

## **Galatians 5:**

2 Chronicles 7:14, “And if my people [a client nation] who are called by My name will humble themselves and pray and seek My face and turn from their evil ways, then I will hear from heaven; will forgive their sin and will heal their land.”

### **A few points regarding the human soul:**

1. And God created [bara] man in His own image [a reference to the soul], in the image of God He created [bara] him [mankind]; male and female He created [bara] them [the souls are either male or female]. (Gen. 1:27) Since God creates the soul, it cannot be eternal, but everlasting namely it has a beginning but no ending.
2. The essence of the soul: mentality, conscience, self-consciousness, and volition; The following definition is taken from the booklet “The Origin of Human Life, page 6. “Every individual has an identical essence of soul, but each person has a different personality reflecting the combination of the facets in the soul. Let me explain. When negative volition toward the truth impacts mentality and conscience, an unstable, maladjusted personality emerges. When positive volition toward the truth impacts mentality and conscience, a balanced, stable, and well-adjusted personality develops. Heredity [genes] and environment also influence the various aspects of personality, but volition ultimately determines the interaction of the facets of the soul.”
3. In other words, God does not create souls with different personalities. The essence of every soul is the same at creation. For example, genes are not a part of the soul, but a part of biological life. Some people are naturally talkative; others are genetically quiet. Of course, by the use of one’s volition a quiet person can learn to be more talkative etc.

**5:1. In the sphere of freedom, Christ has freed us; therefore, stand firm [by functioning under the two power options] and stop being enmeshed again by the yoke of slavery.**

τῇ ἐλευθερίᾳ ἡμᾶς Χριστὸς ἠλευθέρωσεν· στήκετε οὖν καὶ μὴ πάλιν ζυγῷ δουλείας ἐνέχεσθε.

**In the sphere of freedom:** The sphere of freedom is God's power system. This power system is composed of two powers namely the power of the Filling of the Spirit, and the power of God's word circulating in our stream of consciousness. We are to **stand firm** in this freedom namely to utilize these powers to advance spiritually to the point of maximum love for the members of the Trinity. 'Stand firm' was a military command given by the commanding officer to a military unit under great pressure. In this context, God is the commanding officer commanding us to keep learning and applying doctrine under all kinds of pressures.

**Christ has freed us** from the power of the sin-nature. He did this by providing a power system which has much greater power than the power of the sin-nature. The power of the sin-nature consists of the area of weakness from which comes sins, the area of strength from which comes human good (the good manufactured by the Christian when he is out of fellowship with God, and the lust pattern consisting of such lusts as power, approbation, crusader (related to self-righteousness), pleasure, sexual, chemical, social, material, criminal lust and avarice. The spiritual life with its power system must be put into operation if we are to bring the sin nature under control.

**Stop being enmeshed again** [the Greek negative 'me' along with the present imperative means to stop doing something which you are doing] **by the yoke of slavery.** Before salvation, the Galatians were involved in terrible asceticism and hedonism; after salvation they were becoming enmeshed by the legalism of Judaism. Asceticism, hedonism, and legalism enslave the individual to the sin-nature.

Galatians 5:18 clearly states that if a Christian puts himself under the authority of the powerless Mosaic Law for his spiritual life (legalism) rather than operating under the two power options, he will be out of fellowship with the Spirit and in bondage to the sin nature. In legalism, the Christian will find himself ‘in the yoke of slavery’ to the sin nature as the Galatians demonstrated (Galatians 5:19-20).

Jesus Christ destroyed the power of the sin-nature namely by being judged for our sins so that the Father can offer a recovery procedure when we fail, and by providing a spiritual life with much greater power than does the sin nature possess. Thus, the believer can only defeat the sin nature if he chooses to use the recovery procedure when necessary and to use the two powers of the spiritual life.

**The epistle to the Romans states, 6:1-10:**

**Romans 6:1: Therefore, what are we to conclude? Are we to continue in [the power of] the sin nature in order that the grace might increase?**

Τί οὖν ἐροῦμεν; ἐπιμένωμεν τῇ ἁμαρτίᾳ, ἵνα ἡ χάρις πλεονάσῃ;

Paul just stated in 5:20b, “where sin increased, grace abounded all the more.” There is a type of arrogant Christians who would conclude, if that is true, then I will sin all the more that the grace of God may abound even more. This type of Christian will receive severe discipline from the Lord for his distortion of grace. Grace is designed to enable the Christian to serve God, not the devil.

**Romans 6:2: Emphatically not [Paul’s abhorrence to a falsely drawn conclusion]! We who have died to the sin nature [Retroactive Positional Truth], how shall we still live in it [the power of Sin Nature]?**

μη γένοιτο· οίτινες ἀπεθάνομεν τῇ ἁμαρτίᾳ, πῶς ἔτι ζήσομεν ἐν αὐτῇ;

The sin nature acquires power when the believer yields to one of the lusts of the sin nature. When the believer yields to one of these lusts, he simultaneously breaks fellowship with God the Holy Spirit. The desire to please the Lord is all but forgotten for these lusts monopolize the believer's motivation and employ both sin and good, a good produced via human dynamics and power. This destructive power can only be broken via the Recovery Procedure.

The Recovery Procedure must be used by the Christian in order to break the tight grip the Sin Nature has on him when he is out of fellowship. It is called, 'The Recovery Procedure' since it is a procedure and the only way the believer can recover fellowship with God.

Naming our sins to God the Father is a conditional procedure and not a promise to be applied by faith. A promise is a divine declaration or assurance that something specified will or will not happen, whereas a procedure is a course of action (naming our sins) by which a result is obtained (forgiveness of our sins). A promise requires faith; a procedure requires action.

This confession or citing one's sins places the Christian back under the authority of God the Spirit and allows him to use the two powers of the spiritual life. In this sphere of divine power whatever good the Christian produces would be classified as divine good since it would be produced by the power of God the Holy Spirit and the power of God's word metabolized in the soul.

**A few more points to bring greater clarification:**

1. The old sin nature, the sovereign of human life, is no longer the controlling factor in the life of the believer. Positionally the old sin nature is dead; its power has been broken.

2. However, after salvation the old sin nature still resides in those contaminated cells of the body, but through the baptism of the Holy Spirit at salvation the power, the sovereignty, the rulership of the old sin nature has been broken.

3. Though still present in our body of corruption, the old sin nature has been robbed of its power to rule our lives. The only reason it still rules is because we exercise our options in favour of it.

4. A new power, the power of the Holy Spirit and metabolized doctrine, has replaced the power of the old sin nature, so that we have an option to go with the old sin nature or to go with the two divine powers.

**Romans 6:3: Or do you know that all of us who** [a correlative] **have been baptized into** [identified with] **Christ Jesus** [Positional Sanctification: we are in union with Christ in his life in heaven], **have been baptized into His death** [identified with his substitutionary spiritual death on the cross]?

ἢ ἀγνοεῖτε ὅτι ὅσοι ἐβαπτίσθημεν εἰς Χριστὸν Ἰησοῦν, εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθημεν;

Positionally, (in union with Christ) we share his righteousness, heirship, priesthood, destiny, election, eternal life, royalty, sonship etc. The plural correlative *hosoi* (ὅσοι) means that if we were identified with Christ in heaven and we were, then also we have been identified with Christ in his death. Thus, the sin nature should have no power over our lives if we apply our identification with His substitutionary death. Furthermore, we

should be motivated as members of the Royal Family of God to reflect those characteristics which we share in union with Christ.

**Romans 6:4: Therefore, we have been buried together with Him through the identification [Baptism of the Spirit] into His death [physical], in order that just as Christ has been raised up from the dead [on Resurrection Sunday], through the glory of the Father [through the Father's power], [so also we will be raised from the dead through the power of the Father or of the Holy Spirit at the Rapture] in this manner we also might walk in newness of life [Experiential Sanctification should reflect our future Ultimate Sanctification.].**

συνετάφημεν οὖν αὐτῷ διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον, ἵνα ὡσπερ ἠγέρθη Χριστὸς ἐκ νεκρῶν διὰ τῆς δόξης τοῦ πατρὸς, οὕτως καὶ ἡμεῖς ἐν καινότητι ζωῆς περιπατήσωμεν.

Christ had to die physically “and Jesus having shouted clearly (the Greek word *phoneo* means to speak loudly with meaning) with a loud voice said, Father, into your hands I deposit my [human] spirit, and having said this, he exhaled” (Luke 23:46). (This last exhale caused his physical death. His soul and spirit had to depart from his mortal body) in order to receive his resurrection body. Just as Christ had to die physically in order to obtain his resurrection body, so we must depart from our body of corruption, or mortality in order to receive our eternal body (called our resurrection body).

**Romans 6:5: For if we have become united with Him [the new husband] in the likeness of His death [the substitutionary death of Christ on the cross], and we have, and not only this, but also, we shall be [united in the likeness] of His resurrection [Current Positional Truth: in union with the resurrected Christ].**

εἰ γὰρ σύμφυτοι γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ,  
ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα·

**Romans 6:6: Be knowing this** [Retroactive Positional Truth],  
**that our old man** [our former husband, the sin nature dates  
back to the Garden] **has been crucified together** [with Him],  
**in order that the** [human] **body, with reference to its sin**  
**nature,** [the sin nature located in the body] **might be**  
**rendered powerless** [when we use the two power options],  
**that we should no longer be slaves to the sin nature.**

τοῦτο γινώσκοντες, ὅτι ὁ παλαιὸς ἡμῶν ἄνθρωπος  
συνεσταυρώθη, ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας, τοῦ  
μηκέτι δουλεύειν ἡμᾶς τῇ ἁμαρτίᾳ·

“Our old man has been crucified with Him” meaning that the  
power of the sin nature was broken on the cross. Since the  
power of the sin nature was broken by the work of the cross,  
we as believers have no excuse for not executing the spiritual  
life. We will not be able to say to Christ that the sin nature was  
too powerful for us to execute the spiritual life.

**Romans 6:7: For we who have died** [the Christian is  
identified with the substitutionary spiritual death of Christ:  
theologically called Retroactive Positional Truth] **have been**  
**acquitted** [set free: positional deliverance] **from** [the power  
of] **the sin nature.**

ὁ γὰρ ἀποθανὼν δεδικαίωται ἀπὸ τῆς ἁμαρτίας.

**Romans 6:8: Now if we have died with Christ, and we have**  
[retroactive positional truth], **we also believe that we shall**  
**live in association with Him** [Current Positional Truth].

εἰ δὲ ἀπεθάνομεν σὺν Χριστῷ, πιστεύομεν ὅτι καὶ συζήσομεν  
αὐτῷ·

Retroactive Positional Truth implies logically Positional Truth.

**Romans 6:9: Knowing that because Christ has been raised from the dead [He received a resurrection body], he can no longer die; [physical] death is no longer a master over Him.**

εἰδότες ὅτι Χριστὸς ἐγερθεὶς ἐκ νεκρῶν οὐκέτι ἀποθνήσκει, θάνατος αὐτοῦ οὐκέτι κυριεύει.

**Romans 6:10: For the death [substitutionary spiritual death] which He has died, He has died once for all with reference to the sin nature; but the *resurrection-life* which He lives, He lives with reference to the God [the Father].**

ὁ γὰρ ἀπέθανεν, τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ· ὁ δὲ ζῆ, ζῆ τῷ θεῷ.

**5:2. Mark my words [behold]! I Paul, communicate to you for your benefit [dative of advantage] that if you receive circumcision, Christ will be of no benefit to you at all.**

Ἴδε ἐγὼ Παῦλος λέγω ὑμῖν ὅτι ἐὰν περιτέμνησθε Χριστὸς ὑμᾶς οὐδὲν ὠφελήσει.

**The 3<sup>rd</sup> class conditional sentence in this verse means the following:**

1. Some Galatian unbelievers believed that circumcision was necessary for salvation. In which case, they were not saved.
2. Some Galatian believers who were saved by grace in hindsight now thought that circumcision was necessary for salvation. They had entered into legalism.
3. Some Galatian believers thought that circumcision was necessary to execute the spiritual life, and so were circumcised. They had entered legalism.



4. Some Galatian believers not only thought that circumcision was necessary for the execution of the spiritual life, but that keeping the Mosaic Law in general was the spiritual life, and so were living under the Mosaic Law. Since the Mosaic Law could be executed with human power, the Filling of the Spirit was not necessary and if the Filling of the Spirit is not necessary nor is the Recovery Procedure. (Galatians 5:18).

**5:3. Now, I testify** [to give evidence in a courtroom case] **again** [he has done it before] **to every man receiving circumcision that he is under obligation to execute the entire Law** [James 2:10: you break it at one point, you break the entire Mosaic Law].

μαρτύρομαι δὲ πάλιν παντὶ ἀνθρώπῳ περιτεμνομένῳ ὅτι ὀφειλέτης ἐστὶν ὅλον τὸν νόμον ποιῆσαι.

Paul is testifying not only against the Galatians but against all generations of Christians involved in legalism [the static present]. In Paul's day it was circumcision; today it is water baptism. No one is saved or spiritual by being circumcised; no one is saved or spiritual by undergoing water baptism. God's program operates on grace, not works.

Only a perfect person namely a person without an old sin nature, without Adam's imputed sin and without personal sin could keep the Mosaic Law perfectly. So, if you were perfect, but you are not, you could keep the Mosaic Law perfectly, but you can't. So, no human being apart from the humanity of Christ is able to keep the Mosaic Law perfectly.

**5:4. From the source of Christ** [Christ is the source of our salvation and spiritual life], **you have become ineffective** [because of their legalism related to the Mosaic Law]; **such a category as you who are seeking to be righteous by the Law** [being made righteous by the Mosaic Law]. **You have drifted off course from grace** [a nautical term].

κατηργήθητε ἀπὸ Χριστοῦ οἵτινες ἐν νόμῳ δικαιοῦσθε, τῆς χάριτος ἐξέπεσατε.

The Galatian believers in retrospect have accepted circumcision as a means of salvation and the Mosaic Law (including circumcision) as a system of spirituality- they have drifted off course from grace. Salvation and the spiritual life come “from the source of Christ.” So, since they have rejected the spiritual life (Galatians 5:16), they have no fellowship with the Lord Jesus Christ. The purpose of the Law is to show us that we are sinners and need help. The mixed-up and legalistic individual uses the Law for a system of commendation rather than for a system of condemnation.

Paul then redefined circumcision in terms of our spiritual life. Philippians 3:3, “For we are the true circumcision who worship by means of the Spirit of God and boast in the sphere of Christ Jesus [to obtain a personal sense of destiny and then to parlay that into occupation with Christ], and put no confidence in the flesh [operating outside of God’s power system; operating under legalism].”

Abraham’s destiny was to start a new race through his wife Sarah and their son Isaac. Circumcision was the ritual-sign of this fulfillment. This new race would become a great people and God would give them four unconditional covenants: Abrahamic, Davidic, Land (Palestinian), and the New Covenant. Thus, for the Jewish believers of the Old Testament, the Covenants were the focus for their personal sense of destiny and the ritual sign was circumcision.

However, for Church Age believer the focus is not on circumcision, but on his position in Christ. The Jews in the Age of Israel were a new physical race, we in the Church Age are a new spiritual species in Christ. Thus, our destiny focuses on the Baptism of the Spirit, “For there is neither circumcision nor uncircumcision, but a new [spiritual] species.” (Galatians 6:15). We fulfill our destiny by executing the spiritual life as found in the mandates of the New Testament epistles. “Circumcision is nothing and uncircumcision is nothing, but what matters is keeping the mandates of God,” (1 Corinthians 7:19).

**5:5. For we ourselves** [the mature believer] **by means of the Spirit and from the source of doctrine eagerly anticipate with confidence** [adverbial accusative], **a confidence related to** [completing experiential] **righteousness** [Paul and those advancing with him have confidence that they will be able to complete God's plan of experiential righteousness].

ἡμεῖς γὰρ πνεύματι ἐκ πίστεως ἐλπίδα δικαιοσύνης ἀπεκδεχόμεθα.

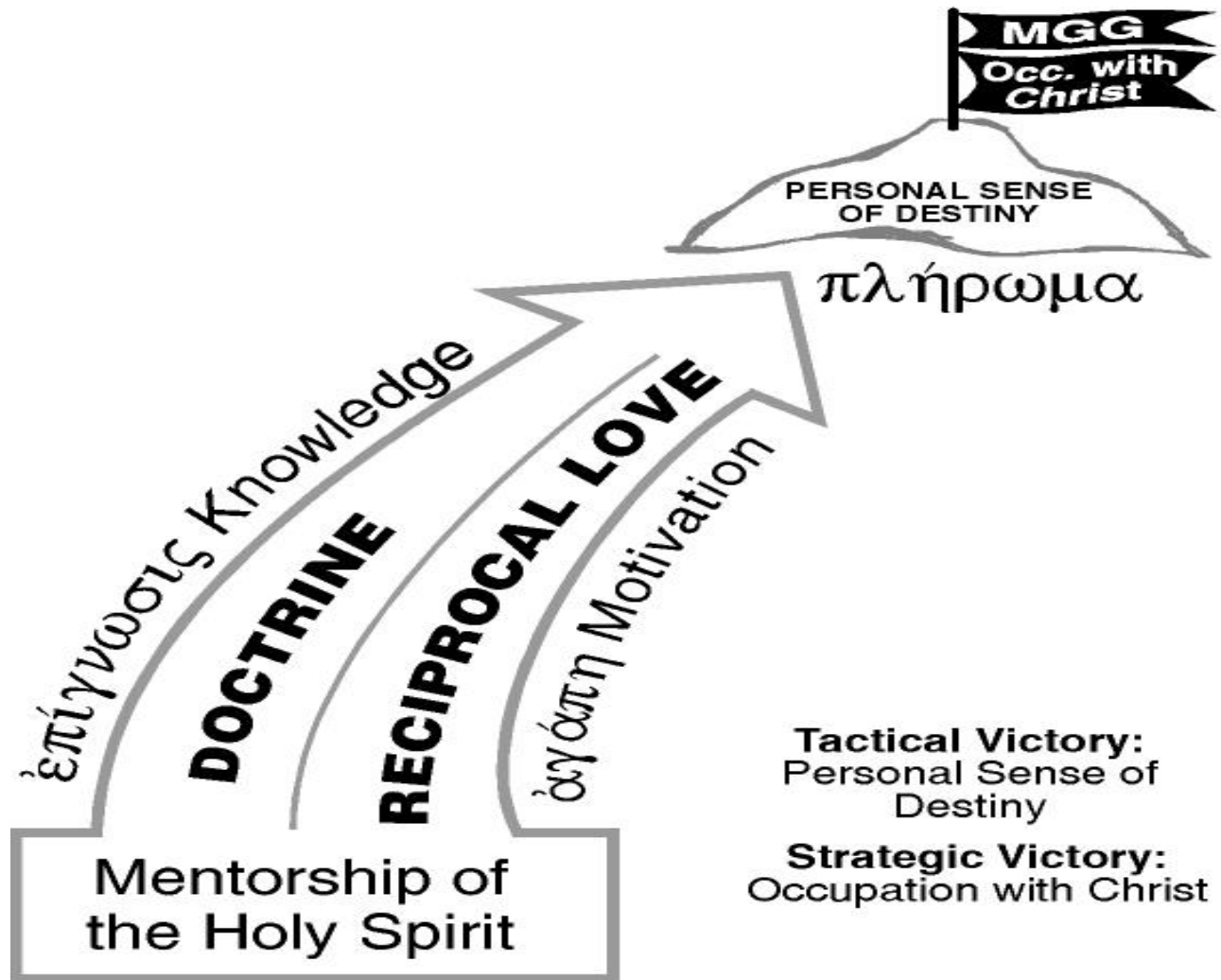
Imputed righteousness, positional righteousness, experiential righteousness and ultimate righteousness are all based on grace. Therefore, none of these are accomplished through any form of works including the Mosaic Law. While the unbeliever is hustling around for salvation, and the legalistic Christian is hustling around performing dead works from his own ability, we the growing believers are eagerly waiting for what God is going to do for us. Thus, by application this verse can be applied to imputed righteousness, positional righteousness, experiential righteousness and ultimate righteousness. However, by interpretation it applies to experiential righteousness. For this entire chapter is dealing with the Galatian Christians who are trying to execute God's plan without the two powers of the spiritual life for they have put themselves under the Mosaic Law rather than the Holy Spirit.

**5:6. For in Christ Jesus** [position in Christ is the sign of a personal sense of destiny] **neither circumcision** [today the issue is water baptism] **nor uncircumcision** [no water baptism] **means anything** [ritual in itself doesn't mean anything], **but doctrine** [the first column of advance] **through** [reciprocal] **love** [the second column of advance] **accomplishes** [the spiritual life].

ἐν γὰρ Χριστῷ Ἰησοῦ οὔτε περιτομή τι ἰσχύει οὔτε ἀκροβυστία, ἀλλὰ πίστις δι' ἀγάπης ἐνεργουμένη.

One's position in Christ is not affected by any portion of the Mosaic Law including circumcision. Furthermore, since we live in the Church Age and are not a part of the new racial species of Israel, circumcision has no meaning at all except for hygienic purposes.

# SIMULTANEOUS ADVANCE TO THE HIGH GROUND



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Experientially, the believer advances toward his objective via a two column advance namely the doctrine and love columns. As we apply doctrine to our lives and toward the members of the Trinity, the greater becomes our love for the members of the Trinity, and the greater our love becomes, the more we want to increase our knowledge of God. In this way, the columns support each other. “But grow in grace and knowledge of our Lord and Savior Jesus Christ.” (2 Peter 3:18a). Matthew 22:37,

“And He said to him, you shall love the Lord your God with all your heart and with all your soul and with all of your thinking.”

1 John 4:19, “We ourselves [the mature believers] love [God] because he himself [God] first loved us.

ἡμεῖς ἀγαπῶμεν, ὅτι αὐτὸς πρῶτος ἠγάπησεν ἡμᾶς.”

# THE FOUR SPIRITUAL MECHANICS

## 1 Utilization of Two Power Options

(FHS + HIQ = SIQ) + OPZ = PSDs

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## 2 Function of Three Spiritual Skills

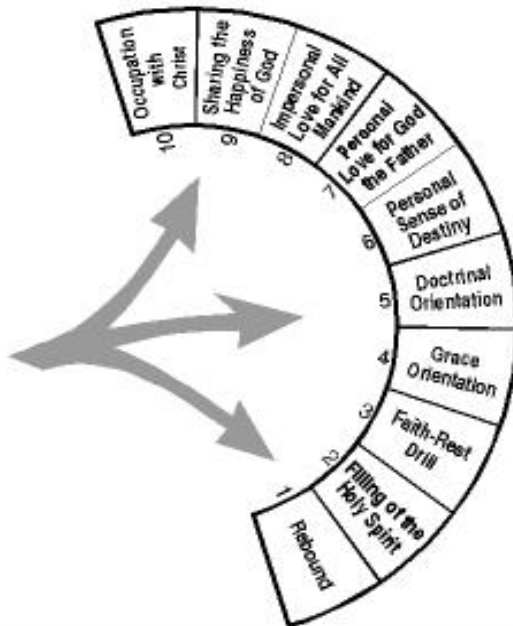
FHS + OPZ + PSDs = PPG

①

②

③

## 3 Deployment of Ten Problem-Solving Devices



## 4 Execution of Three Stages of the Adult Spiritual Life

PERSONAL SENSE OF DESTINY



**SSE + CSC + PSDs + PPS = SA**  
STAGE 1 #7, #8

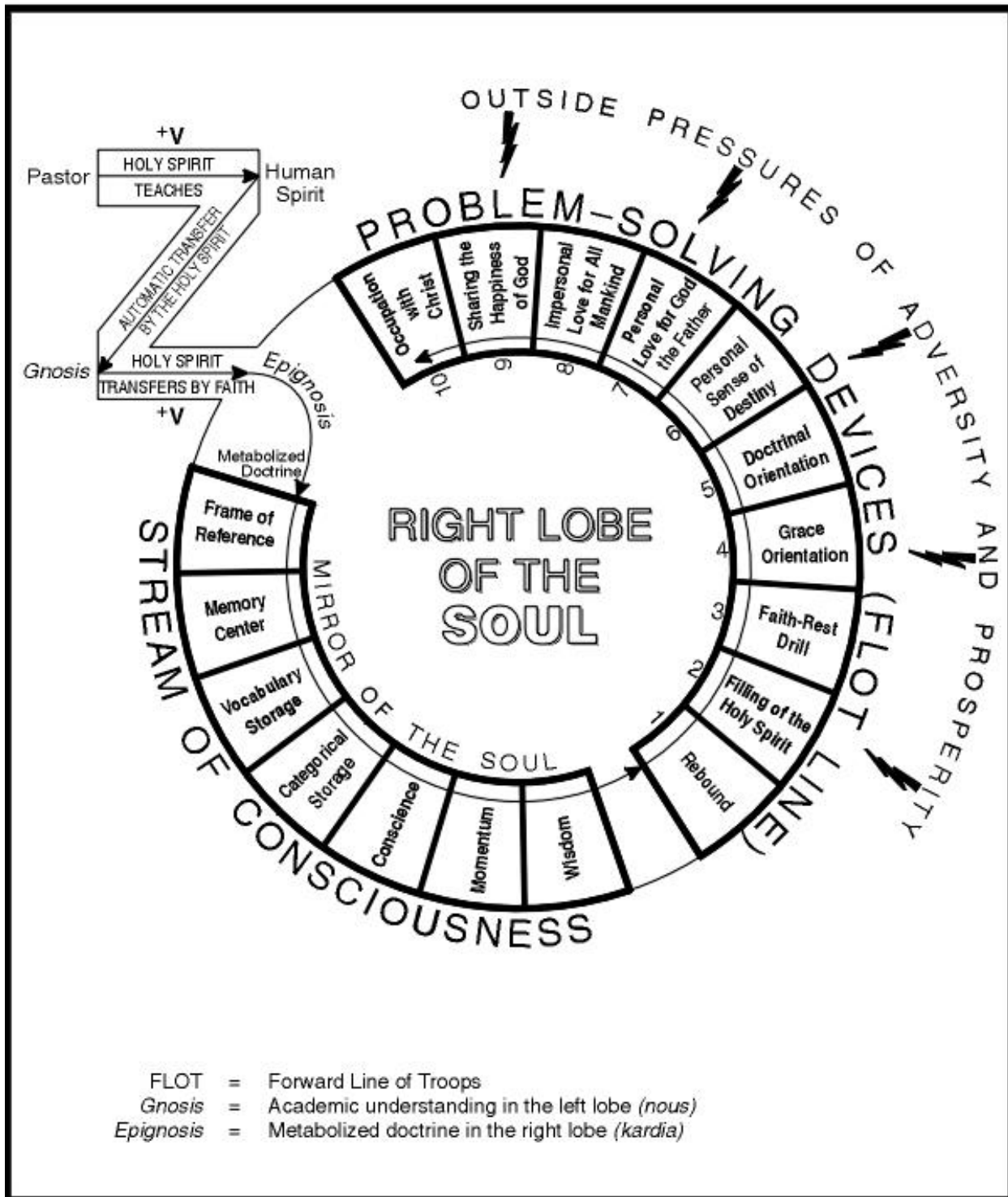
**SA + CIND + PSD + MT<sub>4</sub> = SM**  
STAGE 2 #9

**SM + CINV + PSD + ET<sub>2</sub> = MGG**  
STAGE 3 #10

FHS = Filling of the Holy Spirit  
 HIQ = Human IQ  
 SIQ = Spiritual IQ  
 OPZ = Operation Z  
 PSDs = Problem-Solving Devices  
 PPG = Protocol Plan of God  
 SSE = Spiritual Self-Esteem  
 CSC = Cognitive Self-Confidence  
 PSDs #7, #8 = Problem-Solving Devices  
     #7 (personal love for God the Father)  
     #8 (impersonal love for all mankind)  
 PPS = Providential Preventive Suffering  
 SA = Spiritual Autonomy

CIND = Cognitive Independence  
 PSD #9 = Problem-Solving Device  
     #9 (sharing the happiness of God)  
 MT<sub>4</sub> = Momentum Testing in 4 categories  
     (people, thought, system, disaster)  
 SM = Spiritual Maturity  
 CINV = Cognitive Invincibility  
 PSD #10 = Problem-Solving Device  
     #10 (occupation with Christ)  
 ET<sub>2</sub> = Evidence Testing in 2 categories  
     (relationship with God, relationship  
     with life)  
 MGG = Maximum Glorification of God

# CREATION OF PROBLEM-SOLVING DEVICES



James 1:12, “Happy is the believer who endures testing [undeserved suffering] because having become approved [at the Bema Evaluation], he will receive the wreath of Life which He promised to those who love Him.”

Μακάριος ἀνὴρ ὃς ὑπομένει πειρασμόν, ὅτι δόκιμος γενόμενος λήμψεται τὸν στέφανον τῆς ζωῆς, ὃν ἐπηγγείλατο τοῖς ἀγαπῶσιν αὐτόν.

**5:7. You [believers] were running well [commendably]. Who hindered you [who cut in front of you and caused you to lose your stride] resulting in your not obeying [in your resisting] the truth [of the spiritual life]?**

Ἐτρέχετε καλῶς· τίς ὑμᾶς ἐνέκοψεν [τῇ] ἀληθείᾳ μὴ πείθεσθαι;

Running a race is being used by Paul as a metaphor for the spiritual life. The Galatian believers were running the race towards their spiritual objectives, but suddenly certain persons caused them to fail. Those persons were the Judaizers who came in and broke their stride by teaching legalism. Though legalism is causing the Galatians to lose the race, Paul will make every effort to get them back up to speed.

**Regarding the Judaizers, Paul had this to say to the Philippians:**

Philippians 3:2. Beware of those dogs [Judaizers: false Jewish teachers; legalistic apostates], beware of those evil workers [the same Judaizers who were always in opposition to Paul’s ministry], beware of the mutilation [a reference to circumcision as a means of getting to heaven].

The Judaizers took something which was legitimate, circumcision and distorted it into a system of legalism. They mutilated rather than circumcised. They made it a prerequisite both for salvation and the spiritual life.

The dog in the ancient world was semi-wild and had a bad reputation. These dogs often traveled in packs and were usually



hungry and vicious. Also, they were carriers of all the animal diseases including hydrophobia. Not only were they carriers of diseases, but also of insects such as fleas which themselves carried diseases. The wild dog was also a scavenger eating carrion and garbage. So, to call someone a dog was very derogatory. Just as these dogs of the ancient world fed on garbage and carrion so the Judaizers fed on the principles and doctrines of evil. Therefore, Paul called them “dogs” scavengers of theology. Just as dogs infected others, so the Judaizers traveling in packs infected Paul’s worldwide congregation with all kinds of false doctrines.

Philippians 3:3: For we and only we [mature Church Age believers] keep on being [customary present] the circumcision [of the soul] who worship by means of the Spirit of God, and glorying [to boast in a good sense: esprit de corps] in Christ Jesus; and having no confidence in the flesh [in human viewpoint, ability, talent or anything related to legalism].

**5:8. That persuasion [circumcision as necessary for salvation] is not out from the one [the Father] who calls [the invitation of God the Father at the point of salvation] you.**

ἡ πεισμονὴ οὐκ ἐκ τοῦ καλοῦντος ὑμᾶς.

In 1 Corinthians 1:9, it states, “The God [the Father] is faithful through whom you were called into fellowship with his son Jesus Christ our Lord.” During Common Grace, God the Holy Spirit makes the gospel information understandable to the unbeliever. At that same time, God the Father invites the unbeliever to enter into fellowship with his Son via the gospel information that he now understands. If the unbeliever accepts this invitation and believes in Jesus Christ as his savior, the Holy Spirit converts his faith into salvation (Efficacious Grace). Observe that the call of God the Father did not involve circumcision, but merely faith alone in Christ alone. Believers are commanded to make their calling and election a reality in 2 Peter 1:10-11, "Therefore, rather brethren, be more

motivated [perception of doctrine regarding your portfolio of invisible assets] to make your calling and election a spiritual reality; for by doing these things [fulfillment of the protocol plan of God], you will never stumble at any time [become a loser]. For in this manner [execution of the protocol plan], your entrance into the eternal kingdom of our Lord Jesus Christ [ultimate sanctification in the resurrection body] will be richly supplied [conveyance of eternal Escrow Blessings to winners]."

**5:9. A little leaven [legalism] leavens the entire lump.** [The Galatians ate a lot of bread, and so understood this].

μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ.

When you put a little leaven in a lump of dough, the leaven takes over the dough and the entire mass of dough becomes leavened. If a little legalism enters your soul, you will become entirely legalistic.

Leaven always represents something evil in Scripture (Exodus 12:8, 19; 13:7; 34:25). There are five different kinds of leaven in Scripture. In Mark 8:15 there is the leaven of Herod: worldliness. In Matthew 16:6 there is the leaven of the Sadducees: rationalism or human viewpoint. In Mark 8:15 and in Luke 12:1 there is the leaven of the Pharisees: religion. In 1 Corinthians 5:6, 7 there is the leaven of licentiousness. In Galatians 5:9 there is the leaven of legalism. The legalism of circumcision for salvation and the legalism of distorting the Mosaic Law into a system of spirituality turned their entire lifestyle into a lifestyle of legalism.

**5:10. I myself have confidence [in God's word] with reference to you [that you will respond to this teaching] by the Lord [the Holy Spirit will communicate the doctrine that Paul writes] that you will hold a different conviction than the one you hold presently [that you Galatians will respond to the Word and discard legalism.] The one who is troubling you [throwing you into confusion] will bear his judgment [must be ostracized and removed from the assembly] whoever he may be [the protasis of a 3<sup>rd</sup> Class conditional sentence: it is more probable that the**

Galatians upon listening to this message will remove these troublemakers from their congregations].

ἐγὼ πέποιθα εἰς ὑμᾶς ἐν κυρίῳ ὅτι οὐδὲν ἄλλο φρονήσετε· ὁ δὲ ταρασσὼν ὑμᾶς βαστάσει τὸ κρίμα, ὅστις ἐὰν ᾖ.

The Koine Greek phrase ‘nothing other’ (*οὐδὲν ἄλλο*) is an incomplete sentence. It comes from a similar expression in the Classical Greek, ‘*outhen allo e*’ which means ‘nothing other than’. In Classical Greek, the sentence is also incomplete. This idiom or hanging expression demands that the reader complete the sentence from the information found in the context. So, we complete this sentence with the words, ‘the correct view.’ Thus, this sentence has the literal translation, “that you should hold nothing other than the correct view”. However, in order to make it a bit smoother, it could be translated, ‘that you will hold a different conviction than the one you hold presently.’

**5:11. And I, brethren, if I am still preaching circumcision** [let’s assume that it is true, then my teaching would not be offensive to the legalist], **then why am I still being persecuted** [because Paul’s teaching if offensive to the legalist]? **In that case** [if salvation were by circumcision] **the offence of the cross** [viewpoint of the legalist] **would have been rendered null and void** [circumcision would render the work on the cross null and void].

ἐγὼ δέ, ἀδελφοί, εἰ περιτομὴν ἔτι κηρύσσω, τί ἔτι διώκομαι; ἄρα κατήργηται τὸ σκάνδαλον τοῦ σταυροῦ.

Paul did teach salvation by circumcision when he was a Pharisee, but after becoming a believer he taught salvation and the spiritual life by grace. The Judaizers when talking with the Galatians implied that Paul was still teaching a salvation by circumcision and a spiritual life via the Mosaic Law. So, Paul reasons with the Galatians in the following way: if I were still teaching salvation by circumcision etc., the Judaizers would not be opposing me. However, since I am no longer teaching their brand of legalism, they are attacking both my ministry and my person.

**5:12. I wish that** [would that: a fixed form introducing an unattainable wish] **those who are troubling you** [inciting a revolt: the Judaizers] **would go the whole way and emasculate themselves.**

ὄφελον καὶ ἀποκόψονται οἱ ἀναστατοῦντες ὑμᾶς.

The Druid priests would often practice emasculation to gain their pseudo salvation. So, Paul asks the Galatians, why don't you and those Judaizers go all the way namely if circumcision is beneficial how much more if you cut it all off. Then, when you have finished take a good look at yourselves and see where legalism has taken you. You would have accomplished no more than what your own heathenistic Druid priests had accomplished and what did it get them?

**5:13. For you yourselves were called** [at the point of salvation] **into liberty** [freedom to serve the Lord, not to serve the sin nature], **brethren. Only** [limits the action designated by the verb 'called'] **do not** [use] **your freedom as an opportunity for the purpose of the flesh** [to serve the sin nature with emphasis on legalism in this passage], **but through impersonal love** [which eliminates sinful competition] **be subordinate to one another** [treat each other in impersonal (unconditional) love and respect the rights, privileges and privacy of each other].

Ἑμεῖς γὰρ ἐπ' ἐλευθερίᾳ ἐκλήθητε, ἀδελφοί· μόνον μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῆ σαρκί, ἀλλὰ διὰ τῆς ἀγάπης δουλεύετε ἀλλήλοις.

All royal family members have the right of privacy. It is not the believer's responsibility to straighten out other believers. The command to be subordinate to one another has nothing to do with this monstrosity called discipleship. God ordained certain men to become spiritual professors via the spiritual gift of communication. When a pastor teaches his congregation, he is teaching to a group. The individual believer when listening to his pastor from within a group is able to maintain his privacy and his objectivity. However, when some spiritual bully interrogates and attempts to teach another believer face to face, it not only is a violation of the pastor's authority since it is the pastor's responsibility to teach the

believers in a group, but also destroys the privacy and the objectivity of the individual believer to live his life to please the Lord.

Those Christians who attempt to correct and teach others on a personal level are nothing more than arrogant believers. Not only have these Christians usurped the pastor's responsibility, but also, they are attempting to take over the Lord's authority for it is the Lord who evaluates, approves or disproves of the believer's lifestyle. If the believer is failing, it is the Lord who attempts to correct the believer through discipline and through Bible teaching. If the believer executes the spiritual life, it is the Lord who blesses. In short, Christians who practice discipleship have seized both the pastor's authority and that of the Lord's.

**5:14. For the entire Law [the Mosaic Law] is fulfilled by one instruction, by this statement, "You will love your neighbor as [you love] yourself [a reference to spiritual self-esteem]."**

ὁ γὰρ πᾶς νόμος ἐν ἐνὶ λόγῳ πεπλήρωται, ἐν τῷ Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.

Impersonal or unconditional love requires strong motivation for its execution. "You shall not take vengeance, nor bear any grudge against the sons (citizens) of your people, but you shall love [unconditional love (impersonal love)] your neighbor [anyone you know or come in contact with] as yourself [spiritual self-esteem]; I am the Lord", Leviticus 19:18. Keep in mind that the believer will only have the power to execute impersonal love if he first has personal love for the Father, the motivation for impersonal love.

**5:15. But if you bite and devour each other [a reference to judging, criticizing, maligning, gossiping, lying, taking revenge based on jealousy, bitterness etc.] and you are, beware so that you are not consumed [destroyed] by one another.**

εἰ δὲ ἀλλήλους δάκνετε καὶ κατεσθίετε, βλέπετε μὴ ὑπ' ἀλλήλων ἀναλωθῆτε.

The destruction of legalism is immense. In legalism, believers become immersed in mental attitude sins resulting in the function of the sins of the tongue. Legalism therefore, has no constructive power, but only destructive power when dealing with the problems which occur when interacting with people. Biting and devouring one another as a result of legalism produces such sins as jealousy, inordinate ambition and competition, gossip, maligning, judging etc. This is how Christians destroy themselves, others and their churches.

The Arrogance Skills explained: How do Christians justify the viciousness of attacking one another? They do this via the arrogance skills namely self-justification, self-deception and self-absorption. In self-justification, the believer rationalizes away his sins one way or another. Simultaneously, this believer is deceiving or lying to himself, and consequently does not confess his sins, and so remains out of fellowship. This results in the believer being immersed in mental attitude sins and other sins as well. This viciousness will continue until the believer uses the Recovery Procedure followed by inculcation in the knowledge of the spiritual life.

Relationship with God must precede relationship with people. Only spiritual advance and relationship with God provides the believer with the capacity to interact successfully with people. If a Christian has not obtained personal love for the Father, he will not have the motivation or the power to deploy Unconditional Love and so, none of his relationships in life will work out.

**5:16. But I say, keep walking by means of the Spirit, and you will never ever fulfill [carry out, gratify] the lusts of the flesh [sin nature].**

Λέγω δέ, πνεύματι περιπατεῖτε καὶ ἐπιθυμίαν σαρκὸς οὐ μὴ τελέσητε.

Walking is a metaphor for the spiritual life. Walking is system of advancing with the body in balance with the person shifting his weight from the hind foot to the foot going forward. Also, a person walks with one step at a time, not two or three. So, it is with the Christian way of life;

we live one day at a time, not a week nor a year at a time. When we learn and apply the Word of God under the authority and power of the Holy Spirit, we advance in harmony with God's will for our lives.

The believer is fulfilling the desire of God as opposed to the lusts of the sin nature when he remains under God's system of power. The strongest negation in Greek is the 'subjunctive of emphatic negation.' This grammatical expression "you will never ever" contains two Greek negatives 'ou' and 'me' with a verb in the subjunctive mood. So, this expression could be translated as either, 'you will not ever fulfill' or 'you will never fulfill.' So, the Christian is either in fellowship with God fulfilling the desires of God, or he is out of fellowship fulfilling the lusts of the sin nature. Each is mutually exclusive of the other. The Galatians at this point are out of fellowship with God and so were fulfilling the lusts (the false desires) of the sin nature as deduced from some of the sins they were committing (Galatians 5:19-21).

Why did Paul use the word 'flesh' for the sin nature? Lusts namely erroneous desires come from the sin nature, and since the sin nature is located in the cell structure of the body, Paul coined the Greek word 'sarks' (flesh) as a synonym for the sin-nature.

**5:17. For the Flesh [the sin nature] desires what is contrary to the Spirit, and the Spirit is against [totally opposed to] the sin nature for these [two] are constantly battling against each other [for control of the soul] [and you have subordinated yourselves to the sin nature] so that you are not doing the things which you might wish to do [Even though most wished to execute God's will, they were failing. This is expressed through a 3<sup>rd</sup> Class Conditional Clause].**

ἡ γὰρ σὰρξ ἐπιθυμεῖ κατὰ τοῦ πνεύματος, τὸ δὲ πνεῦμα κατὰ τῆς σαρκός· ταῦτα γὰρ ἀλλήλοις ἀντίκειται, ἵνα μὴ ἂ ἐὰν θέλητε ταῦτα ποιῆτε.

The Holy Spirit indwells the body of each believer (1 Corinthians 6:19; Romans 8:11). The sin nature also resides in the body of each person. Romans 6:6, "Be knowing this that our old man [the sin nature] has been

crucified together [with Him] [the power of the sin nature is doctrinally broken], in order that the human body with reference to its sin nature [this Greek word in the singular many times refers to the sin nature] might be rendered powerless, that we should no longer be slaves to the sin nature.” The indwelling of the Holy Spirit and the sin nature located in the body war against each other for the control of the soul.

**5:18. But, if [assumed to be true] you are led by the Spirit, you are not under the Law [Mosaic Law].**

εἰ δὲ πνεύματι ἄγεσθε, οὐκ ἐστὲ ὑπὸ νόμον.

Romans 8:2-4, “For the law [principle] of the spirit of life [our spirituality] through the agency of Christ Jesus [tested and proved the prototype spiritual system in his humanity] has set you free from the law of sin [carnal state of the believer: 1 Corinthians 3:1] and death [perpetual carnality resulting in the sin unto death as per I John 5:16]. (3) For the Law [is not a system of power, but can only be implemented by the determination of one’s volition] was powerless in that it was weak through the flesh [sin nature], God having sent His own Son [deity] in the likeness of the flesh of sin [true humanity of Jesus without a sin nature] and as a substitute for sin [He who knew no sin became sin for us] he [God the Father] condemned sin [personal sins] in the flesh [God the Father judged the humanity of Christ]. (4) In order that the righteousness [legal requirement] required by the Law might be fulfilled in us [church age believers using the two powers of the spiritual life], who do not walk according to the flesh, but according to the Spirit.”

The Mosaic Law was never designed to provide the Church Age believer with a spiritual life. Even the Old Testament believers did not derive their spiritual lives from the Mosaic Law. Adam, Enoch, Noah and Abraham all lived before the existence of the Mosaic Law. Moses was a mature believer at 40 years old (Hebrews 11:24-27) and saw the burning bush at 80 (Exodus 3:2); all before he received the Mosaic Law. Their spiritual



lives were primarily related to applying God's Word by faith to their lives and situations. (Read Hebrews chapter eleven). The above verse clearly states that the Church age believer cannot be both under the authority of the Holy Spirit called the Filling of the Spirit and under the Mosaic Law.

There are two powers in the spiritual life of Church Age believer namely the Filling of the Holy Spirit, and Bible doctrine (primarily learned from the New Testament Epistles) circulating in his stream of consciousness. The Mosaic Law has no power; it contains the Ten Commandments: you will not; you will not etc. It contains some Christology and Soteriology and many laws related to how the believer and unbeliever should live under the Laws of Divine Establishment, but no power. Although the Mosaic Law is for our instruction, we do not learn about the spiritual life from it. Where do you think we learn about the Filling of the Spirit, the Indwelling of the Spirit, the Baptism of the Spirit, our spiritual gifts, ambassadorship, the royal priesthood, our rewards and loss of rewards, the Church Age standards regarding marriage et cetera? This information is all found in the New Testament Epistles. There are two powers in the spiritual life, and the Mosaic Law is not one of them!

**5:19. Now, the works [actions] of the flesh [sin nature] are plainly seen such as [a representative list] fornication [*pornea*: including adultery], mental and moral defilement from wrongdoing [*akatharsia*: 1st Thessalonians 2:3; Matthew 23:27] and sexual sins related to abnormality and criminality [the Greek word *aselgeia*: extreme indulgence in sensual pleasure related to alcohol, drugs and sexual perversions including sexual sins related to idolatry and human sacrifice].**

φανερὰ δὲ ἐστὶν τὰ ἔργα τῆς σαρκός, ἅτινά ἐστιν πορνεία, ἀκαθαρσία, ἀσέλγεια,

**5:20. Idolatry, sorcery [witchcraft; drug users], antagonisms [hostile feelings and actions toward others related to pettiness], strife [discord, contention for superiority], jealousy, outburst of anger, selfish ambition**

[rivalry, competition], **dissensions** [trouble makers such as the Judaizers], **religious factions** [self-seeking, contentious groups; heresies].

εἰδωλολατρία, φαρμακεία, ἔχθραι, ἔρις, ζῆλος, θυμοί, ἐριθείαι, διχοστασίαι, αἵρέσεις,

**5:21. envies, drunkenness, carousing [orgies], and similar things like these, of which I forewarn you just as I have forewarned you, that those who keep practicing [throughout their lives] similar things as these shall not inherit [the rewards in] the kingdom of God [the eternal state].**

φθόνοι, μέθαι, κῶμοι, καὶ τὰ ὅμοια τούτοις, ἃ προλέγω ὑμῖν καθὼς προεἶπον ὅτι οἱ τὰ τοιαῦτα πράσσοντες βασιλείαν θεοῦ οὐ κληρονομήσουσιν.

Paul is warning the Galatians about losing their inheritance since they had returned to their former lifestyle and had lost the battle to their sin natures committing mental sins, overt sins including sexual sins and consequently were continually out of fellowship and failing to advance in the spiritual life. Christians who fail to execute the spiritual life, will lose their inheritance.

Some Christians read this passage and exclaim, “Woe unto me, I have lost my salvation.” All Christians commit some of these sins. If we could lose our salvation through one or more of these sins listed above, none of us would be going to heaven. You have never been angry or jealous! Even sexual sins cannot remove one’s salvation. If they could many of the greats listed in the Hall of Fame found in Hebrews 11 would not be going to heaven. Noah got drunk and was involved in sexual sins (masturbation and homosexuality: Genesis 9:20-27), Abraham committed adultery with Hagar, the Egyptian girl, David committed adultery with (or raped) Bathsheba and then murdered her husband, Uriah the Hittite. Even though Moses did not commit a sexual sin, he did divorce his first wife and remarry. How can Christians be so completely stupid and think that this passage is talking about losing one’s salvation?

## Let's document Noah's failure:

Genesis 9:20-27: "Noah was the first tiller of the soil. He planted a vineyard; (21) and he drank of the wine, and became drunk, and lay uncovered [Hithpael stem in Hebrew: he caused to uncover himself: appears to be masturbation] in his tent. (22) And Ham, the father of Canaan, saw the nakedness of his father [idiom for committing a homosexual act], and told his two brothers outside [Ham bragged about his sexual act]. (23) Then Shem and Japheth took a garment, laid it upon both their shoulders, and walked backward and covered the nakedness of their father; their faces were turned away, and they did not see their father's nakedness [the results of the sexual activity]. (24) When Noah awoke from his wine and knew what his youngest son had done to him [committed a homosexual act], (25) he said, "Cursed be Canaan; a slave of slaves shall he be to his brothers." (26) He also said, "Blessed by the Lord my God be Shem; and let Canaan be his slave [the line of Canaan would be subservient to the other two lines]." (27) God enlarge Japheth, and let him dwell in the tents of Shem; and let Canaan be his slave."

First of all, no Christian can inherit the Kingdom of God. So, obviously, it is not talking about inheriting a kingdom. The interpretive word in this passage is the verb 'inherit' (*kleronomeo*). It is simply talking about inheriting honors, rewards and decorations in the eternal state.

Heirship is based on sonship. You must be a son before you can become an heir. The Galatian Christians were Sons of God (Galatians 3:26-28), and since God is very wealthy, the potential for tremendous inheritance is there. All Christians will inherit certain blessings (such as a resurrection body and certain amount of blessing in the eternal state), but the greatest blessings of one's inheritance are dependent upon whether the Christian completes the spiritual life, or not.

Another important word in this passage is the present active participle of '*prasso*'. The present tense is progressive; it refers to those believers who

keep on committing certain sins their entire spiritual lives. They are never able to gain control over their sin natures since they are not “growing in grace and knowledge” and so are failing to execute the spiritual life. In the context, we are talking about Galatian believers who are out of fellowship. They have completely abandoned the spiritual life. So, Paul warns them that if they fail to advance to spiritual maturity, the place where the believer loves God and shares in God’s happiness, then that believer will die the Sin unto Death (1 John 5:16) and lose his eternal rewards in the form of Escrow Blessings.

**5:22. But the gain** [profit, production, fruit] **of the Spirit is love** [love for God and unconditional love for people; since virtue (the Greek *dikaiosune*) is a part of His love, it is not mentioned as a production of the Spirit], **happiness** [sharing God’s happiness], **tranquility** [capacity for prosperity], **not moved by emotion** [very good control over one’s emotions], **integrity** [doing what is right, kindness], **generosity, faith** [advanced faith-rest drill],

Ὁ δὲ καρπὸς τοῦ πνεύματος ἐστὶν ἀγάπη, χαρά, εἰρήνη, μακροθυμία, χρηστότης, ἀγαθωσύνη, πίστις,

The Greek word “*makrothumia*” means patience, not influenced or controlled by emotion”. The mature believer has control over his emotions. Even when he is under great pressure, he doesn’t react with worry, anger, hatred, bitterness, jealousy, fear etc. During his advance to spiritual maturity, he has learned to think under pressure and to apply Biblical principles and truths to his pressures and problems. His love for the Lord and his great happiness gives him the motivation necessary to handle any problem in life with divine thinking and by so doing, he keeps his emotions under control.

**5:23. humility** [is developed through obedience to bona fide (legitimate) authority], **self-discipline, over such things, there is no law.**

πραΰτης, ἐγκράτεια· κατὰ τῶν τοιούτων οὐκ ἔστιν νόμος.

One cannot mandate the above characteristics without providing a system of power by which they can be accomplished. If law had the power to do so, we would just pass a law that would mandate love, happiness, integrity, humility etc. The Mosaic Law is a law and as such never had the power to produce these wonderful characteristics listed in verses 22 and 23. Only the 2 power options namely the Filling of the Spirit and Bible doctrine circulating in the soul of the believer are able to produce these mature characteristics as stated in verses 22-23.

On Paul's first missionary journey, he went through southern Galatia explaining the gospel. To the thousands of Galatian converts he then explained the spiritual life. They were growing in grace and knowledge while Paul was there, but after Paul had departed, the Judaizers came into those cities and had convinced the Galatians that salvation came by circumcision, and the spiritual life came through keeping the Mosaic Law. In their impulsiveness, they quickly switched sides and threw out all what Paul had taught about the spiritual life. In effect they had accepted verses 20 and 21 as a substitute for verses 22, 23.

**5:24. And those who belong to Christ Jesus [all Church Age believers] have crucified the flesh [a synonym for the sin nature] together with its passions [over powering, compelling emotion] and lusts [strong desires which are opposed to the plan of God].**

οἱ δὲ τοῦ Χριστοῦ [Ἰησοῦ] τὴν σάρκα ἐσταύρωσαν σὺν τοῖς παθήμασιν καὶ ταῖς ἐπιθυμίαις.

All Church Age believers take part in Retroactive Positional Truth and Current Positional Truth. In Retroactive Positional Truth, the Christian is identified with Christ in his substitutionary spiritual death, his physical death, and burial. In Current Positional Truth we are identified with Christ in his resurrection, ascension and session at the right hand of the Father.

On the cross, Jesus rejected human good while being punished for all the sins of mankind. Since Jesus applied divine thinking from his soul under the omnipotence of the Spirit, no human power was used on the cross.

When the believer is out of fellowship, human dynamics producing good and sin are two powers related to the sin nature. Since human good was rejected on the cross and the payment for all sins was handled on the cross, we say that the sin nature has been crucified that is its power has been broken. So, when we are in fellowship with the Spirit and executing the spiritual life, we are manufacturing divine good from divine power. When we sin however, the sin nature has again gained power over us temporarily until we name our sins and are restored to fellowship. Thus, even though the power of the sin nature has been broken by the work of the cross, it is meaningless unless the Christian executes the spiritual life.

**5:25. If we live by the Spirit and we do [a principle assumed to be true], let us advance [in our spiritual life] by means of the Spirit.**

εἰ ζῶμεν πνεύματι, πνεύματι καὶ στοιχῶμεν.

The Christian must have spiritual values and have a desire to live by the Spirit. The command “let us advance” is a hortatory subjunctive in the Greek. Paul is saying, join me in my advance. The Christian will only join Paul if he shares Paul’s priorities and values.

**5:26. Let us not become conceited [arrogant] challenging [provoking] one another, being jealous of each other.**

μὴ γινώμεθα κενόδοξοι, ἀλλήλους προκαλούμενοι, ἀλλήλοις φθονοῦντες.

The believer cannot advance out of fellowship with God. The Christian cannot advance in the spiritual life when he is full of arrogance which produces mental sins, and competition etc. The only long-term solution is to execute the Father’s plan via the Filling of the Spirit and in so doing, the believer will eventually develop soul strength and integrity which will provide for him the ability to avoid these sins related to arrogance and competition.

## **Regaining fellowship with God through the Naming of our Sin:**

**1 John 1:9. If we name our sins, he is faithful and righteous with the result that he forgives us our sins for our benefit and purifies us from all wrong doing.**

ἐὰν ὁμολογῶμεν τὰς ἁμαρτίας ἡμῶν, πιστός ἐστὶν καὶ δίκαιος ἵνα ἀφῆ ἡμῖν τὰς ἁμαρτίας καὶ καθάρσῃ ἡμᾶς ἀπὸ πάσης ἀδικίας.

Staying in fellowship is very important in the Christian way of life. Therefore, we must learn how to recover fellowship after committing sin. For restoration to fellowship, God has designed a simple procedure. Although it is simple, it must be followed exactly.

Naming our sins to God the Father is a conditional procedure and not a promise to be applied by faith. A promise is a divine declaration or assurance that something specified will or will not happen, whereas a procedure is a course of action (naming our sins) by which a result is obtained (forgiveness of our sins). A promise requires faith; a procedure requires action.

This verse does not say, “If we believe and cite our sins”. The believer cannot walk by faith when he is out of fellowship. So, God has given the believer a simple procedure for restoration to fellowship. Simply name your sins to God the Father, and He will restore you to fellowship.

Walking by faith is a part of the spiritual life. Therefore, the Faith-rest Drill, namely walking by faith cannot be accomplished when we are out of fellowship with the Holy Spirit. The Faith-rest drill is applying Bible doctrine to our experience and requires divine power for execution. This divine power is provided by the filling ministry of God the Holy Spirit, only when we are in fellowship. When the believer is out of fellowship, his spiritual life comes to a halt until he gets back in fellowship.

In the function of the Faith-rest drill, the soul must be controlled by God the Holy Spirit. When the believer is out of fellowship, his soul is controlled by his sin nature. When the believer is controlled by his sinful nature, he is in a totally helpless and hopeless situation. This explains why God had to provide a grace solution to this dilemma of having lost fellowship. This grace solution is a simple procedure which allows God the Holy Spirit to regain control and provide the power necessary for the Faith-rest Drill and other Problem-Solving Devices.

The Christian must realize that he is either in fellowship or out of fellowship. He is not partly in fellowship and partly out of fellowship. The believer cannot straddle the fence of the spiritual life! When the believer is obedient to Bible doctrine under the Filling of the Holy Spirit, he is in fellowship and walking in the light. On the other hand, when the Christian is operating under legalism or emotionalism as a substitute for the spiritual life, he is out of fellowship with God and walking in the darkness of Satan's Cosmic System.

Being in fellowship is related to the soul, and not to the body or its emotions. Therefore, fellowship is not something we 'feel'. No believer should say, 'I feel close to God' or, 'I feel like I'm out of fellowship with God'. Rather, the believer must understand cognitively that when he sins, he loses fellowship with the Holy Spirit, and enters into the darkness of the cosmic system no matter how he feels. When in darkness, he must enter the light again through confession of sins. Having named his sins to God the Father, the believer regains fellowship no matter how he feels.

Fellowship always follows forgiveness! When a person first believes in Jesus Christ as his Savior, his pre-salvation sins are forgiven, and he is placed immediately into fellowship with God the Holy Spirit as found in Isaiah 43:25. The Greek word used for forgiveness of sins committed before faith in Christ is *charizomai* and the Greek word used for forgiveness of sins committed after salvation in Christ is *aphiemi*. After



salvation, when a believer decides to sin, fellowship with the Holy Spirit is broken and he enters into darkness. At this point the believer is helpless and needs a grace solution that he may again walk in the light. (When the Christian is out of fellowship and walking in darkness, he is in a totally hopeless situation. It is hopeless because the believer out of fellowship is under the control of his sin nature and so can do nothing to please God.) Therefore, the solution to this problem of loss of fellowship comes from God's gracious forgiveness, the only solution.

This passage (1 John 1:9) starts out with the following clause, "If we name our sins [known sins]." The Greek particle *εαν* (ean - if) and the Greek verb *ὁμολογῶμεν* (*homologomen* - to acknowledge, name, or cite) in the subjunctive mood form a 3rd class conditional sentence in the Greek. The 3rd class conditional sentence emphasizes the free will of the individual and has the connotation of 'maybe'. The believer may name his sins correctly to God the Father or he may not. When John wrote this passage under the ministry of the Holy Spirit, he recognized that many Christians would fail to properly cite their personal sins to God the Father.

Not only does the subjunctive mood recognize free will, but also does the imperative mood. A father may say to his daughter, "If you get married (subjunctive mood: potential, possibility, probability), I will give you an expensive wedding present." Since she has free will, she may never receive that gift. A city mayor may command drivers to drive within a certain speed limit within the city. However, this does not mean that all drivers will comply. Scripture recognizes free will through its use of the subjunctive and imperative moods.

The Christian has a responsibility to remain in fellowship with God and so must use what God has provided to accomplish that fellowship. God provided 1 John 1:9 as the only way to recover our fellowship with Him after sinning. Since God gave it to us, it is our responsibility to use it. So,

every time the believer gets out of fellowship, he should immediately name his sins to his heavenly Father. This is his responsibility.

The believer must not rationalize away his sins, justify his sinning. Therefore, when you sin, don't blame others. Don't ever say, "He or she made me angry". This is failure to take responsibility for your own sins. No person can make you angry. You made a decision to become angry, or to worry, to become jealous, to gossip, to fornicate. That was your decision, not the decision of someone else.

So, state the sinful facts to God the Father. *Homologeō* (to cite, to state) is a classical Greek word originally used in the Athenian courts of the 5th century B.C. (The apostle John used this word that we might understand how forgiveness relates to the judgment of the cross, the greatest courtroom scene in history.) In the Athenian Court, this verb was used of a criminal stating his crimes before a judge in a courtroom. After the criminal was found guilty, the judge would demand that the criminal acknowledge his guilt by stating his crimes (*homologeī tas harmatias sou*). In stating his crimes, the criminal was not permitted to get emotional. He was not permitted to state his remorse, apologize or weep. The judge demanded that the criminal only state the facts regarding his crime, after which the judge would assign the appropriate punishment prescribed by law. Law, not emotion, was the criterion in the Athenian Court.

Judgment is followed by forgiveness. The cross was a courtroom trial presided over by the Judge, God the Father by whom Jesus, a substitute for the guilty human race, was sentenced and punished for all the sins of humanity. During the trial there was only judgment, not forgiveness for forgiveness is a result of the judgment of the cross. Colossians 1:14 states, "By whom [Jesus Christ] we have redemption [a primary accusative of object] resulting in the forgiveness [a secondary accusative of result] of sins".

The key word in the first clause of recovery is *homologeō*. This word *homologeō* contains no emotion, not even 1%. No tears, no regret, no begging, no promise to do better, and no ritual. Just acknowledge your guilt and state your sins to God the Father. How you feel about the sins during your confession is totally inconsequential. Just follow the procedure and name your sins; don't try to impress God with your emotion.

Now, it is true that sometimes when you sin, you may experience some regret which in turn may motivate you to name your sins to God the Father. This is okay, but not necessary. The truly honest Christian admits to himself that he wanted to commit that sin and just names it without going through the emotion of regret. Desiring to get back into fellowship is sufficient motivation; emotion is not necessary. However, if a Christian remains out of fellowship for a prolonged period of time, he will become very emotional and may even be entering into the early stages of neurosis. So, when he finally decides to get back into fellowship, he may not be able to refrain from weeping as he confesses his sins to God the Father. This is okay as long as he is not trying to impress or bribe God the Father with his tears.

The clause "If we name our sins" refers to known and remembered sins. Now, please realize that certain sins are very subtle. So, in some cases you may not even realize that you have sinned. Obviously, if you don't know what you have thought or done was a sin, or if you have forgotten your sin due to an elapse of time, you cannot name it. For example, if you do not realize that worry is a sin or you have forgotten that you had lied about something, then you will not be cognizant of your responsibility to name it to God the Father. So, the word "sins" refers to known sins that you remember, not unknown or forgotten sins. These known sins must be named to the proper person of the Trinity. The citing or acknowledgment of sins in the Church Age is addressed to God the Father (Mark 11:25, 26; Luke 11:2).

God the Father is immutable, and so He is always faithful. Therefore, every time you name your sins to Him, He forgives you and restores you to fellowship. He is never wearied by your confessions nor becomes irritated by your failures, but in his unwavering faithfulness, he is always forgiving.

God the Father's righteousness must be propitiated. He is not only faithful, but also perfectly righteous. So, God cannot forgive us in grace until his righteousness is completely satisfied. This takes us back to the cross, the scene of the greatest courtroom case in all of history. God the Father was the judge. As a righteous judge, he demanded a perfect sacrifice be punished for all the sins of the world. The only perfect sacrifice was the humanity of Christ. So, the justice of God punished the humanity of Jesus Christ (He bore our sins on his body) for every sin of every human being in history. When it was finished, the righteousness of God the Father was completely satisfied.

Don't add your work to the propitiatory work of our high priest, Jesus Christ on the cross. All sacrifices have to be offered by a priest. Since Jesus Christ was a high priest, he was able to offer himself as a sacrifice which propitiated completely God the Father. So, since there is nothing which needs to be added to the work of the cross, just name your sins. Don't make an issue out of yourself. Make an issue out of the cross by just stating your sins. When a Christian adds the human work of tears, promises, regret, begging, liturgy etc. while naming his sins, his confession becomes unacceptable to God. God cannot accept any work that competes with the perfect work of Our Lord Jesus Christ on the cross.

The Greek word *ἵνα* (*hina*) with the subjunctive mood introduces a result clause and should be translated "with the result that". Since the righteousness of the Father was completely satisfied by the work on the cross, he is free to forgive us our sins and to purify us from all wrong

doing (grieving, quenching and lying to the Spirit and all the human good, sin and evil related to it.).

The Greek word ἀφίημι (aphiemi) means to forgive and the Greek word καθαρίζω (*katharizo*) means “to cleanse” or “to purify”. The father forgives us of the sins which we state, but also the ones we do not state. When the Christian uses the recovery procedure he is saying in effect, Father, I know that you have punished Jesus for all of my sins, so on that basis forgive me of my sins (the sins I mention and the ones I have forgotten or am not cognizant of). Now, the next word is ‘*katharizo*’ and relates to the soul, and so should be translated “purify”. God not only forgives us of our sins, but he purifies us from all wrong-doing and restores us to fellowship. Wrong-doing incorporates everything that the Christian does when he is out of fellowship; it includes Grieving the Holy Spirit (Ephesians 4:30), Quenching the Holy Spirit (1 Thessalonians 5:19), and Lying to the Holy Spirit (Acts 5:3) and everything related to these such as sin, human good and evil. (By the way it is usually prolonged wrong-doing that leads to the Sin unto Death (1 John 5:16, 17)).

Many times, when we sin and get out of fellowship, God administers discipline. We are not punished for the penalty of sin itself since Jesus Christ already paid in toto the penalty for every sin. We are being punished by the love of God namely the component of justice so that we will avoid guilt and learn to obey and respect Him (Hebrews 12:6). Forgiveness and purification do not imply that this suffering will stop. However, whatever suffering still exist after getting back into fellowship, becomes suffering for blessing.

In summary the opportunity to name one's sins to God the Father and get back in fellowship is a gift of grace. This gift was not intended to encourage sinning, but to provide the believer with the opportunity to continue in the spiritual life and to complete the objective of the spiritual life - to grow in grace and knowledge.

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Based on the scholarly work of R.B. Thieme Jr.

I recommend downloading 'THIEME'S BIBLE DOCTRINE DICTIONARY' from this website: [rbthieme.org](http://rbthieme.org)