

The Attackers: Spiritual Freedom Is to Use for Unconditional Love to Serve Others; Some Use Freedom to Join the Long March through the Institutions; a Refugee from Progressivism: A Review of David Mamet's Book *The Secret Knowledge*; the Foundation of All Cultures Is Religious Beliefs

- (17) The missing verb that is to be supplied is **χράομαι (*chraomai*)**: "to make use of" and the context demands an imperative mood. This is indicated by what follows.
- (18) What follows is the adversative conjunction of contrast **ἀλλά (*alla*)** which indicates something that is in contrast to the subject just stated and is translated "but."
- (19) The intended result of providing the believer with freedom to serve is not to serve the desires of the sinful nature but rather to serve fellow believers under the principle of unconditional love. The phrase is translated, "but through love."
- (20) "Through" is the genitive of means from the proposition **διὰ (*dia*)** and is best translated "by means of."
- (21) The means of serving others is indicated by the noun **ἀγάπη (*agapē*)**, which is the word for "love," but the emphasis is the means by which love is enabled to serve others and that is through the filling of the Holy Spirit and utilization of problem-solving devices 7 and 8.
- (22) These two work in tandem and cannot be reversed. It is the believer's personal love for God that enables him to project unconditional love toward his fellow believer.
- (23) That production is to be expressed by means of service, the present active imperative of the verb **δουλεύω (*douleuō*)**: to serve as a bonds slave.

- (24) Serve whom as a bonds slave? Your fellow believer, the dative of personal advantage from the noun ἀλλήλων (*allēlōn*): one another.
- (25) This is where the imperative mood becomes important. The verb that is found in the ellipsis following the negative conjunction *mē*, we assume from context is *chraomai*: “to make use of.”
- (26) Because on the other side of the conjunction of contrast *alla* we have the imperative mood of *douleuō* then we conclude *chraomai* is also in the imperative mood therefore a command to not use one’s freedom to serve the sinful nature’s lust patterns.
- (27) *Douleuō* is in the imperative mood, a command to begin serving one another under the filling of the Holy Spirit.

**Galatians 5:13** - For you have been elected for the purpose of freedom to serve God inside the divine dynasphere, fellow believers, only do not use your freedom as a starting-point that gives opportunity to the sinful nature, but on the contrary, by means of unconditional love empowered by the filling of the Holy Spirit, to serve one another as bonds slaves. (ETL)

- (28) From this verse we are able to develop a number of principles:
1. Every person is born into this life as a slave to his sinful nature. It imposes a tyranny with only one out clause: one’s positive response to the gospel of Jesus Christ, resultant salvation, and the empowerment of the indwelling Holy Spirit.
  2. This results in a new form of slavery, that of a bonds slave: one’s willful decision to serve God and Christ through the Spirit’s power.

3. Paul refers to this as a freedom. Freedom because of one's release from the slave market of sin without which he would have suffered in both temporal and eternal destruction.
4. This freedom is often misused by those who subscribe to Antinomianism. If one assumes he is unrestrained by freedom then he develops the attitude of **ἀνομία (anomia)**: lawlessness.
5. Antinomianism expresses itself in various ways but presently it is manifested in Gramsci's "long march through the institutions" implemented by the cultural assaults of the Progressives.
6. This Long March has had its greatest gains over the past fifty years, but the clear demonstrations of its failure are beginning to dawn on some died-in-the-wool practitioners of Progressive ideology.
7. One current example is David Mamet, winner of the Pulitzer Prize for his 1982 play *Glengarry Glen Ross* and nominated for an Oscar and a Golden Globe for *Wag the Dog* (1997) and *The Verdict* (1982).
8. As a formally avowed liberal, he officially denounced himself and fellow advocates in a piece published March 3, 2008, in *The Village Voice* entitled, "David Mamet: Why I Am No Longer a 'Brain-Dead Liberal.'"
9. He expanded his conversion in his recently released book, *The Secret Knowledge: On the Dismantling of American Culture*.
10. We have identified the culprit behind this dismantling to be Lucifer, his minions, and the doctrines of demons. The attack is against the foundational elements of our culture.

11. The two general targets are the laws of divine establishment and the four divine institutions while one specific target is anything associated with Christianity.