

The Attackers: Problem-Solving Devices & the Spiritual Advance; Use of the Royal Law & Royal Family Honor Code, Jas 2:8; Rom 12:9–14:23; Confidence & Courage Eliminate Fear; Reactor Factors & Reversionism; Paul's Appeals to Jewish Unbelievers, Rom 9:6; Doctrine of Inspiration Assures Content Integrity of Scripture

20. This is the recovery process when the adversities of external pressure impose internal pressure on the soul. Human viewpoint solutions are applied out of fellowship and always limit future options.
21. When the problem-solving devices are utilized the stability of soul that results enables the believer to maintain his spiritual status by use of the Royal Law and the Royal Family Honor Code.
22. To reach these levels of sophisticated thought and application, the believer must have absolute confidence in the principles the Bible presents.
23. Solutions are achieved through personal belief that God's solutions are superior to those of human viewpoint. To reach this conclusion there must be absolute confidence in the veracity, immutability, and functionality of Bible doctrine.
24. Deviations from these standards result in reactor factors that promote reversionism and unchecked carry the believer to the point of no return.
25. The challenge every believer faces is the ongoing, unrelenting assault from the devil's world. If a believer cannot resolve thought, system, people, and disaster testing, he will become a casualty in the angelic conflict.
26. For the believer to make confident decisions, he must have trust that the Message to the writers of Scripture was inspired by God and have confidence that its transfer into writing was revealed to these men by the Holy Spirit.

27. When people fail to orient to grace and doctrine they may be believers but they have exchanged loyalty to the Word for loyalty to self or to others.
28. Take Israel for example. Paul was so concerned about the spiritual life of his fellow Jews that the Holy Spirit inspired him to break off his dictation of Romans to Tertius¹ at the end of chapter 8.
29. Chapters 9–11 are contained within a parenthesis and address the problem of Jewish unbelief. In Romans 9:6, Paul establishes the nature of his concern regarding those who are Israelites.
30. There are two types of Israelites: those that have believed in Jesus as the Messiah and those which have not.
31. This is true of every nationality: Jews, Semitics, Japhetics, and Hamitics. Each race has members who are either believers or unbelievers.
32. Paul makes this distinction about his fellow Jews in:
Romans 9:6 - This is not to imply that the Word of God has failed [to have no effect]. For not all who have descended from Israel [having the genes of Abraham, Isaac, and Jacob] are really Israel [having the God of Abraham, Isaac, and Jacob].
33. The Jewish bloodline goes back to Abraham, Isaac, and Jacob through one of the twelve tribes. The Jewish spiritual line goes back to the God of Abraham, Isaac, and Jacob. By faith in Christ they are no longer a Jew but one in Christ with believing Gentiles although they remain Jews genetically.
34. Failure to have confidence in the Word of God regarding salvation does not in any way imply failure on the part of the Word of God.

¹ “Tertius \ter'-shi-us\; The amanuensis of Paul who wrote at his dictation the Epistle to the Romans (Rom 16:22). Paul seems to have dictated his letters to an amanuensis, adding by his own hand merely the concluding sentences as “the token in every epistle” (2 Thess 3:17; Col 4:18; 1 Cor 16:21)” (S.F. Hunter, “Tertius,” in *The International Standard Bible Encyclopaedia*, James Orr, gen. ed. [Grand Rapids: Wm. B. Eerdmans Publishing Co., 1956], 4:2949).

35. Confidence in the biblical presentation of the gospel leads to a positive response resulting in salvation; lack of confidence in its presentation of the gospel leads to a negative response causing the person to remain in just condemnation.
36. Knowledge of the doctrine of inspiration can lead a believer to appreciate the validity, integrity, and truthfulness of Scripture and arrive at the conclusion, "Whatever the Bible says, I believe."
37. However, for a believer to make sure what he *thinks* the Bible says is actually *what* it says, he must submit to the divine system set up for him to acquire certainty.
38. That system for believers in the Church Age is consistent assembly at a local church under the teaching ministry of a *prepared* pastor-teacher.