

The operative word here is “hearing.” To listen to a presentation requires nothing but an open mind.<sup>4</sup>

## B. Faith Application

1. When the content of what is communicated is understood academically then volition is challenged to give a response.
2. For example, when it is understood that Jesus Christ is both God and man and in His true humanity He was free of any sin and therefore perfect as Adam was when he was created, and when on the cross He received the imputation of all the sins of the human race and was judged for them, then the only thing a person is required to do is either believe the statement is true or it is not.
3. When a believer receives information communicated by the pastor the same process applies. If the information is understood academically then he either believes it or not.
4. If he believes the information then it becomes a permanent part of the soul and may be recalled when its content is applicable to a given situation.
5. For the system to function efficiently, the believer must be positive to the acquisition of biblical ideas. This approach becomes habitual when the believer buys into the premise that the Bible contains absolute truth.
6. Over time, application reinforces the premise building confidence in the trustworthiness of the Word to produce positive results.
7. As doctrine demonstrates its power in application, the believer increases his desire to acquire more of this powerful source of decision-making and problem solving.
8. When a mathematician learns formulas and applies them, he quickly learns he may depend upon them for decision-making and problem solving.
9. A scientist pursues an Assumption by proposing a Hypothesis to provide more than a tentative explanation.

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<sup>4</sup> Joe Griffin, *God Exists: Navigating the Web of Truth* (St. Charles: Joe Griffin Media Ministries, 2010), 3–6.

10. Research may advance the Hypothesis by discovering evidence of its greater likelihood truth. At this point the Assumption becomes a Theory.
11. When the Theory is applied and positive results are invariable, the Assumption becomes a Law.
12. The same process may be assigned to the principles that are established in Scripture. Since we have confirmed that revelation from the biblical texts, when accurately translated from the original languages, are true and invariable, then we may trust the results when applied.
13. This trustworthiness must be associated with one's orientation to the principle: "In human history the sovereignty of God and the free will of man must coexist by divine decree."
14. For example, prayer is prevalent in the Old Testament: 2 Chronicles 6:34–35 and Jeremiah 29:11–13 and in the New Testament: Matthew 7:7; John 14:13–14; 1 Thessalonians 5:17. Prevailing prayer is illustrated in Acts 12:1–17.
14. Personal prayer has a motive behind which is a desire. This results in four categories of prayer: **(1)** Petition Affirmative—Desire Negative, **(2)** Petition Negative—Desire Affirmative, **(3)** Petition Affirmative—Desire Affirmative, and **(4)** Petition Negative—Desire Negative.<sup>5</sup>
15. The importance of prayer related to the system of acquiring truth from Scripture is that it is the key that unlocks the teaching ministry of the Holy Spirit.
16. Confession of personal sins to the Father prior to Bible study, whether alone in private study or in an auditorium prior to Bible class provides this power.
17. Linked with personal motivation and concentration, spiritual growth will occur as one's inventory of biblical ideas enlarges.

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<sup>5</sup> Further study on "The Motive Behind the Petition" and the four "Categories of Prayer" may be found on pages 22–32 in R. B. Thieme, Jr., *Prayer*, 4th ed. (Houston: R. B. Thieme, Jr., Bible Ministries, 2003).

18. The foundation of spiritual growth is based on the system of biblical analysis utilized by the communicator and is easily remembered by the acrostic ICE.
19. The “I” stands for isagogics, which refers to the interpretation of the Bible in its historical setting. The passage must be interpreted in the time in which it was written.
20. The “C” stands for categorical communication of doctrines which fulfills the hermeneutical principle of comparing Scripture with Scripture to determine the classification of doctrine into one of the eleven categories of systematic theology.
21. The “E” stands for the exegetical analysis of each pertinent verse’s grammar, syntax, and etymology to determine its exact meaning with relationship to the context as a whole.
22. This stage of the system requires subsequent communication by the pastor, interpreted by the Holy Spirit, and transferred into the souls of believers as **γνώσις (gnōsis)** which is academic comprehension of what was taught.
23. In the process of spiritual growth, the believer acquires information systematically from the communicator’s studies over a period of time.
24. This is classified as receptive comprehension but until it results in clarity, then the Holy Spirit cannot transfer the information over to the soul’s *kardía*.
25. What is heard is not transferred because of lack of concentration, consistency, and interest. Consequently, ignorance will remain until positive volition begins or resumes as the case may be.
26. Once receptive comprehension occurs then, and only then, does spiritual growth result. This is where the person’s faith in what is taught enables the Holy Spirit to move the information into the *kardía*.

27. Believers can come to Bible class for years and never place their personal faith in certain principles because of arrogance. The attitude is, “I know the Bible teaches that, but it doesn’t apply to my circumstance.”
28. This mind-set betrays volitional blindness which the Lord addressed in:

**Mark 8:18** “Having eyes, do you not see?  
Having ears, do you not hear?”

29. In the passage that develops the doctrine of the Grace Apparatus for Perception we observe these verses:

**1 Corinthians 2:9** Just as it is written [ in **Isaiah 64:4** ], “Things which the eye has not seen and ear has not heard, and which have not entered the heart of man, all that God has prepared for those who love him.”

**v. 10** For to us God revealed them through the Spirit; for the Spirit searches all things, even the depths of God.

**v. 11** For who among men knows the thoughts of a man except the spirit of the man which is in him? Even so the thoughts of God no one knows except the Spirit of God.

**1 Corinthians 2:12** Now we have received, not the spirit of the world, but the Spirit who is from God, so that we may know the things freely given to us by God,

**v. 13** which things we also speak, not in words taught by human wisdom, but in those taught by the Spirit, combining spiritual thoughts with spiritual words.

30. Mark 8:18 refers to those who hear the teaching of the Word but either do not understand or do not believe what they have heard.
31. 1 Corinthians 2:10–13 refer to those who both hear and understand what they have heard and at that point the Holy Spirit converts the information from *gnōsis* to **ἐπίγνωσις (epignōsis)**: doctrine understood, believed, and retained.

32. *Gnōsis* only retains, and that inadequately, academic understanding on a human level. *Epígnōsis* is comprehension of spiritual truth under the power of the Holy Spirit.
33. This is the supernatural level of knowledge that only the believer can acquire. He ascends into this rarified atmosphere of divine thought by volitional response to what the Holy Spirit teaches.
34. Through humility and submission to the process of learning, understanding, and applying what the Bible teaches, the believer becomes a powerful, functional, front ranker, a seasoned warrior who spearheads the attack in the Invisible War having advanced to do battle on the front rank of the spiritual phalanx, a **προμάχος** (*promáchos*).
35. This is the Christian warrior who functions on faith application by using *epígnōsis* application of resident doctrine to endure the ordinance of the “evil one.”

**Ephesians 6:16** ... taking up the shield of faith with which you will be able to extinguish all the flaming arrows of the evil one.

(End JAS1-43. See document JAS1-44 for continuation of study at p. 431.)

## B. The Four Stages of Faith Application

### The Communication Stage

1. The communication of doctrine from one's right pastor. This man may be available face-to-face before a congregation or accessed through an electrical contrivance.
2. The mental attitude that is imperative for the function of spiritual growth is humility. Full confidence must be placed in the communicator and full reliance must be focused on the Word of God.
3. The student must be motivated by positive volition to hear the information taught while maintaining the self-discipline to concentrate.
4. Also a part of this first stage is Operation ICE. The *I* stands for isagogics, the interpretation of the Bible within the framework of its historical setting, i.e., know what time it is: Gentiles, Israel, Incarnation, Church, Tribulation, Millennium.
5. *C* stands for the categorical communication which fulfills the hermeneutical principle of comparing Scripture with Scripture to determine the classification of doctrine within the eleven categories of systematic theology.
6. *E* stands for the exegetical analysis of Scripture to determine the exact meaning of the passage, analyzing grammar, syntax, and etymology.

### The Γνώσις to Ἐπίγνωσις Transfer

1. When the believer understands what is taught and comprehends it academically in the human spirit, the Holy Spirit transfers it to the area of the soul referred to as the **νοῦς (noús)**, often translated, "mind" or "understanding," in English Bibles.
2. Under the Holy Spirit's teaching ministry, the believer reaches the point of clarity which then depends on a positive response from his volition.
3. Other than the ignorance factor, every believer can grow in grace under the teaching ministry of the Holy Spirit and his right pastor.

3. If the person does not believe what is taught then a number of reasons are put into play: **(1)** negative volition, **(2)** lack of a frame of reference, **(3)** little exposure to doctrine, **(4)** distractions from the devil's world, and **(5)** an erroneous scale of values.
4. If a believer responds positively to what is taught then receptive comprehension has occurred. This is the *Gnōsis* stage but it cannot result in spiritual growth.
5. It is the believer's personal faith that the information is true that results in the Holy Spirit converting *gnōsis* into **ἐπίγνωσις** (*epignōsis*).
6. The prefix **ἐπί** (*epí*) has a number of applications. With regard to the noun, *epignōsis* it indicates direction "to a higher place, implying elevation or placing upon, i.e., up upon, up over, up to, over."<sup>1</sup>
7. This word indicates that the believer has responded to the information communicated resulting in the Holy Spirit transferring the idea over to the *kardía* where it becomes accessible for recall and application.
8. This process occurs by the enabling power of the Holy Spirit and is not dependent upon human IQ.

### Faith Perception

1. Faith Perception occurs when principles, doctrines, and categories are transferred over to the soul as *epignōsis*.
2. This is the ongoing process of accumulating a biblical IQ as spiritual growth advances the believer toward spiritual maturity.
3. This growth process is solely dependent upon the teaching ministry of the Holy Spirit and the gift of communication by a pastor-teacher.
4. The only doctrine the Holy Spirit can teach is that inculcated by His teaching ministry and the subsequent positive response to the information.

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<sup>1</sup> Spiros Zodhiates, ed., "ἐπί," in *The Complete Word Study Dictionary: New Testament*, rev. ed. (Chattanooga: AMG Publishers, 1993), 620.