

- f. **Edification Complex:** The doctrinal structure of the believer's soul which contains the building blocks of spiritual maturity. The complex is built on a foundation of **ἐπίγνωσις (epínnōsis)** doctrine and includes grace orientation, mastery of the details of life, the relaxed mental attitude of impersonal love, the selectivity of personal love, and the sharing of God's perfect happiness as its components. **ICE:** An acrostic for **Isagogics**, **Categories**, and **Exegesis**; the hermeneutical system for correct interpretation of Scripture: **Isagogics** being the research of the historical framework in which a passage is written; **Categories** being the amalgamation of all the facts of Scripture on a given subject and classifying them into a doctrinal statement; and **Exegesis** being the grammatical and syntactical analysis of a passage in its original language. (Isaiah 28:10)
- g. **Divine Establishment:** The divinely ordained system for human order which encapsulates mankind under the principle of authority from which laws are derived for the protection of individual freedom and its inseparable components, privacy and property.
- a. **Reversionism:** The retrogression of the believer in either the Y or Z radicals due to negative volition toward Bible doctrine. Reversionism may occur any time after salvation adjustment to the justice of God and, unchecked, results in the sin unto death.
- b. **Scar Tissue of the Soul:** The seventh stage of reversionism (also called "hardening of the heart" in the case of the unbeliever and the "great blot-out" in the case of the unbelieving Jew) where the negative-volition believer comes under the control of the **ματαιότης (mataiōtēs)** vacuum which draws false doctrine into the right lobe. The result is spiritual paralysis which shuts down all former divine thought and results in blackout of the soul. (Ephesians 4:17; 2 Peter 2:18)
- c. **Supergrace:** The status of all believers in Z radical; experiential sanctification; spiritual maturity. The supergrace believer is able to live the normal Christian life by utilizing grace to the maximum in either prosperity or adversity. Such a believer glorifies Jesus Christ in both time and in eternity.



- d. **Balance of Residency:** The state where the believer experiences dual **πλήρωμα (plérōma)** of the soul. Accomplished at maturity, the balance of residency speaks of the equal filling of the believer's soul by both the indwelling Holy Spirit and by **ἐπίγνωσις (epinnōsis)** doctrine.
- e. **Good and evil:** The insidious plan and policy of Satan as ruler of this world by which he aspires to "be like the Most High" through promoting human good as the catalyst for social, political, and economic reform apart from the integrity of God.

Isaiah 14:14 I will climb up to the tops of the clouds; I will make myself like the Most High!' (NET)

Such efforts only serve to intensify the problem and result in evil which is characterized by its total denunciation of grace.

- f. **Integrity of God:** The composition of the divine attributes of righteousness and justice. Righteousness is the principle of integrity; justice is its function and grace is its policy.

Where righteousness is the guardian of justice, justice is the guardian of the attributes. The function of God's integrity is derived from the fact that righteousness demands righteousness and justice demands justice; what righteousness demands, justice executes in grace.

At salvation, righteousness and justice form the Grace Pipeline between God and the believer with justice on the "giving" end and imputed righteousness on the "receiving" end. Justice is man's point of reference with God while righteousness dictates the terms of that relationship.

- g. **Love₁ and Love₂:** Love₁ is one of the divine attributes of the Godhead. Love₁ is perfect and therefore demands a perfect object and as a result is not directed indiscriminately toward everyone but only to those who have the imputation of plus-R at salvation.

Love₂ is not a divine attribute but an anthropopathism ascribing to God a characteristic in order to explain His divine policy in terms of human frame of reference.



- h. **Real and Judicial Imputations:** An imputation ascribes something to someone which they did not previously possess:

A **real imputation** ascribes to a person what is antecedently his own. In the plan of God there are five real imputations: **(1)** Human life to the soul and **(2)** Adam's original sin to the old sin nature at physical birth, **(3)** eternal life to the human spirit at salvation, **(4)** blessings in time to plus-R at maturity, and **(5)** blessings and rewards in eternity to the resurrection body at the Judgment Seat of Christ.

A **judicial imputation** ascribes to a person what is not antecedently his own. The plan of God has two judicial imputations: (1) The personal sins of all humanity to Jesus Christ at the Cross, and (2) the righteousness of God to the believer at salvation.

SYNOPSIS

The above document, *The Berachah Church Doctrinal Questionnaire*, was submitted by me to Pastor Robert B. Thieme, Jr., and the Board of Deacons, on March 21, 1979. I was chosen by the Board of Deacons and members of Grace Doctrine Church to be its pastor in January 1985. However, Berachah Church did not have an ordination until 1987 when I was ordained by Pastor Thieme and the Board. The questions asked in the document were responded to by me on the date mentioned above. The questions' answers are characterized by the following responses which reflect my inventory of ideas at the time and have maintained subsequently since:

1. Love what you do. I was focused on the inventory of biblical absolutes which remain immutable. Since Scripture is absolute then it may be trusted. Therefore:
2. Be open-minded when doctrine is being taught since the source is sacrosanct.
3. Concentrate, work hard, and never lose your momentum.
4. Have the courage to allow the text to possess its integrity and thus trust its clarity.
5. Trust your instincts. Doctrine certifies doctrine. Culturally, you believe in the American Dream. Nothing undergirds that concept so promote it from its historical applications since it is a Client Nation.



6. Think of yourself as a winner. If doctrine defines your inventory of ideas, then always trust yourself and them.
7. Be original, therefore, be who you are.
8. No matter what, never ever give up!
9. Stay optimistic. Truths are absolutes therefore victory wins against all odds.
10. Remember, the impossible is what you do best! And also this:

Hebrews 4:12 The word of God is alive and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. (KJV)

The Sophisticated Spiritual Life:

A. Definition and Description.

1. The doctrine of the uniqueness of the Church Age demands the most unusual and sophisticated spiritual life in all of human history.
2. By “sophisticated” is meant technical refinement, the status of being highly developed and complicated. In this study sophistication is used in the sense of altering or changing the believer through a unique system of Bible doctrine pertinent to the dispensation of the Church. It refers to the adult phase of the spiritual life.
3. Etymology. Of the many antithetical and subtle definitions which occur in the English language, the one selected for this doctrine has its roots in an abstract noun in the Attic Greek noun— σοφία (*sophía*). It means skillful in interpretation, learned, wise.
4. The noun *sophía* denotes quality rather than activity and unusual knowledge rather than ability.

Quality is an absolute; activity or ability is relative. Activity is Christian service which can be dead works or divine good. People think activity or human ability is the function of the Christian life. Eventually this leads to emotion as the criteria for the Christian life, which is erroneous. The sophisticated spiritual life is quality not activity.



Activity is the result of quality. Because so much of Christianity is putting activity first, they never have quality. Put the quality first and you will have the activity. But workers without doctrine do not have quality.

5. Sophistication means quality. Quality produces divine good, because the divine good is produced from divine power. Activity is human power, human talent, human ability, wrapped up in sincerity. The sophisticated spiritual life is unusual knowledge rather than human ability.
6. There is no quality without thinking. A derivative *sophía* came from the word σοφιστής (*sophistēs*) from which we get the Latin word *sophist* means an expert, a master of one's craft, adept, skilled, wise, prudent, a statesman like person, a sage, a sophist (a teacher who gave lessons in many subjects). The adjective is applied to a person who has been changed by education, by wisdom, by knowledge, by prudence.
7. The adjective sophisticated is applied to a person who has been changed by cognition, by knowledge of the word of God. The spiritual skills produce thought and the application of thought. People are changed by thought, not by activity, human ability, or dead works.
8. Sophisticated denotes the altering of the believer through the unique system of Bible doctrine pertinent to the Church Age. The doctrine of the sophisticated spiritual life notes that the believer has been changed through the utilization of divine power (the two power options—the filling of the Holy Spirit and the metabolization of doctrine) and the consistent function of the three spiritual skills (the filling of the Holy Spirit, the metabolization of doctrine, and the use of the ten problem solving devices).
9. For the first time in history the function of the spiritual life demands thought before action, cognition before service, metabolized Bible doctrine circulating in the stream of consciousness before Christian service becomes valid as the production of divine good. It's God's way or it's no way.
10. The sophisticated spiritual life begins with a personal sense of destiny. A personal sense of destiny separates the adult believer from spiritual childhood and the winner believer from the loser believer.



11. Mastery of the technicalities of the two power options and the three spiritual skills results in attaining a personal sense of destiny and entering into the sophisticated spiritual life. Once you have a personal sense of destiny you are going to move forward in your spiritual life. You will change based on doctrine in your stream of consciousness.
12. Since a personal sense of destiny and entrance into the sophisticated spiritual life is based on the utilization of the power options and the functions of the spiritual skills, it relates to the offensive actions of the spiritual life. The sophisticated spiritual life relates to offensive action in the spiritual life that brings about victory.
13. Offensive action in the Christian way of life is the function of the two power options and the three spiritual skills. Therefore offensive action in the spiritual life begins with thinking, and thinking begins with cognition of Bible doctrine, and cognition of Bible doctrine begins with the teaching ministry of the Holy Spirit, and the teaching ministry of the Spirit begins with the filling of the Holy Spirit.
14. Offensive action of the sophisticated spiritual life is quality rather than activity, unusual knowledge of Bible doctrine rather than human ability. The sophisticated spiritual life emphasizes how you think as a believer and begins with a personal sense of destiny. Your human I.Q. has nothing to do with this kind of thinking.
15. Activity without the filling of the Spirit, metabolized doctrine, and the problem solving devices is dead works, Christian activism, and evil.
16. In the sophisticated spiritual life there is a tremendous system of suffering for blessing, testing which advances us through each phase of spiritual growth. There are three categories of testing: providential preventative suffering, momentum testing, and evidence testing. The Lord Jesus Christ established the precedence for one system of evidence testing—relationship with God—in the great temptations of Matthew 4:1–11.
17. On each occasion, Jesus responded in verse 4, 7, and 10 with divine viewpoint. Lucifer withdrew and the angels came and ministered to Jesus.

(End BCDQ79-01)

