

43. And so it is gratis from the ultimate source of God that pursues us all the days of our lives: “Every good gift and every perfect gift is gratis from the ultimate source of God.”
44. The principle so far is this: If you deceive yourself by thinking you alone supply all your needs, then you are not grace oriented, doctrinally oriented, or destiny oriented.
45. Every aspect of your life is supplied by grace, every decision you make must be oriented to biblical guidance, and the mission you engage should be focused on your personal sense of destiny.
46. The word “destiny” is defined as “the inevitable or necessary fate to which a particular person or thing is destined; one’s lot. A predetermined course of events considered as something beyond human power or control. The power or agency thought to predetermine events.”⁴
47. To the human mind, destiny is often a way of explaining away, justifying, or becoming resigned to negative circumstances or positively, to explain an unexpected but beneficial turn of events.
48. For the believer, his destiny is assured by faith in biblical prophecies regarding life after death. However, the way these prophecies are fulfilled depends upon the spiritual advance or decline of the individual believer.
49. Take escrow blessings for example. Scripture reveals numerous eternal blessing that were imputed in eternity past. Conveyance of these blessing is dependent upon the believer’s spiritual advance in time.
50. Therefore, one’s personal sense of destiny requires ongoing inculcation of biblical doctrines and subsequent application.
51. The word “sense” also requires definition:
Ability to reach intelligent conclusions. SENSE: implies a reliable ability to judge and decide with soundness, prudence, and intelligence. WISDOM: implies sense and judgment far above average.⁵

⁴ *The American Heritage Dictionary of the English Language* (5th ed.), s.v. “destiny.”

⁵ *Merriam-Webster’s Collegiate Dictionary*, 11th ed., s.v. “sense.”

52. For “sense” to make the advance toward prophesied blessings, the believer must be devoted to the study of the Word, retaining what he learns, and applying what he knows.
53. The divine principle that controls our destiny is the omnipotence of God:
Ephesians 3:20 Now to Him who, by the power that is working within us, is able to do far beyond all that we ask or think. (NET)
54. Since God cannot deny Himself, He cannot deny eternal blessing to the believer who makes the spiritual advance in time.
55. God does not choose to do everything by the immediate agency of His own omnipotence, but has delegated His power to intermediate agents, the Church Age believer.
56. Most events in human history are actually planned conditionally through the obedience of mankind or their permitted disobedience.
57. Therefore, a major principle in acquiring a personal sense of destiny is learning to take responsibility for your own decisions, good and bad.
58. Therefore, a personal sense of destiny assigns top priority to the study, retention, and application of God’s Word.
59. Therefore, the overriding principle for the believer has nothing to do with peripheral issues common to man. Instead, it is how he uses his volition to make good choices from a position of strength.
60. One’s personal sense of destiny depends on grace provision of divine power rather than use of human dynamics. The only success that counts is loyal execution of the protocol plan and ultimate conveyance of escrow blessings.
61. The result of using this divine power to execute the plan of God is one’s life beyond *gnōsis*, described in:

Ephesians 3:19 and thus to know the love of Christ that surpasses knowledge [γνῶσις (*gnōsis*): human intelligence], so that you may be filled up to all the fullness of God. (NET)

62. With regard to the biblical nouns for knowledge, *gnō̄sis* refers to corporeal understanding while **ἐπίγνωσις** (*epígnō̄sis*) refers to spiritual phenomena.
63. Human intelligence acquires *gnō̄sis* understanding of the world while spiritual intelligence acquires *epígnō̄sis* understanding of things having to do with divine intelligence.
64. In Ephesians 3:19, Paul advises that we are to come to know things that are denied the heathen but are crystal clear to those advanced students in the Grace Academy.
65. The world is able to acquire vast knowledge about things temporal yet, in arrogance, delves into things spiritual through the art of guesswork.
66. Practitioners of that art conjure conclusions based on assumptions that seem wise to them:

1 Corinthians 3:18 Stop deceiving yourselves. If any man among you assumes he is wise, let him become a fool so he might become wise with divine viewpoint. (EXT)

67. The word “foolish” is the Greek noun, **μωρός** (*mō̄rós*): and may be translated into English with several uncomplimentary words.
68. The implication by Paul is that the unbeliever, or illiterate believer, suffers a great handicap in his decision-making resulting in human viewpoint. Here are some details:

In Classical Greek, **μωρός** is related to the Sanskrit *mūrus* (dull-witted). The Latin *mō̄rōs*, “foolish,” “absurd,” derives from the Greek.

With reference to men the use is predominantly psychological. The word implies censure on man himself; his acts, thoughts, counsels, and words are not as they should be. The weakness may be due to a specific failure in judgment or decision, but a general deficiency of intellectual and spiritual capacities may also be asserted.

In many cases it is more in the nature of an admonition or warning, or it expresses the impossibility of understanding or following the thinking or acts of someone. (p. 832)

God fixes values without regard to human assessment and according to His own good-pleasure. Thus the wisdom of this world is folly before Him (1 Corinthians 3:19).

This is attested in the Old Testament (Psalm 94:11). This means that the world's judgment on the foolishness of the cross is shown to be without substance.⁶ (p. 846)

1 Corinthians 3:19 For the wisdom of this world is absurdity with God. For it is written [**Job 5:13**], “He takes the wise [**pseudo spiritual**] in their own unscrupulousness”; (EXT)

67. The wisdom of the world results in pseudo spirituality which is converted into a system of discipline. Human wisdom cannot gain traction against the wisdom of God.
68. The world does not grasp the reality that truth recorded in Scripture is accepted by faith not by sight. Alfred, Lord Tennyson (1809–1892) struggled with this principle in his, *In Memoriam*, following the death of his friend Arthur H. Hallam:

Strong Son of God, immortal Love,
Whom we, that have not seen thy face,
By faith, and faith alone, embrace,
Believing where we cannot prove.

Thou wilt not leave us in the dust:
Thou madest man, he knows not why,
He thinks he was not made to die;
And thou hast made him; thou art just.

Our little systems have their day;
They have their day and cease to be;
They are but broken lights of thee,
And thou, O Lord, art more than they.

We have but faith; we cannot know,
For knowledge is of things we see;
And yet we trust it comes from thee,
A beam in darkness; let it grow.⁷

69. Lord Tennyson indicates that faith cannot verify truth since “knowledge is of things we see.” He finds some solace in the idea that “we trust it comes from thee.”

⁶ G. Bertram, “μωρός,” in *Theological Dictionary of the New Testament*, ed. Gerhard Kittel, trans. ed. Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1967), 4:832, 846.

⁷ Alfred, Lord Tennyson, “In Memoriam,” in *The Literature of England: An Anthology and a History*, George B. Woods, Homer A. Watt, and George K. Anderson (Chicago: Scott, Foresman and Co., 1948), 2:629, vv. 1, 3, 5, and 6.

70. He does not separate human rationales from the clear revelation of Scripture. Faith is a system of knowing truth when the object of that faith is the Word of God.

1 Corinthians 3:20 and again [**Psalm 94:11**], “The Lord knows the rationales of the pseudo wise, that they are [**μάταιος (mátaios)**]: useless, powerless, lacking truth.” (EXT)

71. All of the passages and their examples address the problem of being deceived , yet with an advanced inventory of biblical truth in the soul, the believer is able to appreciate “every good gift and every perfect gift:

James 1:17 Every good thing given and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation or shifting shadow. (NASB)

1. The “good thing” indicated here refers to those provisions from God that are of intrinsic value. “Intrinsic” in this context refers to “the essential nature of a thing.” If the thing given is from God then it has value and is permanent.
2. We have offered several examples of how everything we acquire, possess, use, and value that are advantageous to us are gifts. God owns everything and by His grace He allows us to receive them in grace.
3. Whatever God gives has intrinsic value. There are things in this world that have intrinsic value and to note them may help identify the intrinsic value of God’s gifts to us.
4. Minerals have intrinsic values some of which are used for means of exchange. Gold’s price varies from day–to– day but, as is true of all systems of currency, gold has intrinsic value. Other metals also have intrinsic value, e.g., platinum, silver, copper, et al.
5. When it come to our verse and the phrase “every good gift,” the words *agathós dósis*, “good gift,” mean that the things God gives us have intrinsic value: “good.”
6. The principle is that human good has no intrinsic value. Every act of God does have intrinsic value. This means that God gives on the basis of His character, not ours.