

The Prototype Divine Power System; the Lord Gave It to Church Age Believers, 1 John 5:20: Dianoia: “Faculty of Perception”: the Ability to Learn Truth

11. When the Lord entered into human history He did so in hypostatic union. His true humanity was equipped with a prototype system that enabled Him to carry out Operation Reconciliation without being ambushed by the temptations of *cosmos diabolicus*.
12. This system was activated at the moment of the virgin birth and continued throughout the Incarnation. The prototype system includes:
 - 1) The indwelling and filling of the Holy Spirit, Isaiah 11:1-2.
 - 2) The function of the faith-rest technique was demonstrated at the early age of twelve when Jesus’ parents unwittingly left Him in Jerusalem where for three days, with a relaxed mental attitude, He carried on theological discussions with the Jewish scribes recorded in Luke 2:42-49.
 - 3) Teachability demands the development of genuine humility which properly begins in the home. We learn that at age 12 the Lord was in humble submission to the leadership of His parents. Luke 2:51, a verse worth noting:

Luke 2:51 - And Jesus went down with them [Joseph and Mary] and came to Nazareth, and He was [εἰμί, *eimi*] continuously in subjection [ὑποτάσσω, *hupotassō*] to them ...

The verb “subjection” is the present passive participle of *hupotassō*. With the verb “to be” preceding it – εἰμί, *eimi*, translated “was” – it becomes an imperfect periphrastic construction. This tells us that the Lord’s submission to His parents was consistent throughout the time He was in their care, thus a state of continuous genuine humility.

- 4) Spiritual momentum comes through spiritual growth and the Lord learned doctrine under the ministries of the Holy Spirit. Luke 2:40, 52.
- 5) The motivational virtue of personal love for God was evident early in the Lord’s life. The Christ Child initially submitted to the plan of God for the Incarnation from the feeding trough in Bethlehem. Hebrews 10:7-9
- 6) The functional virtue that reflects spiritual autonomy is unconditional love for the human race, a virtue that was expressed by the Lord on the cross when He was asked to be identified with our sins. Isaiah 53:1-12; Romans 5:8; 1 Peter 2:24.
- 7) Momentum testing pursued the Lord throughout the incarnation. He faced evidence testing at the hands of Lucifer in Matthew 4:1-11; Luke 4:1-13.
- 8) From age 12 the Lord was in status quo spiritual maturity. He functioned in the sophisticated spiritual life until He was executed on Calvary. His prototype spiritual life was bequeathed by Him to all Church Age believers beginning at Pentecost (Acts 2:1ff). This operational system enables us to grow in grace and enjoy the same spiritual life pioneered by our Lord.

1 John 5:20 - We have learned that the Son of God has come and He has given ...

13. The inheritance of the divine power system is mentioned next, introduced by the perfect active indicative of the verb:

δίδομι, *didomi* - “has given”

perfect: Dramatic; describes a fact in an unusually vivid and realistic way by emphasizing the results of the action in its existing state.

active: The Lord produces the action by providing to Church Age believers the advantages of the divine power system.

indicative: Declarative; we are able to perceive divine truth by functioning inside this system.

14. To whom does the Lord give something? The answer follows with the dative plural indirect object of **ἐγώ, *egō***: “to us.” This is a dative of advantage for believers in whose interest the Lord “has given” something.

15. The direct object comes next and, only excepting the Lord Himself and His work on the cross, it is the most powerful, efficient, and productive gift that has ever been given to believers: **διάνοια, *dianoia***.

16. The word means “faculty of perception” and refers to the divine operating assets that enable the believer to comprehend the thinking of God, a process empowered by and communicated through the mentorship of the Holy Spirit.

17. It is the Grace System of Learning that is discussed by Paul in 1 Corinthians 2.

18. The word *dianoia* comes from the Attic Greek and is defined by Liddell and Scott’s *A Greek-English Lexicon* (405) as “a process of thinking, discursive thought (thinking marked by analytical reasoning), thinking faculty, intelligence, understanding, intellectual capacity revealed in speech or action by the characters in drama.”

19. These definitions are expanded on by:

Kittel, Gerhard (ed.) *Theological Dictionary of the New Testament*. Translated by Geoffrey W. Bromiley. (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1967), 4:963; 966-67:

διάνοια. The Use outside the New Testament.

This is a very common word throughout Greek prose. The basic sense of “thought” or “reflection” opens up many possibilities of meaning, so that διάνοια [*dianoia*] can be used as an alternative for νοῦς [*nous*].

It means “thought” as a function, the activity of thinking. It also means the “power of thought,” “understanding,” “the ability to perceive,” “the thinking consciousness.” (p. 963)

The Usage in the New Testament.

