

5. In fact, the plural noun, *parabátēs*, translated “transgressors,” refers to those who do so as being violators of the whole law:

The man who is guilty of this sin is shown to be a transgressor by the Law, which establishes deviation from the valid norm. Παραβάτης knows no degrees. The man who is one is so totally.²

6. Turns out that an insightful evaluation of the numerous times the Royal Law is cited in Scripture and the prominence the Lord places on that principle as second only to our love for God, means that we as Christians must give serious attention to whether we are consistently applying it.
7. Every believer is always in some sort of relationship with the Lord. He is in fellowship or out. He is short on his knowledge of the Word or advancing. He is a hearer and a doer of the Word or not. He is consistently applying the doctrine he knows or going with human viewpoint.
8. Every believer is responsible before the Lord regarding his status before the Supreme Court of Heaven. God knows all things. We can only be aware of a precious minimum.
9. We do not know the exigencies, difficulties, or advantages with which another person must deal until we have walked in his shoes. We on the other hand must concentrate on walking in our own shoes.
10. Judging others is a dangerous proposition. Some people you criticize, or mistrust may be so advanced in doctrine their discernment of your personality may warn them to walk a wide circle around you.
11. However, if every believer practiced the Royal Law, there would be far more fellowship among believers. This word “fellowship” is the noun **κοινωνία (koinōnía)** and it denotes participation in a thing shared.
12. Among Christians, it is the Word of God that develops this participation so that diverse personalities may bond from a common inventory of ideas.

The Doctrine of Fellowship

A. True Fellowship

1. True fellowship among believers is difficult if not impossible to attain until each develops personal love for God and occupation with Christ.

² Johannes Schneider, “παραβάτης,” in *Theological Dictionary of the New Testament*, eds. Gerhard Kittel and Gerhard Friedrich, trans. and ed. Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1967), 5:741, 741n7.



2. True fellowship refers to a level of thinking based on doctrine that enables each person to function under the ten problem-solving devices so that discord is suppressed regardless of the circumstances.
3. Therefore, God emphasis must precede people emphasis. Orientation to the principles of divine guidance is imperative if the believer is able to maintain fellowship regardless of the situation.
4. Fellowship with every believer is impossible to maintain—"for all have sinned and fall short of the glory of God"—without the doctrinal ability to do so.
5. Therefore, a believer has to get right with perfect God before he can get right with fallen people. It is a high inventory of biblical principles that enables a believer to maintain soul decorum when interacting with others.
6. Fellowship with our invisible God requires the believer to acquire the thinking of God and then adjust his thinking to line up with His.
7. This requires each believer to become a dedicated enrollee in the Divine Academy of Grace Didactics so that relationships with fallen people become possible.
8. If a grace mental attitude is not maintained, then situations will emerge where a believer does not respond with doctrine but reacts from the cosmic system.
9. Therefore, if a believer is to have meaningful, beneficial, and enjoyable fellowship with people, he must first acquire the spiritual skill of personal love for God from which he develops unconditional love for other believers.

B. Fellowship with God vis à vis Fellowship with People

1. Fellowship with God is the result of virtue love. Love has virtue toward God when the believer recognizes that the Object is perfect based on His righteousness and justice.
2. When these two attributes are combined, they form the Integrity of God that is certified by His Omniscience and functions under His policy of Grace.
3. The true love of the believer must acquire this same virtue love on the human level. He cannot acquire all the righteous standards of God or learn all the details of His perfect justice.
4. However, He can acquire a significant inventory of each from which he is able to develop Christian integrity.



5. The integrity of God represents the attributes that define the love of God. When biblical principles accrue in the soul of the believer so that he applies divine standards revealed in Scripture, he is able to mentally edit his decision making from his understanding of justice.
6. The function of God's justice is to defend righteous standards and discipline violations of them. When believers engage in a relationship with others, decisions they make may violate an establishment or doctrinal standard. But the justice of God is the attribute that will deal with that violation, not you.
7. Therefore, volition instructs the injured party not to react, but to allow the justice of God to deal with the issue.
8. For example, if the Bible says that you are to "love your neighbor as yourself," then that love must be developed from your ability to follow biblical guidelines which enable you to relate to that person with personal integrity.
9. Justice functions in the soul of the believer through his volition. Situations may arise that call for him to evaluate another's behavior. Since personal virtue is to govern the response, then volition requires him to reference a standard from divine righteousness.
10. At that point, volition references personal justice for guidance on the proper response based on a righteous standard. That response is to be guided by the mandate, "You shall love your neighbor as yourself."
11. The love of God is the integrity of God. The integrity of God is the love of God. For the believer, his unconditional love depends on his personal integrity. His personal integrity requires him to "love his neighbor as himself."
12. Righteousness demands righteousness. Justice demands justice. Whatever righteousness demands, justice must execute.
13. Therefore, the love of the believer is the expression of the righteous standards resident in his soul in concert with justice that informs and regulates his volition.
14. It is through this system, copied from the integrity of God, which enables the believer to have fellowship with other believers.
15. **Principle:** Consistent execution of the Royal Law is dependent on spiritual growth which gradually enables believers to have meaningful fellowship with others.

