

The Church of the Servant King

Review of the Spiritual Life of the Believer (Lesson SLR – 8B)

Christian Integrity: The Spiritual Power Sphere of the Mature Believer Component #2 – Objectivity

As we noted in the previous study (SLR – 8A), the spiritual power sphere of the mature believer is what insulates (not isolates) the believer from the world. Each of the eight components of the Spiritual Power Sphere describe one of the attributes of that sphere that surrounds and insulates the believer. As the believer continues to grow toward maturity (the babe and adolescent believer) and within spiritual maturity (the already mature believer), the sphere becomes more crystallized by analogy.

The spiritual power sphere insulates the believer from the world, the flesh, and the devil as he/she carries out royal ambassador responsibilities while in the world but not of the world (Jn 15:19; 1 Co 2:12; Jas 4:4; 1 Jn 2:15-17). The spiritual power sphere is the character of Christ in the believer. The spiritual power sphere is the realm in which the believer who fulfills the “one another” commands and exhortations (e.g. Jn 13:34; Ro 13:8; Gal 5:13; 6:2; 1 Pe 1:22; 4:9; 1 Thess 4:9; 1 Jn 3:11; 4:7; 2 Jn 5) resides. The Spiritual Power Sphere allows the believer to love as Christ loved (self-sacrificially) and to be objective as Christ was objective (component #2).

The Relation Between Objectivity and Motivational and Functional Virtue

This component (component #2 – Objectivity) of the Spiritual Power Sphere of the mature believer is very closely intertwined with components #5 (Personal Love for God – Motivational Virtue) and #6 (Impersonal/Unconditional Love for Man – Functional Virtue). Without Personal Love for God (Motivational Virtue) in the believer's life, there is no Impersonal/Unconditional Love for mankind (Functional Virtue).

To the extent that the believer is unable to exercise impersonal love for mankind, then to that extent, he has limited objectivity in life. We will study the meaning of components #5 and #6 in a future study in greater depth; however, it is important in our study of component #2 – objectivity – that we note the close relationship that exists between these three components.

Building Objectivity in the Believer's Life

The believer's objectivity increases and solidifies in his soul in direct proportion to the degree to which certain key doctrines and concepts have been learned and applied in his life. I have already mentioned two such Biblical concepts above, i.e. personal love for God and impersonal love for man. There are a number of truths from God's Word that, when properly synthesized, will introduce greater objectivity to the believer's life. However, some of the more critical truths that need to be assimilated by the believer in order to crystallize the objectivity component of the spiritual power sphere include the following:

- The essence of God and its function
- The Angelic Conflict and God's purpose in human history
- Grace

These truths are the basis for the faith-rest modus operandi of the believer.

Each of these truths is a separate study. In previous studies, we have covered portions of these truths. Therefore, only a brief review of the key points associated with these truths is necessary for our study of the Objectivity component of the Spiritual Power Sphere of the Mature Believer.

The Essence of God and Its Function

Before the believer can begin to be objective about life, he/she must understand the essence of God and the unified manner in which each attribute interrelates with each of the other attributes. The subjective person overemphasizes one attribute to the neglect of the perfect balance that is inherent in God's essence.

For instance, many believers overemphasize the attribute of love without giving proper recognition to the attributes of justice and righteousness (e.g. those believers with an ascetic trend in their sin nature). Some believer's overemphasize the attribute of sovereignty without giving proper recognition to the attribute of omniscience (e.g. those believers who adhere to a Calvinistic view of the sovereignty of God in relation to the free will of man).

To the degree that there has been an improper emphasis upon any one attribute within the essence of God to the detriment of the perfect balance that exists between the attributes then there will be subjective thinking instead of objective thinking in the believer's life. A brief review of the attributes of God's essence follows:

- S – Sovereignty = The sovereignty of God is the will of God. God is in control of all of His creation (angels and man, nature and human history); however, God's control does not imply nor require God to override any creature's volition to accomplish His Divine Will. God permits a creature's volition to run its course (Permissive Will) and each creature's decisions have been foreseen by the omniscience of God prior to the creation of the first created being in eternity past. In regard to human history, God's sovereignty insures that His purpose will prevail so as to bring the appeal trial of Satan to its intended conclusion. The Sovereign Will of God includes the following aspects:
 - Preventive – (Gen. 20:6; Psa. 19:13) God uses parents, governments, laws, His Word, His Spirit, and conscience as means to impede the progress of evil.
 - Permissive – (Deut. 8:2; 2 Chron. 32:31; Hos. 4:17; Rom. 1:24, 28) embraces that which God does not restrain, i.e. the free will function of His creatures.
 - Determinative – includes those actions of God apart from man's decisions (e.g. the creation of Adam and Eve, the timing of Christ's 1st Advent, the timing of the Rapture and the 2nd Advent, and God's timing, nature, and extent of His revelation to man in times past).
 - Preceptive – His commands.
- EL – Eternal Life = There has never been a time when God did not exist, nor will there ever be a time when God does not exist. He has no beginning or end.
- L – Love = God is perfect love, i.e. His love does not depend upon the response of the recipient. God's love is His motivator. Divine love motivated God to provide a solution to the Fall of man in the Garden of Eden, i.e. to send His Own Son in the form of a man to be the payment of the penalty of sin. God's love is never expressed independently from His other attributes, i.e. there always exists a perfect affinity or balance between all of His attributes.
- J – Justice = the attribute of God's essence that provides for the requirements of His righteousness, i.e. what the righteousness of God demands, the justice of God executes.
- R – Righteousness = God's standard of perfection by which His creatures are evaluated. God's R and J constitute His absolute holiness.
- O – Omniscience = all knowing. Because God is eternal, there is nothing that God has not known or will not know. He is constantly occupied with all things at once. His omniscience knows the actual and the possible. Therefore, He knows every event, causation, and succession as well as all other possible events, causations, and successions. The Bible only reveals a fraction of that which God knows. Every detail of all creation and history has been known by God from eternity past. His omniscience is not subject to development and no development of human history ever surprises God.
- O – Omnipotent = all-powerful. God's power is infinite. God can do all He wills, but He may not will to do all He can. God is only limited by His other attributes, e.g. He will never make right wrong because of His holiness. He cannot do things which are self-contradictory to His own nature.

- O – Omnipresence = God is everywhere. God’s omnipresence allows His omniscience to know even the thoughts of every man. Omnipresence is not pantheism since pantheism denies the person of God. God is not restricted to the time/space dimension in which we live. God’s omnipresence is not limited because of man’s limitation in describing His activities, e.g. Scripture uses anthropomorphisms to describe God’s actions, but it doesn’t mean that God possess an eye, hand, arm, etc.
- I – Immutability = unchangeable. God does not change. Sometimes the Bible describes God’s actions using anthropomorphisms; however, since God is omniscient, He is never taken by surprise so as to be angry, remorseful, sorrowful, etc. God’s essence doesn’t change in the midst of change.
- V – Veracity = perfect truth. God has never lied. What He has promised will occur. There is a vast body of truth which we will not know until eternity; however, everything He has revealed to man is absolute truth. Veracity is uncomplicated by any individual set of circumstances, i.e. it is not relative. God’s veracity guarantees His absolute freedom from compromise, contradiction, or falsehood.

The Angelic Conflict and God’s Purpose in Human History

An understanding of the Biblical truth of the Angelic Conflict and its relationship to God’s purpose in human history is vital to the believer’s objectivity. Without a fully developed understanding of this truth, the believer will think subjectively. He/she will not realize that human history has a greater purpose than that which is commonly emphasized in Christian circles, e.g. fellowship, living a happy and fulfilled life, marrying the right person, family life, etc. He/she will lack balance to the degree that these issues are not seen in proper perspective to the greater over-arching issue of the Angelic Conflict and man’s purpose in relation thereto.

Each of these things are very legitimate concerns for the believer; however, there is a greater unifying purpose in human history and in the believer’s life. The purpose of God in human history is to resolve the Angelic Conflict. The following notes and paragraphs provide a brief review of this truth from Scripture:

- Satan established a foothold on earth for his own kingdom with the fall of Adam;
- Satan now has the rudiments of a kingdom that includes the earth over which he is attempting to establish his rule under the permissive will of God;
- The sentence upon Satan was pronounced at a point in time in eternity past; however, its execution has yet to be carried out;
- The Biblical account in Genesis 1 and the creation of man are vitally linked to the resolution of the conflict between Satan and God;

By comparing one Biblical fact to another, we can arrive at a fairly good estimation of the events that must have occurred in eternity past when Satan fell. When Satan fell in arrogance (Isaiah 14 and Ezekiel 28), he set himself in opposition to God’s essence (in particular God’s sovereignty over His Own eternal heavenly kingdom). God’s righteousness demanded that God’s justice take action against this offense.

Satan’s position as the “anointed cherub that covereth” (Ezek. 28:14) demanded that God conduct a trial with all the heavenly host in attendance. God was the judge and the prosecution; Satan was the defense. A guilty verdict was pronounced and Lucifer and all the fallen angels were sentenced to eternal fire (Matt. 25:41). However, since we know that this sentence is yet to be carried out (Matt. 25:41; Rev. 20:10), we can infer that Satan appealed the sentence. The lapse of time between the sentence and its execution indicates that human history is part of this momentous appeal trial. The appeal trial is coterminous with human history.

What was Satan’s appeal argument? What case could he possibly construct to legitimately question the verdict of a perfectly just, omnipotent, omniscient, and righteous God? Why would God even consider entertaining an appeal from a creature of His? We can speculate regarding the content of Satan’s argument from a common objection that is voiced today by many

unbelievers. That argument follows this line of reasoning: “How can a God of love cast any of His creatures into an eternal place of torment?” Such a question in the presence of all of the heavenly hosts had to be substantiated with incontrovertible evidence so that for the remainder of all eternity no creature could ever question or misunderstand the essence of God. In their observation of humans, angels will witness proof after proof of Satan’s own culpability and proof after proof of God’s perfect justice and grace (Job 1:6; 2:1-3; Luke 15:7, 10; 1 Cor. 4:9; 11:10; Eph. 3:10; 1 Tim. 3:16; 5:21).

War has been declared. The great, governing cherub had become the malignant enemy. Our God was neither surprised nor astonished, for, of course, He knew before it happened that it would happen, and He had His perfect plan ready to be put into effect. Although the Lord had the power to destroy Satan with a breath, He did not do so. It was as though an edict had been proclaimed in heaven: “We shall give this rebellion a thorough trial. We shall permit it to run its full course. The universe shall see what a creature, though he be the highest creature ever to spring from God’s Word, can do apart from Him. We shall watch this experiment, and permit the universe of creatures to watch it, during this brief interlude between eternity past and eternity future called time. In it the spirit of independence shall be allowed to expand to the utmost. And the wreck and ruin which shall result will demonstrate to the universe, and forever, that there is no life, no joy, no peace apart from a complete dependence upon the Most High God, Possessor of heaven and earth.” (Donald Grey Barnhouse, *The Invisible War*, p. 51)

Why Satan is thus allowed to continue his reign is perhaps but partly revealed. The real Church which is the Bride of Christ, is to sit with Him upon His throne (Rev. 3:21; 1 Cor. 6:2, 3; Matt. 19:28), and the present age [the Church Age] must continue until that glorious heavenly people are gathered out from the world [Rapture of Church Age believers to rule and reign with Christ during the Millennial Kingdom]. Again, it seems the course of God’s purpose to make a sufficient and final trial of every claim of His adversaries; and when this age, with all its developments, shall have passed by, every mouth will be stopped, and the whole world and Satan will know their own failure and sin before God. They will stand self-condemned, and nothing could accomplish this but the testing, by actual trial, of all the self-sufficient claims of Satan and man. [Bracketed comments are mine] (Lewis S. Chafer, *Satan: His Motives and Methods*, p. 24)

The terminology of United States jurisprudence provides analogies for the appeal trial of Satan. The structure of a trial can be superimposed upon the structure of human history. A trial has three phases. First, there is the formal presentation of the case: the prosecution presents its case, followed by the defense. Next is the rebuttal phase: the rebuttal arguments of the prosecution followed by the rebuttal arguments of the defense. Finally, comes the closing argument and summary: by the prosecution and then by the defense. The formal trial in Satan’s appeal trial corresponds to Old Testament history. God created man as a rational creature lower than angels, duplicating at a reduced scale the conditions of the prehistoric angelic conflict. The courtroom is planet Earth. The human race provides evidence, arguments, and precedents in the appeal trial. God entered His evidence by creating man just as the angels were created: innocent (or perfect) with the potential to become imperfect by wrong decisions.

Human history provides the same circumstances and options which belonged to angelic history before man's creation. Satan had been created in perfect innocence; Adam was created in perfect innocence. The angels have free will; man has free will. Adam freely and deliberately chose to follow the pattern of arrogance which characterized Satan's original revolution. The fall of Adam duplicates the fall of Satan. The rebellion of Satan in the Garden of God resulted in the fall of angelic creatures (Rev. 12:4a); the disobedience of Adam in the Garden of Eden resulted in the fall of mankind (Rom. 5:12a). In angelic history God had provided a decision-making process by which angels could express nonmeritorious positive volition. Likewise, God provided salvation for all mankind so that man can express nonmeritorious positive volition through faith in Christ (John 3:16). Through the exercise of free will, angelic creatures are divided into two categories: elect and fallen (Heb. 2:2; Rev. 12:7). Through free will mankind is divided into believers and unbelievers (John 3:36). With the fall of Adam, Satan became ruler of the world. After usurping Adam's rule over the earth, Satan presented his case in his many attempts to establish control over his kingdom so that he might create perfect environment on earth. Just as in the prehistorical angelic conflict, his purpose in the historical extension of the angelic conflict is to prove himself equal with God, to be "like the Most High" (Isa. 14:14). Satan wishes to demonstrate that arrogance is not arrogance but a viable alternative to God's plan. However, Satan lacks the ability, brilliant though he is, to produce the utopia he wishes to establish. The formal phase of the appeal trial includes angelic observation, participation, and interference in the affairs of mankind (Gen. 6:1-4; Job 1:1-3). These angelic activities continue throughout all phases of the trial. (R.B. Thieme, Jr., *Christian Suffering*, p. 143, 145)

God has presented incredible evidence of the integrity of His attributes. God's perfect love was manifest in His sinless Son's undeserving death on the Cross in total satisfaction of God's righteousness and justice. Satan had desperately attempted but failed to prevent the 1st Advent of Christ during the formal trial phase. These Satanic attempts to thwart God's plan and prevent Christ from coming to offer the kingdom of God began with the fall of Adam and manifested themselves in many ways up to the death of Christ. For instance:

- the motivation of Cain to murder Abel thus Satan's hope that the human race would quickly eliminate itself;
- fallen angelic infiltration of the human race prior to the flood in Gen. 6;
- the attempt to annihilate the nation of Israel (and the Jews) through the Pharaoh of Egypt;
- destruction of the nation of Israel via apostasy and amalgamation into the surrounding cultures during the period of the Judges and Kings;
- attempts to exterminate the Jews through the evil plans of Haman, prime minister of Persia;
- inspiration of Herod to kill the infant Jesus;
- influence via "religion" upon the Jewish leadership to reject Christ as the Messiah
- plus many other examples

Satan knew that God's objective was to offer His Kingdom to man through His Son coming in the flesh based upon the prophecy of Genesis 3:15. This formed the basis of Satan's attacks against man prior to the 1st Advent of Christ. Satan may have believed that he had prevented the establishment of God's kingdom on earth with the death of Christ. Totally unannounced in any Old Testament prophecy and any teachings of Jesus until the Jewish rejection of Jesus was complete, God inaugurated the Church Age with its mystery doctrines (Rom. 6:25-26; 16:25; Eph. 3:1-11; Col. 1:25-27). In this phase of the trial of Satan, God is

calling out from among the Gentiles and Jews a royal people who will rule and reign with His Son during the future Millennial Kingdom of God on earth. This body of believers is the Church.

There is a kingdom of God which embraces the entire universe, over which God is enthroned, and to this kingdom every enemy must finally be brought back to original subjection and adjustment, or be banished forever. This final victory is described in 1 Corinthians 15:24, 25: "Then cometh the end, when he [Christ] shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet." There is still more extensive body of scripture which anticipates a literal kingdom of righteousness and peace upon the earth; this theme being the burden of the Old Testament prophets, and was announced by John the Baptist, by Christ and His disciples. This announcement was simple and plain: "The kingdom of heaven is at hand." The expression "at hand" here used is significant, indicating not necessarily the immediate future, though the kingdom was definitely offered to that generation; but that the earthly kingdom was the next event which had been clearly announced by the prophets. When the Messiah had been positively rejected by the Jews, He began alone, without even the sympathy of His disciples, to unfold this forthcoming mystery-age which had been kept secret in the councils of God. The purpose of this age was more perfectly revealed to Paul, the first messenger to the Gentiles. (Lewis S. Chafer, *Satan: His Motives and Methods*, p. 29-30)

In this Church Age, we have more spiritual assets granted to us in grace (e.g. the permanent indwelling of the Holy Spirit per Rom. 5:5; 1 Cor. 6:19) than any other people have heretofore possessed. The institution of the Church Age by God was necessitated by the nation of Israel's rejection of Jesus in His 1st Advent as the Messiah. However, as Chafer makes clear, this does not mean that the Church has replaced or is a substitute for the promises God has made to Abraham and David in regard to the establishment of a kingdom on earth.

Want of knowledge concerning the right divisions of truth is also evident in the general impression that God has cast off His people, the Jews, and that the Gentiles are their rightful successors and the recipients of the blessings of their unfulfilled prophecies. This confusion is due to a failure to distinguish between this and the following age. Two distinct lines of seed were promised to Abraham. One, an earthly seed, to be like the dust of the earth, without number (Gen. 13:16), centered wholly in the earth by a relationship of physical generation: the other seed were likened to the stars of heaven, without number (Gen. 15:5), centered wholly in the heavenlies by a relationship of Spirit regeneration, which is the present answer of God to all true Abrahamic faith (Rom. 4:1-5). The earthly people found their origin in the physical fatherhood of Abraham: while the heavenly people find theirs in the shed blood of Christ. One had an earthly history from Abraham's time to their dispersion among the Gentiles – a history which will yet be resumed and the everlasting covenants fulfilled in the faithfulness of God: the other has a transient earthly pilgrimage from the cross continuing until their completion as a separated people; when they will be caught up to meet and marry their Bridegroom, and be forever with the Lord (1 Thess. 4:13-17). To one, Christ is the coming glorious Messiah, who will sit upon the throne of His father, David (Luke 1:31-33), in a literal earthly kingdom (else all scripture language fails): to the other, He is the glorious Head of the Body, and coming

Bridegroom. One of these lines of seed will be the favored subjects in the earthly kingdom: while the other will be in His bosom as a bride, and be associated with Him in His reign (1 Cor. 6:2; Rev. 3:21). (Lewis S. Chafer, *Satan: His Motives and Methods*, p. 31)

Even though God is in the process of calling out a group of people to be the spiritual "Bride of Christ", the establishment of His kingdom is never considered to be a process in the Bible. The kingdom of God (sometimes called the kingdom of heaven) is established at the 2nd Advent of Christ.

The same return of Christ is the necessary preliminary event before any kingdom of righteousness and peace can be realized upon the earth. No amount of enlightened sentiment can establish the kingdom without the King; and no universal blessedness can be experienced in this world until the enemy is dethroned and banished. Sadly has the world failed to include these two necessary divine movements, in its vain dream and godless attempt at a perfected universe! (Lewis S. Chafer, *Satan: His Motives and Methods*, p. 33)

Unless the believer's understanding of the Angelic Conflict is synthesized with the other truths of Scripture, then he/she will lack understanding of God's greater purpose and attach undue importance and emphasis to otherwise legitimate areas of Christian understanding and participation such as:

- the believer's relationship to the nation, e.g. a failure to distinguish between God's use of the nation of Israel as a theocracy in the Age of Israel and the United States as a worldly power within the Church Age leads to a desire to make the US a "Christian" nation verses a nation where freedom is the guiding principle no matter an individual's religious preference;
- the family, i.e. the family is important as one of the divine establishment institutions, but it is only designed to compliment our primary purpose as believers;
- marriage;
- personal freedoms;
- the sovereignty of God in relation to man's free will.

The believer who lacks the objectivity of the Spiritual Power Sphere will overemphasize such otherwise legitimate areas in his life based upon personal needs and preference. To the extent the believer does so is the extent to which he is subjective and not insulated by the Spiritual Power Sphere. The Angelic Conflict frames our understanding of God's purpose in human history as carried out through the successive dispensations. That purpose is the resolution of the Angelic Conflict through the re-establishment of the earth under God's dominion through man (i.e. Jesus Christ – the last Adam).

The Relationship between Grace and Component #2 – Objectivity

The subject of God's grace warrants a separate study all its own. However, we will simply note some pertinent observations related to the topic of grace. The believer who is not oriented to God's grace will lack objectivity in his/her spiritual life.

As the believer grows in the knowledge and application of Scripture to his/her life, the believer begins to understand that God's way of thinking is totally different than man's way of thinking (Isa 55:8). God's policy of grace is not based upon human merit (i.e. human good). Man's systems and policies are vitally linked to human merit. The following bullet points will briefly highlight a few pertinent relationships between our topic and the subject of Grace:

- Definition: Grace is God's policy that guides His attribute of justice in blessing man.
- There was no need for grace until the fall of man.
- God's entire essence (verses just His love) is involved in the execution of His policy of grace.

- God is free to graciously provide for man not on the basis of man's merit, but on the basis that God's righteousness was satisfied (propitiated) by Christ's work on the Cross (Rom 3:25; 1 Jn 2:2; 4:10).
- Justification (the imputation of the righteousness of God to the believer at salvation) establishes the grace pipeline through which all spiritual blessings from God flow to the believer.
- God expresses grace as His policy by means of all of the spiritual assets that are available to the believer. God has always made divine provision for man's eternal and temporal needs in every dispensation.
 - Age of the Gentiles (including the Age of Innocence, Conscience, and Human Government) – progressive revelation through nature and angels (Ro 1:18-32; Gal 3:19; Heb 2:2 cf. Gen 8:20; Deut 33:2).
 - Age of Israel (including the Age of the Patriarchs and the Age of the Law) – progressive revelation through covenants given through **Abraham** (Gen 12:1-3 and confirmed and enlarged in 12:7; 13:14-17; 15:1-21; 17:1-14; 22:15-18; 26:2-4; 28:13-14; 35:11-12), **Moses** (the Law – Ex 20-31; Lev 1-27; Deut 5-6 and the Palestinian Covenant - Deut 30:1-10), **David** (2 Sam 7:12-16; 1 Chron 17:13-15) and **Jeremiah** (the New Covenant – Jer 31:31-34) to include all of the provisions of the Law designed to set Israel apart as a nation and make them a light to the Gentiles.
 - Church Age – all of the spiritual assets available to the Church Age believer that are unique to this period of human history. For example:
 - The permanent indwelling of the Holy Spirit
 - Union with Christ (positional truth)
 - The provision of a spiritual gift at salvation to every believer
 - The presence of a human intercessor in heaven, i.e. the exalted and resurrected Jesus
 - The complete expiation of sins (verses atonement)
 - Removal of the sin barrier, i.e. Reconciliation
 - Fulfillment of the righteous requirements of the Law
 - Royal priests and royal ambassadorship
 - Tribulation (the last 7 years of the Age of Israel) – the evangelistic testimony of 144,000 Jewish evangelist, the historical testimony of the Church Age believer and the Rapture, miracles, the witness of the two prophets in Jerusalem (Moses and Elijah), the prophecies in Scripture (e.g. Daniel and Revelation) concerning the events and duration of that period
 - Millennium – the Second Advent, new revelation from God (Joel 2:28ff), perfect environment, the permanent indwelling of the Holy Spirit and other spiritual blessings similar to the Church Age believer
- The relationship between grace and faith:
 - Phase I faith for salvation (Justification, the imputation of God's righteousness)
 - Phase II faith for the development of Christian character/integrity and the exercise of one's spiritual gift (experiential righteousness)
 - Phase III hope based upon faith built during Phase II of the believer's life.
- The relationship between grace and sanctification:
 - Phase I – Positional sanctification (1 Thess 5:23; Rom 6:3, 8)
 - Phase II – Experiential sanctification (Jn 17:17)
 - Phase III – Ultimate sanctification (Gal 6:8; 1 Pe 5:10; 1 Cor 15:53, 54)
- Grace is the absence of human merit, not the absence of human action.

As the believer grows in knowledge regarding God's policy of grace in the present dispensation of the Church, the believer is shielded from legalism and false systems of human merit based upon subjective personal standards. The objectivity of the grace oriented believer allows the believer to possess a relaxed mental attitude toward all people and circumstances. The grace oriented believer's objectivity allows him/her to be tolerant of non-essential issues

involving others, e.g. personal tastes and preferences, cultural issues, etc. and view mankind the way God views mankind.

Concluding Comments Regarding Component #2 – Objectivity

Just as all Bible truth (doctrine) is organic and should synthesize, so the components of the Spiritual Power Sphere are organic and synthesize with each other. By organic, I mean that one truth does not stand alone, but it is more fully understood in light of other truths. In the same way, the components of the Spiritual Power Sphere are organic and are more fully comprehended in relation to each other. For instance, it is difficult to fully appreciate Component #2 – objectivity separate from an understanding of other components such as Component #5 – PL for God and Component #6 – IL for Man. Also, objectivity will be hindered in the believer to the extent that PL for God is not present and functioning. Where are you in terms of objectivity in life? Where are you in terms of PL for God? Are you able to give thanks in all things?

The believer who possesses spiritual objectivity will be able to evaluate him/herself in light of these truths, repent of subjective thinking, and allow God to cast down the “strongholds” (2 Co 10:4-5) of self serving and justifying thought that permeates the soul of the immature believer.