved blessing from God based on who and what God is.

b. Post-salvation grace is unmerited favor, the total divine provision of the persons of the Godhead for the believer's fulfillment of God's plan, will, and purpose for the Church Age.

C. Antecedent Grace.

1. Definition.

a. In the English language, the word antecedent means the action of going before, preceding, existing before, and has the connotation of precedence. This is called prevenient grace in theology. Prevenient means "going before, existing before."

b. Dr. Philip E. Huges' definition on page 480f in The Evangelical Dictionary of Theology is very good. "Prevenient grace is grace that comes first. It precedes all human decisions and endeavors. Grace always means that it is God who takes the initiative and implies the priority of God's action on behalf of needy sinners. This is the whole point of grace: it does not start with us; it starts with God. Grace is not earned or merited by us. It is freely and lovingly given to us with no resources or deservings of our own. ...God took action. Moreover, when we were helpless, without any ability to help ourselves or to make any contribution to salvation. The sinner's state is one of spiritual death, that is to say, total inability. That is why the apostle reminds the Ephesian believers that salvation came to them when they were dead in sins. From which there follows only one conclusion, namely, it is by grace they were saved. Both now and for all eternity, the Christian will be indebted to the immeasurable riches of God's grace, displayed in His kindness toward us in Christ Jesus. But for the prevenience or priority of divine grace all would have been lost."

c. For our study of grace, it means that which precedes and exists both in eternity past, in time, and in the future. This concept applies to post-salvation grace just as much as pre-salvation and salvation grace.

2. Antecedent grace is the divine initiative in the exercise of God's grace policy to establish a relationship with mankind totally apart from human merit, human works, or human resources. Antecedent grace is the divine initiative in providing grace blessing from God to mankind, dating back to eternity past as illustrated by the believer's escrow blessings for time and eternity. Antecedent grace excludes any human merit before salvation, at salvation, or after salvation. We have nothing to brag about. We could not do a thing. So God took the initiative. This is also true about the Christian way of life.

3. There are two categories of antecedent grace: the divine initiative of eternity past, and the divine initiative in time. Man responds to divine initiative. God always takes the initiative. He did so in eternity past and continues to do so in time.

a. Antecedent grace includes the divine initiative in eternity past. This is God's grace provision for the post-salvation modus operandi of the Church Age believer. This includes our very own portfolio of invisible assets, everything we need to live our very own spiritual life. Billions of years ago, God provided a grace portfolio with our name on it. It includes our very own spiritual life, the spiritual skills, the uniqueness of the Church Age, the equality we have in the execution of the protocol plan of God.

b. In the divine decrees, the omniscience of God knew simultaneously all the knowable about human history and made special provision for every Church Age believer to have equal privilege and equal opportunity to execute the protocol plan of God for the Church Age. This is the major issue in resolving Satan's appeal trial of eternity past. [Eph 3:2](#), "since you have heard about the dispensation of the grace of God which was given to me for your benefit."

c. Antecedent grace is dramatized by the fact that every Church Age believer has equal privilege and equal opportunity to execute the protocol plan of God. Antecedent grace includes election and predestination.

(1) Election is the expression of the sovereignty of God in eternity past as a part of antecedent grace, in which every believer has been made a royal priest and been given logistical grace.

(2) Predestination is the provision of the sovereignty of God in eternity past as a part of antecedent grace. It is the provision of the sovereignty of God for every Church Age believer under equal privilege of the baptism of the Holy Spirit and subsequent positional sanctification, in which we are placed into union with Christ and created a new spiritual species, and given the equal opportunity of being entered into your very own palace, the divine dynasphere with a portfolio of invisible assets.

d. Antecedent grace includes the divine initiative in time. Grace orientation can only respond to the divine initiative of antecedent grace in a totally non-meritorious manner. Whatever the response is to post-salvation grace, it must be the same non-meritorious response as occurred with pre-salvation and salvation grace.

4. The Scope of Antecedent Grace.

a. Pre-salvation grace includes the creation of soul life and its imputation to biological life, the imputation of Adam's original sin to the genetically formed sin nature, God-consciousness, and common grace. Efficacious grace at the moment of salvation is antecedent grace with reference to post-salvation grace. We respond to common grace by listening to what is said. We respond to efficacious grace by believing in Christ for salvation. Both hearing and believing are non-meritorious.

b. Post-salvation grace includes the doctrine of precedence for the Christian life. The grace policy of the Hypostatic Union, God's grace to Israel, the salvation work of Christ on the cross, the precedence for the spiritual life of the Church Age are antecedent grace to us in the Church Age.

c. The response to common grace is non-meritorious. The response to efficacious grace is non-meritorious. The response to post-salvation grace is non-meritorious—learning and applying the mystery doctrine of the Church Age. All the unique characteristics of the Church Age are a part of antecedent grace.

d. Post-salvation grace includes all that God has done for the believer apart from human merit. This means that the Church Age believer is saved by grace and that he is mandated to live by grace. Grace is the manifestation of the holiness of God, divine virtue, including the power, the mercy, the compassion, and the patience of God.

e. Post-salvation grace is motivated by divine personal love based on the fact that the believer receives and possesses forever the

imputation of divine righteousness from God at the moment of salvation. Because of the baptism of the Spirit and subsequent positional sanctification, the believer in Christ shares the righteousness of our Lord Jesus Christ. This gives us capacity for righteousness in two categories, so that we have capacity for blessing from God.

5. The Human Response to the Divine Initiative of Antecedent Grace.

a. There are two categories of antecedent grace: divine initiative in eternity past and divine initiative in human history.

b. Human response to antecedent grace must always be non-meritorious, excluding human works and all energy of the flesh human resources.

c. Human response to the divine initiative of antecedent grace begins with the decision to hear the gospel message, therefore, positive volition toward common grace.

d. Human response to the divine initiative of antecedent grace continues with faith alone in Christ alone, therefore, positive volition at the point of efficacious grace.

e. Human response to the divine initiative of antecedent grace concludes with consistent function of the spiritual skills, resulting in the execution of the protocol plan of God for the Church, therefore, positive volition toward post-salvation grace.

f. Therefore, human response to the divine initiative of antecedent grace begins with hearing the gospel in common grace, faith alone in Christ alone in efficacious grace, and both learning and using the spiritual skills in post-salvation grace.

D. The Function of Grace Orientation as a Problem Solving Device.

1. This is the function of grace orientation as a problem solving device on the FLOT line of the soul.

a. The divine initiative of antecedent grace means there are two sources of grace orientation as a problem solving device: the divine initiative of eternity past and the divine initiative in time (precedence from the function of the humanity of Christ during the dispensation of the Hypostatic Union).

b. Grace orientation as a problem solving device can only function in relationship to doctrinal orientation (another problem solving device on the FLOT line of the soul).

c. Grace orientation emphasizes the divine side of post-salvation

grace, while doctrinal orientation emphasizes the believer's side of post-salvation grace.

d. In grace, God initiates and the believer responds. The initiation of grace demands the response of grace.

e. Response to divine initiation of antecedent grace is grace orientation.

f. Grace orientation completely eliminates any form of legalism, human merit, human ability, human works, or human resources.

g. Therefore, grace orientation as a problem solving device is the correct and accurate response to antecedent grace.

h. Grace orientation teaches the believer how to respond to the divine initiative of antecedent grace.

2. Grace orientation always functions on the basis of precedence from the modus operandi of the humanity of Christ in the dispensation of the Hypostatic Union.

a. [Jn 1:14-17](#) tells us that grace and truth were problem solving devices used by our Lord. They functioned together. Our Lord received the function of His spiritual skills from the divine decrees, from the divine initiative of eternity past. In eternity past when Christ agreed to go to the cross, God the Father provided everything for the humanity of Christ to execute the plan of God for the Hypostatic Union. This was antecedent grace.

b. We take our function of the problem solving devices from the divine initiative in time, that is, from the modus operandi of the humanity of Christ in the dispensation of the Hypostatic Union. Our Lord had eight problem solving devices (He did not need to rebound or be occupied with Himself). He used these problem solving devices to establish precedence for us. We have two things going for us: the divine initiative of antecedent grace in eternity past and precedence from the function of the humanity of Christ in the dispensation of the Hypostatic Union. You have the same assets that the humanity of Christ had when He walked on this earth.

(1) The humanity of Christ functioned under the filling of the Spirit: [Isa 11:2](#), [42:1](#); [Jn 3:34](#); [Lk 4:14-18](#); [Mt 12:28](#); [Heb 9:14](#), "how much more will the blood of Christ, who through the agency of the eternal Spirit offered Himself without blemish to God, purify our conscience from dead works to serve the living God?"

(2) The humanity of Christ functioned under grace orientation and doctrinal orientation, [Jn 1:14](#), [16](#).

(3) The humanity of Christ functioned under impersonal love, [Lk 23:34](#), “But Jesus kept on saying, ‘Father, forgive them; for they do not know what they are doing.’ And they cast lots, dividing up His garments among themselves.”

(4) The humanity of Christ functioned under perfect happiness, [Jn 15:11](#), “I have taught you many things that My happiness may be in you, and that your happiness may be made fulfilled.” The ultimate precedent in the dispensation of the Hypostatic Union is sharing the perfect happiness of God. Sharing the perfect happiness of God is the most fantastic experience the believer can have. Grace orientation and doctrinal orientation start to produce occupation with Christ and perfect happiness. [Heb 12:2](#) says that Jesus Christ is the originator, pioneer, and perfecter of our doctrine, “Be concentrating on Jesus, the originator of our doctrine, who because of His exhibited happiness He endured the cross, and disregarded the shame, and has sat down at the right hand of the throne of God.”

c. The humanity of Jesus Christ voluntarily restrained the use of His own divine attributes in the pressure situations of the dispensation of the Hypostatic Union in order to establish precedence for the spiritual life of the ordinary believer in the dispensation of the Church. This is the basis for encouragement in the problem solving device called grace orientation.

3. The challenge of grace orientation in the Church Age is the result of the divine initiative of antecedent grace in eternity past in the provision of our portfolio of invisible assets and divine initiative in time or the precedence from the dispensation of the Hypostatic Union.

4. Grace orientation and doctrinal orientation always work together. Grace orientation emphasizes the divine side of post-salvation grace, whereas, doctrinal orientation emphasizes the believer’s response to grace. There is no growth except in the sphere of grace, [2 Pet 3:18](#), “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 in the day of eternity. Amen.”

a. Grace orientation is the sphere for growth. When you get outside the sphere of grace (through sin, legalism, etc.), you stop growing spiritually and become a loser. You cannot fulfill the Christian way of life outside of the sphere of grace. Christian

service is not divine good apart from the function of the spiritual skills. Without the sphere of grace and gnosis we cannot glorify God.

b. Doctrinal orientation begins when you use grace orientation to metabolize doctrine—faith perception converting gnosis into epignosis. Doctrinal orientation is epignosis doctrine circulating in the seven compartments of the stream of consciousness. Faith perception brings grace orientation together with doctrinal orientation. You cannot have grace orientation without doctrinal orientation or doctrinal orientation without grace orientation.

5. The doctrine of precedence emphasizes the uniqueness of the Church Age and the grace provision for the ordinary believer, hence, the divine initiative of antecedent grace in human history.

[Eph 3:2](#), “If you have heard about the dispensation of the grace of God (and you have), which was given to me for your benefit...” It is for our benefit that we are in this dispensation.

6. The encouragement that comes from grace orientation is found in [2 Thes 2:16-17](#), “Now may our Lord Jesus Christ Himself and God the Father, who has loved us and has given to us eternal encouragement and confident expectation in the sphere of grace, encourage your hearts and strengthen your spiritual life in all [spiritual] production and good of intrinsic value doctrine.”

a. God’s impersonal love toward us is a part of the eternal comfort of grace and a problem solving device on the FLOT line of the soul. God’s love toward us is divine self-esteem in eternity past, the divine initiative of antecedent grace, divine impersonal love of eternity past, and divine personal love in human history to those who have believed in Christ.

b. Eternal encouragement is the divine initiative of antecedent and future grace. God has provided encouragement for the lowest moments in our lives. Good of intrinsic value confident expectation in the sphere of grace is the anticipation of the escrow blessings of the eternal state. This may be classified as the divine initiative of eschatological expectation, the anticipation of future grace in the eternal state.

c. You have no encouragement apart from the divine initiative of antecedent and future grace. We do not need comfort; we need encouragement. Encouragement of heart comes from metabolized doctrine in the stream of consciousness. The Greek word PARAKALEO means to encouragement, to comfort, to exhort, to

summon someone for help or advise. All the meanings are pertinent to the function of grace orientation. In grace orientation, the believer summons metabolized doctrine in the stream of consciousness of the heart for encouragement, for comfort, and for self-exhortation of the soul. There is no greater power than the power of the infallible word of God circulating in your stream of consciousness, where it forms grace orientation and doctrinal orientation. Grace orientation functions in the soul long before it functions in your life.

d. The Greek word STERIZO (strengthen) means to fix something so that it stands upright and immovable. This came to mean someone who was strong in their spiritual life. God has provided the grace so that you can stand upright in your spiritual life, not phased by the stresses, adversities, and pressures of life.

e. The good of intrinsic value doctrine produces an invisible production that changes the course of history. Production here emphasizes the creation of the invisible hero with invisible impact in the Church Age. Metabolized doctrine circulating in the stream of consciousness must precede the production of divine good. Spiritual skills must precede production skills for the performance of divine good. Production skills minus spiritual skills equal dead works, human good, and the believer producing evil. Evil from dead works includes Christian activism, social engineering, civil disobedience, the intrusion upon the privacy of the individual, and the destruction of human freedom.

f. You are to encourage your own hearts in the sphere of grace and strengthen your spiritual life in the sphere of invisible production and good of intrinsic value doctrine. The doctrine is invisible in the soul; the production is invisible. It is your own free will that must respond to grace orientation. It is your own free will that must learn doctrine in order to respond to grace.

E. The Panorama of The Divine Initiative of Antecedent Grace.

1. The purpose of the divine initiative of antecedent grace in the Church Age is found in [2 Thes 1:12](#), “in order that the person of our Lord Jesus may be glorified by means of you, and you by means of Him on the basis of the grace of our God and Lord Jesus Christ.”

a. Our Lord Jesus Christ is glorified when the Church Age believer responds to the divine initiative of antecedent grace. The function of the spiritual skills and the execution of the protocol plan of God for the Church is the major concept. You being glorified by our

Lord is the inevitable result of the divine initiative of antecedent grace with historical impact of the invisible heroes, the pivot of mature believers. The conveyance of escrow blessings for the eternal state at the Judgment Seat of Christ also fulfills the principle.

b. We are glorifying eternal God when we glorify the Lord Jesus Christ. Life becomes very meaningful when you realize there is a grace way of glorifying God. The purpose of the divine initiative of antecedent grace was to give you a life of meaning, purpose, and definition, a life where you can have the most wonderful things and glorify God by means of them.

c. Grace orientation is the basis for getting ready to develop in your life a personal sense of destiny.

2. Common and efficacious grace are related to the divine initiative of antecedent grace in eternity past, [2 Tim 1:9](#), “[Our Lord] who has saved us, and called us with a holy calling, not on the basis of our works, but on the basis of His very own purpose and grace which has been given to us for our benefit by Christ Jesus in eternity past.”

a. At the moment of faith in Christ, there is a tremendous response to the divine initiative of antecedent grace in eternity past. Faith in Christ is a response to antecedent grace of eternity past. The forty things you receive at the instant of faith in Christ are also a response to antecedent grace in eternity past. The new believer enters immediately into post-salvation grace. Grace is God’s initiative, not ours. Our initiative is the response of total helplessness and humility.

b. The call of God is God’s invitation to believe in Christ. This is also a part of the divine initiative of antecedent grace.

c. No matter how you look at it, grace is always the work of God, the divine initiative. Grace and human works are mutually exclusive. You cannot do anything, you are helpless. God has invited us to a life on the basis of grace which was given to us from eternity past. You have the greatest individual responsibility God ever assigned to any people, but it is on the basis of grace.

d. God’s grace was given to us (PRO CHRONOS plus the ablative plural of separation from AIONIOS) “before the times in eternity.” This idiom means “in eternity past” or “before the beginning of time.”

(1) In the plan and purpose of God, grace and human works

cannot and do not coexist. Grace and legalism do not mix in time.

(2) Therefore, God's grace and human works are mutually exclusive.

(3) Grace excludes all forms of human works, human merit, and human resources.

(4) Where human merit and human works are inserted into God's plan erroneously by misinformed or ignorant believers, it is no longer God's plan, will, or purpose for the believer.

(5) The believer cannot glorify God through the function of his personality, merit, resources, works, or any gimmick or system of gimmicks which he may develop.

(6) God can only be glorified by what God has done for mankind in grace, more grace, and greater grace.

3. The divine initiative of antecedent grace in eternity past and in time is taught in [Eph 1:6](#), "resulting in the praise of the glory of His grace, by which He has graced us out in the Beloved [Jesus Christ]." The glory of God is seen in His essence and in the function of His grace. Each Church Age believer has a portfolio of invisible assets prepared by the grace of God in eternity past to be used in human history.

4. The divine initiative of eschatological grace in the eternal future is taught in [Eph 2:7](#), "that He might show us in the coming ages the surpassing riches of His grace in generosity toward us in the sphere of Christ Jesus [i.e., in union with Christ]."

a. The coming ages include the millennium and the eternal state. Every winner-believer knows that he will have the surpassing riches of Christ's grace in the future. In eternity past, God provided everything we need through antecedent grace to attain the surpassing riches of His grace for the eternal future. We could not do anything to obtain the surpassing riches of His grace. God blesses you because of what He did for you in eternity past and in time.

b. What is more important: you and anything you do or your portfolio of invisible assets? There is nothing you can attain in this world that is worth that fantastic grace God has provided for you in eternity past. There is no attainment in the world that is worth distraction from Bible doctrine.

5. The divine initiative of antecedent grace is related to the pivot of mature believers in [Rom 11:1-6](#), "I say then, God has not rejected His people, has He? Definitely not! For I also am an Israelite, out

from the seed of Abraham, of the tribe of Benjamin. God has not rejected His people whom He foreknew. Or do you not know what the Scripture says about Elijah, when he complained to God about Israel? 'Lord, they have killed Your prophets, they have torn down Your altars, and I alone am left, and they seek my life.' But what is the divine answer to him? 'I have kept for Myself seven thousand honorable men who have not bowed the knee to Baal.' Therefore, in this same way also in this present time, there has come to be a remnant on the basis of the election from grace. And if it is because of grace [and it is], it is no longer from the source of works, otherwise grace is no longer grace."

a. God has not rejected the Jew. God has demanded a spiritual birth, so that there is neither Jew nor Gentile. Paul begins this passage by saying that the physical descent of natural birth is worthless for salvation. The transmission of divine promises and imputation of divine blessing are made as a result of being born again. A spiritual birth must take place. To inherit the unconditional covenants to Israel, the Jew must be born again through faith alone in Christ alone.

b. The omniscience of God knew in eternity past all the knowable of history, including the volition of His people, Israel. God knew each Jewish believer who would live in the Church Age and did not reject them. No believer, Jew or Gentile, is ever rejected by God.

c. Paul now uses Elijah as an illustration. Elijah was complaining to the supreme court of heaven about the negative volition of Israel. The Northern Kingdom of Israel was about to be destroyed as a client nation to God. Elijah was involved in arrogant self-absorption by thinking he alone is left as a believer in Israel.

d. Elijah said HUPOLEIPO (I am the only one left). God said to Elijah KATALEIPO (I have kept for Myself). There were still seven thousand people in the land of Israel who were part of God's pivot.

(1) One of the results of the divine initiative is that God always has a remnant of the elect of grace, a pivot of believers in any client nation. The only reason we are still here as a client nation is because we have invisible heroes, unknown except in heaven.

They are using the spiritual skills to execute the protocol plan of God for the Church.

(2) The remnant according to the election of grace, i.e., the pivot, shrinks when the arrogance skills replace grace. Grace and works cannot coexist in the plan of God. Grace and works are mutually

exclusive. Grace excludes the arrogance skills and the arrogance skills exclude grace. Where the arrogance skills prevail among believers, the pivot shrinks and the client nation to God is eventually destroyed by the supreme court of heaven.

(3) As a result of this pivot of mature believers, the client nation of Northern Israel would continue for 150 more years (B.C. 871 – B.C. 721). Elijah and Elisha turned the client nation around. God continued to bless that nation only because of who and what those believers were.

e. In the same way, there is a pivot at the time of Paul's letter, just as there is a pivot right now in client nation America. As goes the believer, so goes the client nation. Our security as a nation does not depend on the decisions of the President, Congress, or any other politician. Our security depends on the antecedent grace of God directed toward the pivot of mature believers. The pivot of Israel established precedence for the pivot of mature believers in Gentile client nations to God in the Church Age.

f. Grace always has been and always will be the basis for the existence of the pivot of mature believers. Grace and works cannot coexist in the plan of God. Grace and works are mutually exclusive. Grace excludes the arrogance skills (self-justification, self-deception, self-absorption). When arrogance skills prevail among believers, the pivot shrinks and the client nation is judged by the supreme court of heaven. Where grace prevails through the function of the spiritual skills, the pivot expands and the client nation to God is blessed by association with those mature believers. One ounce of legalism or activism destroys grace as the only basis for executing the protocol plan of God, [Gal 5:9](#).

6. The divine initiative of antecedent grace is related to occupation with the Person of Christ, [Eph 6:24](#), "Grace be with all believers who love our Lord Jesus Christ with incorruptibility."

a. It is possible to have a superficial love for God which is strictly corruptible. The only love that counts is an incorruptible love. Believers with corruptible love do not have the ten problem solving devices on the FLOT line of their soul.

b. Incorruptibility is spiritual capacity righteousness, which belongs to the believer who executes the protocol plan of God through the spiritual skills provided through the divine initiative of antecedent grace in eternity past.

7. The divine initiative of antecedent grace is related to the

spiritual gift of pastor-teacher. [Eph 3:7-8](#), “Through which gospel, I have become a minister on the basis of the gift from the grace of God which was given to me on the basis of the function of His power. To me, the very least of all saints, this grace has been given, to preach to the Gentiles the inscrutable wealth of Christ.”

- a. The function of all spiritual gifts are based on the function of divine power.
- b. Invisible God plus invisible power plus invisible assets equals invisible heroes.

F. Grace Related to Human And Spiritual Freedom.

1. Human Freedom.

a. Human freedom is the sphere of operation for human volition. We operate within the framework of our own volition. In order to resolve the prehistoric angelic conflict, the sovereignty of God and free will of man coexist in human history. Mankind has one thing in common with the angels—human volition. Freedom is the true environment for the function of human volition.

b. There are two categories of human freedom: establishment freedom for both the unbeliever and believer and spiritual freedom for the Church Age believer only. Spiritual freedom is designed to give every believer equal privilege and opportunity to execute God’s plan, will, and purpose for the Church Age.

(1) Freedom under the laws of divine establishment includes the following factors.

(a) Volition. The function of human volition in the soul, the state of human volition as the uncaused cause of human modus operandi.

Freedom is the legitimate self-determination, exemption from necessity apart from human consent or human self-fulfillment, and exemption from arbitrary control and exploitation from others.

(b) Privacy. Privacy is the environment for the establishment of freedom.

(c) Property. Property is the right to possess, to enjoy, to benefit, or to make profit from acquired things in life. Ownership of tangible things is a part of the concept of property. Profit is a good word in the Bible. Profit is the basis for true economy. Socialism is evil because it destroys human freedom and self-determination.

Property is defined as the sum total of one’s own possessions, tangible and intangible. Under freedom, the individual has the right to make a profit as well as the right to possession of personal and real property.

(d) Authority. Authority under the laws of divine establishment includes personal volition, marriage, family, and government as divine institutions. Parental authority is the fifth commandment and is a part of this concept. When you have authority without freedom, that is tyranny. When you have freedom without authority, that is anarchy. The word of God does not subscribe to either tyranny or anarchy.

(e) Life. The laws of divine establishment recognize the sacredness of privacy, property, and life as the means of the function of human freedom.

c. Human freedom cannot exist or be effective apart from human responsibility. The freedom of a nation is no more effective than the morality, the virtue, the integrity, and the sense of responsibility among its citizens.

d. The enemies of freedom under the laws of divine establishment are twofold.

(1) The internal enemy is criminality. The eighth commandment (You will not steal) recognizes the sacredness of property. The sixth commandment (You will not commit homicide) recognizes the sacredness of human life. Law enforcement is that part of establishment which is designed to apprehend and punish crime. Once a person is convicted of a crime, they have no rights until they have served their sentence. Capital punishment is authorized by the Scriptures, [Gen 9:5-6](#); [Mt 26:52](#); [Rom 13:3-4](#); [Ex 21:12](#); [Num 35:30](#).

(2) The external enemies of a nation are other nations who are power oriented and function under some system of tyranny against nations who are freedom oriented. Part of establishment law is protection of freedom oriented nations from power oriented nations through the biblical principle of freedom through military victory.

2. Spiritual Freedom.

a. [Ps 119:45](#), "And I will walk in freedom, For I seek Your doctrines." This is the function of spiritual freedom in perception of doctrine.

b. [Jn 8:32](#), "And you shall know the truth, and the truth shall make you free." This is a reference to spiritual freedom.

c. [Gal 5:1](#), "It is for freedom that Christ has set you free. Keep standing fast in that freedom and do not become entangled again in the yoke of slavery." The yoke of slavery is faith plus works for salvation, the arrogance skills, legalism and activism, the

distractions of human viewpoint and false doctrine.

d. Grace is involved in our spiritual freedom, [2 Cor 4:17](#), “The Lord is the Spirit, and where the Spirit of the Lord is there is freedom.”

Spiritual freedom is the environment for equality of all believers to execute the protocol plan of God. The filling of the Spirit provides spiritual freedom and equal opportunity to utilize the divine initiative of antecedent grace for the fulfillment of the protocol plan of God for the Church.

e. [2 Cor 3:18](#), “But we all, with an unveiled face looking into a mirror to produce a reflection—the glory of the Lord, are being transformed into the same image from glory [the divine initiative of antecedent grace in time in which the humanity of Christ established precedence for the Christian way of life] to glory [the utilization of the spiritual skills to execute the protocol plan of God], as it were from the Spirit of the Lord.”

(1) The filling of the Spirit is the unveiled face. The unveiled face is the positive believer approaching the word of God through the filling of the Holy Spirit.

(2) The mirror is analogous to the word of God.

(3) The “Spirit of the Lord” is a reference to the deity of the Holy Spirit.

3. Summary.

a. Human freedom for all mankind is based on the laws of divine establishment. Human freedom recognizes the sacredness of privacy, property, and life. Human freedom recognizes self-determination as a function of human volition in the soul. Human freedom emphasizes the individual as taking responsibility for his own decisions. Human freedom is authority oriented, so that under establishment authority the principle of live and let live becomes operational.

b. Spiritual freedom is for believers only. The function of spiritual freedom is based on cognition and utilization of the three spiritual skills (the filling of the Spirit, metabolized doctrine in the stream of consciousness, and ten problem solving devices deployed on the FLOT line of your soul). Spiritual freedom is the basis for equal opportunity for every Church Age believer to execute the protocol plan of God. Spiritual freedom is destroyed by the function of the arrogance skills.

c. Establishment freedom is the heritage of physical birth. Spiritual freedom is the heritage of regeneration. Spiritual freedom can

function with or without establishment freedom, because establishment freedom or lack of it is related to public modus operandi in a nation or its equivalent, while spiritual freedom is invisible, related to the filling of the Holy Spirit. Establishment freedom is based on human merit and virtue both in thinking and action, illustrated by the function of law enforcement and military establishment. Spiritual freedom is non-meritorious because it is related to the divine initiative of antecedent grace both in eternity past and the divine initiative of eschatological grace at the Rapture and the eternal state.

G. Conclusion And Summary.

1. God's grace initiates the believer's grace orientation response. It takes grace orientation to respond to God's grace initiative.
2. The divine initiative of grace occurs in two spheres:
 - a. Antecedent grace.
 - (1) In eternity past—your very own portfolio of invisible assets.
 - (2) In time—precedence for believer grace orientation response from the function of the humanity of Christ in Hypostatic Union.
 - b. Eschatological grace, which includes:
 - (1) Dying grace.
 - (2) Resurrection grace.
 - (3) The eternal state.
3. Grace orientation as a problem solving device, when it is deployed on the FLOT line of the soul, can only respond to the divine initiative of antecedent grace or the divine initiative of eschatological grace in a non-meritorious manner. God initiates grace and has from eternity past. We respond to grace when we have the proper problem solving device of grace orientation on the FLOT line of the soul. This is when the grace response becomes effective.
4. Grace orientation responds to the divine initiative of grace through the function of the three spiritual skills (the filling of the Holy Spirit, the metabolization of doctrine, plus execution of the protocol plan of God). This is what results in maximum response to both antecedent grace and eschatological grace.
5. Grace orientation as a problem solving device only functions in relationship to Operation Z.
6. There can be no believer response to the divine initiative of antecedent or eschatological grace apart from maximum metabolized doctrine circulating in the seven compartments of the

stream of consciousness.

7. Therefore, grace orientation is defined as the response of epignosis doctrine to the divine initiative of antecedent grace and eschatological grace.

8. Grace orientation is defined as the correct and accurate response to and application of both antecedent grace and eschatological grace.

9. This implies that grace orientation not only teaches the believer how to respond to the divine initiative of grace but how to apply God's perfect and matchless grace to every circumstance of life. The filling of the Holy Spirit plus human I.Q. equals spiritual I.Q. plus Operation Z equals grace orientation.

10. In the grace policy of God, the divine initiative always precedes the grace response. The grace response occurs in at least six different categories: common grace, efficacious grace, post-salvation or living grace, dying grace, resurrection grace, and eternal state grace.

11. The divine initiative of grace always provides equal opportunity for the grace response of mankind. Man cannot create equal opportunity; only God can do so. This means that all members of the human race have equal opportunity for eternal salvation through faith alone in Christ alone. This means that all members of the body of Christ have equal privilege and equal opportunity to execute the protocol plan of God for the Church.

a. In the divine decrees, we have the sovereignty of God and free will of man coexisting in human history. The order of the divine decrees or lapsarianism is:

(1) God decreed the creation of all mankind with free will in a state of perfection. This was done to resolve the prehistoric angelic conflict and to bring many sons into glory, as per [Eph 2:10](#).

(2) God decreed to permit the fall of mankind through the function of his own volition, mankind's own self-determination. This duplicates Satan's fall and the subsequent existence of all fallen angels.

(3) God decreed to provide eternal salvation for all mankind under the doctrine of unlimited atonement, [2 Cor 5:14-15](#); [Heb 2:9](#); [1 Tim 2:6](#). Christ died as a substitute for everyone without exception.

(4) God decreed to leave the reprobate (those who remain in spiritual death because they reject Christ as Savior) to their just condemnation, [Jn 3:18](#), [36](#). There are two opportunities under

equal opportunity for regeneration—God consciousness and gospel hearing.

(5) God decreed simultaneously in eternity past both election and foreordination or predestination for the believer only. Both election and predestination are a part of the divine initiative of antecedent grace. Election and predestination provide equal privilege and equal opportunity from the divine initiative of antecedent grace for every Church Age believer to execute the protocol plan of God.

(a) There are three elections in history: the election of true Israel, [Rom 9:6](#), the election of the humanity of Christ in the dispensation of the Hypostatic Union, and the election of the Church as the body of Christ in the royal family of God.

(b) Election is the expression of the sovereignty of God who wills the highest and best for every Church Age believer. Therefore, equal privilege and equal opportunity to execute the protocol plan of God. Under the equal privilege of election, every believer is a priest of the royal priesthood. Our Lord is the royal high priest as a king-priest, Heb 7. Under the equal opportunity of election, every believer has equal opportunity because of logistical grace. Our royal priesthood and logistical grace are a part of antecedent grace.

(c) Predestination is the grace provision of the sovereignty of God for every believer in every dispensation. Through His grace policy, the sovereignty of God has provided everything necessary to sustain every believer in every dispensation of human history. In the Church Age, every believer has equal privilege and equal opportunity under predestination for the execution of the protocol plan of God. The equal privilege under predestination is the baptism of the Holy Spirit and subsequent positional sanctification. The equal opportunity under predestination is our very own portfolio of logistical grace.

(6) God decreed to apply salvation to everyone who believes in Jesus Christ; hence, the decree to save the elect through faith alone in Christ alone, [Eph 2:8-9](#).

b. The decrees provide the equality factor. The filling of the Holy Spirit plus human I.Q. equals spiritual I.Q. plus metabolization of doctrine equals the equality factor for every believer. There is no racial issue, cultural issue, sexual issue, social issue, or economic issue.

c. The divine initiative of antecedent grace of eternity past has

provided equal privilege and equal opportunity for every Church Age believer to execute the protocol plan of God. There is no inequality in the filling of the Spirit or in Operation Z (the metabolization of doctrine). Inequality occurs with the tremendous variation of thinking skills among members of the human race. However, God the Holy Spirit converts human I.Q. into spiritual I.Q., creating a system of equality for the perception and application of Bible doctrine. The six thinking skills are:

- (1) Comprehension. It is the function of the filling of the Spirit to take the inequalities of human comprehension and provide equality of all believers for doctrinal perception. The filling of the Spirit converts the inequality of I.Q. into equality.
- (2) Memory. The equality is provided by the inculcation and repetition of teaching. The rate of learning must exceed the rate of forgetting doctrine. The process of learning Bible doctrine combines the first two thinking skills, and the result is conditioned thought pathways or memory pathways of the soul. The rate of learning is the rate at which the believer develops new memories, printing more and more doctrine on the neurons of the brain. The rate of learning must always exceed the rate of forgetting.
 - (a) From metabolized doctrine circulating in the seven compartments of the stream of consciousness through the filling of the Holy Spirit, ten problem solving devices are formed and deployed on the FLOT line of your soul.
 - (b) These problem solving devices perform eight missions:
 - i. The prevention of the outside pressures of adversity from becoming the inside pressure of stress in the soul.
 - ii. The application of metabolized doctrine to post-salvation experience, which includes the establishment of your spiritual values.
 - iii. Spiritual environment of the soul, including divine viewpoint.
 - iv. Self-motivation for the function of your very own spiritual life
 - v. The basis for victory over the four great battles in the soul: the battle of stress in the soul, the battle of sin in the soul, the battle of false doctrine in the soul, the battle of defense mechanisms in the soul.
 - vi. The mastery and the utilization of the problem solving devices, causing the elect angels to stand up and cheer.
 - vii. The execution of the protocol plan of God for the Church—the attainment of spiritual maturity.

viii. The invisible impact of the invisible hero, the source of the greatest happiness in this life.

(c) As the number of doctrinal memories increase, the number of divine viewpoint thoughts also increase. This results in the formation of doctrinal rationales. These doctrinal rationales are applied to our experience through the function of the faith-rest drill.

The same faith-rest drill that claims the promises of God takes these doctrinal rationales and applies them to our experience.

(d) When the rate of learning exceeds the rate of forgetting, the believer advances in his spiritual life under the function of the spiritual skills. When the rate of forgetting exceeds the rate of learning, there is a rapid decline in the function of your very own spiritual life.

(3) Problem Solving. Problem solving devices are a grace gift from God which replace human viewpoint solutions, such as: psychology, defense mechanisms, and other things that remove the believer from the reality of God's grace.

(4) Decision Making. Decision making is precisely correct procedure in the utilization of doctrinal facts and relating them to the function of the problem solving devices.

(5) Creativity. This is originality in thought and expression of thought. For the believer, this is the recovery of Bible doctrine from the written page of the word of God. Many doctrines have been rejected, suppressed, distorted, twisted, so that they often remain obscured for many generations. Creativity includes the effective and powerful presentation of each truth through the filling of the Holy Spirit.

(6) Awareness. Awareness is the application of metabolized doctrine through the function of the ten problem solving devices deployed on the FLOT line of the soul. Awareness is having knowledge in the stream of consciousness, being informed, knowledgeable, and alert about things around you. Awareness wades through all the pressures and opposition to Bible doctrine with concentration, self-motivation, accurate spiritual values to continue advancing toward the objective of spiritual maturity and the glorification of God. Awareness becomes alert and operational, when the believer has a personal sense of destiny. Awareness rejects self-defense mechanisms. Awareness is a part of true happiness in life. Awareness is spiritual perspective of life.

Awareness has to do with your thoughtfulness of others and relating to others apart from the function of the sin nature.