

**Dianoia: the Power Options Provide the “Ability to Perceive”; Putting the System in Gear & Gaining Momentum; Motivational & Functional Virtues**

21. It is Jesus Christ along with the Father who sent the Holy Spirit to the believers at Pentecost and beyond for all Church Age believers.
22. The Holy Spirit provides the power for perception and mentors the positive believer so that he has understanding of divine thought that is perceived academically.
23. A principle that must be remembered is that divine thought is supernatural information that can only be perceived by a supernatural Teacher, utilizing a supernatural system of perception.
24. *Dianoia* refers to this process that we have come to describe as GAP: the Grace Apparatus for Perception, or the more recent designation, GSL: the Grace System of Learning.
25. Since divine viewpoint provided by a doctrinal inventory is necessary for the believer to “know where he is” in the devil’s world, we might refer to it as GPS: Grace Perception System.
26. The Holy Spirit is the guide and doctrine is the light onto the path that we are to walk. The *dianoia* system begins with the teaching of doctrine by a pastor-teacher and its transfer by the Holy Spirit to the believer’s human spirit (1 Thessalonians 5:23).
27. The human spirit is the place where information communicated by the pastor is directed by the Holy Spirit. Through His power the believer no longer evaluates the information from human systems of analysis, such as empiricism or rationalism, but through a spiritual system of perception.
28. This results in “receptive comprehension of spiritual phenomena.” This information is then transferred to the soul where it is further processed in the **νοῦς, nous** as “academic understanding” of the doctrine under consideration.
29. It is here that the volition of the believer comes into play. God does not “program” a believer with His doctrines. If that were true then we would all be automations, unwittingly subservient to our “Programmer.”
30. Yet the issue in the angelic conflict is free will, and therefore God provides each believer, regardless of his human IQ, with a “faculty of perception,” a “grace perception system” that allows him the freedom to choose whether to accept or reject what is taught.
31. If the decision is to believe as true the information academically understood, then the Holy Spirit transfers the principle into the *kardia*, the command post of the soul where divine viewpoint is stored for recall and application.
32. The apparatus for accomplishing these things is described by the word *dianoia*, a “faculty for perception.” This concept, which we have developed several times in the past, is also developed by:

Hodges, Zane C. "The First Epistle of John: Epilogue: Christian Certainties." Chap. 9 in *The Epistles of John: Walking in the Light of God's Love*. (Irving, Tex.: Grace Evangelical Society, 1999), 244:

1 John 5:20. The third thing which **we know** is that by virtue of the coming of God's Son we have been granted spiritual comprehension that makes it possible for us to **know** the **true God**.

The word here translated **understanding** (Greek: *dianoia*) is one that John has not used in his epistle until now. It is hard to choose an exactly suitable word for *dianoia* here, but perhaps the English word *intelligence* is as close as we can get. The idea is that **the Son of God** has granted us the spiritual *intelligence*, or intellect, necessary to **know** God.

This knowledge is attained through fellowship and is verified by obedience to God's commands (1 John 2:3-4). John here affirms that the ability to acquire such knowledge, i.e., the necessary *intelligence* for it, is made possible by the fact that **the Son of God has come**.

33. The gift of the Son of God to the Church Age believer is this "faculty of perception," however it originally supported a system that was first utilized by Jesus Christ during the Incarnation.
34. We have recently reviewed the Prototype Divine Power System of our Lord's. It is this same system that He has bequeathed to the Church Age believer and is the superstructure that is built on the foundation of *dianoia*: the faculty of perception, or the ability to perceive.
35. The ability to perceive is made possible by the Holy Spirit and it is through the doctrine of procession that His Church Age ministries are provided.
36. This verse further documents that the Holy Spirit not only proceeds from the Father but also from the "Son of God." It is the Lord's gift to us which He found effective during His incarnation.
37. Consistent reliance on the ministries of the Holy Spirit provides refuge from the devil's world. Consistent application of His teachings advances the believer to the rarified atmosphere of the sophisticated spiritual life.
38. The gift is made available, through the indwelling of the Holy Spirit. In fact, at the moment of salvation, the believer is filled with the Holy Spirit. But the Operational Divine Power System and its "faculty for perception" is a power option.
39. The "system" is not available for use when the believer is out of fellowship. The system is nonfunctional even when the believer is current on rebound.
40. The system does not become an asset to the spirit-filled believer until he puts it in gear. Rebound turns the system on, a desire to learn doctrine is what puts it in gear. Momentum does not occur unless you press the accelerator: consistent study of the Word of God.
41. Once momentum is achieved then motivation to continue the advance occurs. From motivation comes application of what is learned and this is functional virtue. There are two categories of virtue and they are directional.
42. Virtues directed toward God are motivational; they inspire virtues that are directed toward man which are functional. The correlation between these two categories of virtue includes the following:

| MOTIVATIONAL VIRTUES                | FUNCTIONAL VIRTUES                                   |
|-------------------------------------|--|
| <b>Personal love toward God.</b>    | <b>Unconditional love toward man.</b>                |
| Confidence toward God.              | <b>Courage toward man and circumstances.</b>         |
| Worship toward God.                 | <b>Morality toward man.</b>                          |
| Enforced humility toward authority. | <b>Genuine humility toward God, man, &amp; life.</b> |

43. Truth must correspond to reality. No functional virtue can be a reality unless it is motivated by a motivational virtue.
44. Therefore, in order for the function of true unconditional love, true courage, true morality, and true humility to be real, they must find their motivation from those virtues directed toward God.