

# The Doctrine of Interaction

## Lesson #13

*The Issue:* How one comprehends the God of the universe will have everything to do with how that individual will interact with matter, energy and the world of information. So the relative value of the superiority of God and His ways for the direction of life in the human sphere rushes to prominence. Consequently we ask: Can it be demonstrated that the ways of God and the wisdom of the Revelation are superior to anything of human origin?

God is choosing. The Lord confides. Snares are temporal conditions. Man makes his way in the world of matter and energy. Course of action, lay out the role –done by God.

*Underlying Assumptions as Expressed in Everyday Terms:*

- 1) Human intelligence, with some exceptions, has proven to be a reliable and wise guide to interacting with the realities of matter and energy and information.
- 2) Unless some scripture or doctrine is specifically violated, then interaction is reserved to the human sphere.
- 3) In man's interaction with matter and energy one must not restrict the human contribution to mere religious involvement. This would be disastrous!

*The Generalization* (in continuation with the previous lesson): People of faith should prefer the providence of God over self-determination in interaction with the material world.

*The Scripture Passage:* *Psalms 25:12 – 15*

*The Lesson:*

- 1) The Bible shows clearly that some ways and forms of interaction with matter and energy are superior to others.
- 2) If, as we determined in Lesson 12, preference follows what we perceive to be superior, then providence is superior to self-determinance.

- 3) It must be the case that PERCEPTIONS OF GOD ARE EQUAL TO PERCEPTIONS OF SUPERIORITY! In other words how one perceives what is superior in terms of interaction tells you how you perceive of God. And how you perceive God will tell you about what is superior and about how to interact.
- 4) But this must be ordered correctly: We must start with revealed comprehension about God. If we start there then we can get an understanding of superiority and interactions.
- 5) To the reverse, we must never begin with a self-determined comprehension of superiority and interaction. We cannot afford a self-determined perception of God. This was and is always wrong. For examples of this, consult Exodus chapter 17; Numbers chapters 13 and 14.
- 6) An understanding of the superior is the result of trust in the Word of God. What the Psalmist sees as the higher and better way. This means that man is not the criterion for such descriptions. No one could alone determine what is superior--trust in the word of God would tell you that His descriptions of what is superior are reliable.
- 7) Thus descriptions about God that are faithful do not emerge from our experience. Rather, they come from a comprehension of the true God; or in other words, from Revelation.
- 8) Preferences are purely subjective. That they are purely personal is also true. But preference is driven by and fuelled by the revealed comprehension of God as He really is.
- 9) This necessarily means that preference is a FUNCTION OF COMPREHENSION. Therefore preference is an index to the level of comprehension that we have.
- 10) If I want to change my preferences, say from flesh to spirit, or from self-determination to providence, or from trust in self to trust in God; it is not done simply by choice. Rather it is accomplished by A RESORT TO A CHANGE IN COMPREHENSION—comprehension that is educated by revelation.
- 11) A Christian must re-educate his or her comprehension of God, because preference will always flow out of comprehension. Consequently, preference is a function of comprehension, and comprehension is a function of revelation, and revelation is a function of God.

*Questions for Discussion:*

- 1) In what way do preferences demonstrate someone's concept of what is superior?

- 2) In the case of self determination versus providence, how do one's preferences indicate a comprehension of God? How does Matthew chapter 6 support this idea? Give specific examples from this chapter of Matthew.
- 3) Give examples from Exodus chapter 17 of what results when people operate on a self-determined perception of God. Give similar examples from Numbers chapters 13 and 14. Give examples from elsewhere in Scripture.
- 4) How do the stories of David sparing the life of Saul found in 1 Samuel chapters 24 and 26 demonstrate preferences and a comprehension of God?
- 5) Many of the Psalms are like the one under consideration here: They ask God for help against enemies. However, many of them use much more strident language and actually plead with God for the destruction of enemies. This kind of psalm is called an imprecatory psalm. A good example of an imprecatory psalm is Psalm 69. Look carefully at this psalm and discuss specific places in this psalm where the concepts of superiority, interaction, comprehension, preference and revelation are demonstrated.
- 6) In the way you've thought and talked about God this last week, would you say that your descriptions of Him have arisen out of your experience of Him or out of revelation? Is it possible for the two to be the same, and if so, what would account for that?