

He is commissioned to use the doctrine he knows to make decisions based on the counsel of his conscience. The more advanced he becomes biblically the more honorable become his decisions.

Doctrinal rationales lead him to recognize that what another person thinks, says, and does is the result of his inventory of ideas which may or may not have advanced him to the functional level of unconditional love for others.

What a sophomoric believer has in his soul may not have advanced to the level of unconditional love for others, i.e., he has not acquired so cannot apply the Royal Law.

The advanced believer has done so. He realizes that what other people think, say, and do comes under the heading of Their Business. They must be allowed to learn from their mistakes and allow doctrine to be the teacher, not himself.

Once a person recognizes that there are precious few people in this life over whom he has authority, then he is able to relax and allow others the option to keep growing in grace or not.

When on occasion, a believer is placed in authority over others, then he must use the Royal Law to guide and direct them.

When mistakes, failures, and errors occur he is to guide and direct in a manner that would produce a positive outcome for the individual involved.

Once the problem with “other people” is resolved then the Royal Law has fulfilled its obligation to utilize personal integrity toward his fellowman.

This is summarized by Moses and New Testament writers who followed by the phrase to “love with personal integrity other people from the inventory of doctrinal standards available in your soul.”

This level of spiritual growth advances the believer to problem-solving device of **Personal Love for God**. The application of this level of spiritual growth draws from the personal relationship the believer has with God the Father, God the Son, and God the Holy Spirit.



Having learned how to love other people who are fallen, the believer is able to fully understand how God loves us. The advanced believer is able to put himself in the place of those whom he had to learn how love when they committed sin, committed human good, or participated in evil.

He came to realize how managing the failures of others was by application of resident doctrine and a grace mental attitude toward them.

The problem-solving device of personal love for God draws from those experiences. This believer is now wise enough to realize that God is using this same system to deal with him.

Just as he was able to manage the idiosyncrasies of other fallen people by means of the Royal Law, it turns out that this is exactly what God is doing with him.

We must grow in grace to make the advance while in the meantime make mistakes, sin, commit human good, and occasionally branch out into evil.

But God's policy of grace allows us to move from one level of spiritual growth to another but under the guidance of divine integrity. He promotes those who abide by the Word and demotes those who do not.

The fact that God is immutable becomes both a comfort and a guide. His integrity must permit believers to make their own choices—this is freedom.

When we fail, then the violation of a righteous standard requires some level of discipline. When we succeed, the application of a righteous standard results in blessings and ultimately rewards at the Evaluation Tribunal of Christ.

Recognizing the system by learning how to function under the Royal Law with others and then willingly submitting to that same system under the righteous hand of God accomplishes the objective of advancing to the problem-solving device of personal love for God.

Fifth Floor:

Spiritual Autonomy is a level of spiritual growth that enables the believer to enjoy the **copacetic spiritual life**.



Autonomy here refers to a person's "quality or state of being self-governing; especially the right of self-government; self-directing freedom and especially moral independence."¹

At this level of one's spiritual advance, the believer enjoys contentment. He has capacity for happiness. His soul remains tranquil regardless of his circumstances whether in prosperity or adversity.

Although others make poor decisions, regardless of the circumstances, the copacetic Christian retains a relaxed mental attitude. The word "copacetic" is commonly classified as "slang" or "informal" by etymologists and most dictionaries defined it as "in excellent order" or "very satisfactory." Here is some background on the word:

Copacetic. This slang word for excellent, topnotch or first-rate was labeled in one of our earlier books the probable invention of Bill "Bojangles" Robinson, one of the great black entertainers of [the twentieth] century and certainly one of the greatest tap dancers who ever lived. (A)ll we can prove is that the word was well known in show business circles and that, while Robinson may not have invented it, he surely did much to popularize it.²

If everything is satisfactory, then one's mental attitude may be classified as possessing inner happiness made possible because of spiritual autonomy: confidence and satisfaction within one's circumstances.

Spiritual self-esteem understands the grace plan of God whereas spiritual autonomy is able to put pertinent doctrines into play on a daily basis.

This is what makes the copacetic spiritual life possible.

¹ "Autonomy: the quality or state of being self-governing; especially the right of self-government, self-directing freedom and especially moral independence" (*Merriam-Webster's Collegiate Dictionary*, 11th ed. (2014), s.v. "autonomy.")

² William Morris and Mary Morris, *Morris Dictionary of Word and Phrase Origins* (New York: Harper & Row, Publishers, 1977), 152.



Sixth Floor:

Spiritual Maturity refers to a believer's doctrinal inventory that makes him capable of having invisible historical impact. Lower levels of one's spiritual advance are necessary for a believer's advance to maturity.

However, the progress made during the process is essential for the ultimate historical impact a believer will achieve. In spiritual maturity a believer not only possess a high inventory of doctrine rationales, he is able to discern when, why, and how that information is to be applied.

Take for example the current Zeitgeist. God the Father possesses all power. The Holy Spirit is the instructor of immutable truth in the souls of believers. Jesus Christ controls history on behalf of the Pivot. In human history the sovereignty of God and the free will of man coexist by divine decree.

The divine decree of God knew simultaneously in eternity past everything that would happen in human history and everything in relation to all things pertaining to it.

This decree has rendered certain all of the events of the universe regarding angelic and human history. In fact, there are several paragraphs in the decree. Foreknowledge makes nothing certain but perceives what is decreed, therefore, nothing can be foreknown until it is first decreed.

Remember that the decree contains the thoughts and actions of angels, both elect and fallen, and man, both saved and unsaved. In eternity past, the thoughts and actions of every angel and every human were known to God and are contained in the decree.

Now remember these two principles:

1. In human history the sovereignty of God and the free will of man coexist by divine decree.
2. God's righteous standards are immutable while man's volition is free. The latter may choose to do what is right or choose to do what is wrong.

Without taking the time to review American history that transpired over the last 100 years, it is abundantly clear that the historical downtrend that has occurred since the 1920s has continued apace until the present hour.

