

Psalm 32:5 I acknowledged my sin to You, and my iniquity I did not hide; I said, "I will confess my transgressions to the Lord"; and you forgave the guilt of my sin. Selah (סֵלָה) (*sélah*) .[†] (NASB)

9. The problem of pre-salvation sinning is solved by faith in Christ.
10. Four patterns of post-salvation sinning emerge.
 - a. Occasional sinning: the mature believer uses rebound and other problem-solving devices to check fragmentation.
 - b. Sporadic sinning: scattered and isolated instances of sinning in the adolescent believer.
 - c. Frequent sinning: the status of perpetuated fragmentation in the immature believer.
 - d. Continuous sinning: a believer in reversionism.
11. When the born-again believer commits sins related to legalism and moral degeneracy, he is judged erroneously by his Christian peers as being spiritual. When the born-again believer commits sins related to antinomianism and immoral degeneracy, he is often wrongly judged by his Christian peers as not really being saved at all.
12. The reality of eternal salvation is determined by faith in Christ, not by the category of one's sins. The reality of spirituality or the filling of the Spirit is determined by the utilization of rebound when the Holy Spirit is grieved or quenched through sin.
13. Momentum in the protocol plan of God is determined by two factors.
 - a. By residence and function inside the divine dynasphere.
 - b. By the teaching ministry of the Holy Spirit.

John 14:26 "But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you. (NASB)

John 16:12 "I [**Jesus**] have many more doctrines to say to you, but you do not have the ability or power to mentally sustain them at this time. (NASB)

[†] Of one feature of Hebrew music we may be tolerably sure it was rendered in unison. It was destitute of harmony or counterpoint. For its effect it would depend on contrast in quality or tone on participation of a larger or smaller number of singers, so clearly indicated in many of the Psalms and on the coloring of the orchestra. That the latter occasionally played short passages alone has been inferred from the term *sélah*, a word that occurs 71 times in Psalms. It means louder playing, forte, or, more probably, an instrumental interlude. (James Millar, "Music," in *The International Standard Bible Encyclopaedia*, James Orr, gen. ed. (Grand Rapids: Wm. B. Eerdmans Publishing Co, 1956), III: 2096.



John 16:13 “But on the occasion when the Holy Spirit comes, He will guide and instruct you into all truth [ἀλήθεια (*alétheia*)]. For He will not teach from the source of Himself, but whatever He keeps hearing, He will keep on communicating and report back to you what is to come [**Church-Age doctrine**]. (NASB)

v. 14 “He [**the Holy Spirit**] will glorify Me [**Jesus**], because He will receive from Me [**the mind of Christ**] and will report that back to you.” (EXT)

1 Corinthians 2:9 Just as it is written [in **Isaiah 64:4**], “Things which the eye has not seen and ear has not heard, and which have not entered the heart of man, all that God has prepared for those who love Him.

v. 10 But to us, God has revealed them unto us to our advantage through the instrumentality of the Holy Spirit for the Spirit investigates all things, yes, the deep things of God.

v. 11 For what man understands the things of man except by the human spirit which is in him? Even so the things of God no man has known, except the Holy Spirit.

v. 12 Now we have not received the spirit of the world’s frame of reference, but the human spirit from the source of God, that we might know the things that are freely given to us by God by means of grace [**GAP**],

v. 13 which things of divine wisdom also we speak, not in categories taught by human wisdom, but that taught by the Holy Spirit explaining spiritual phenomena to spirit-filled believers.

v. 14 The soulish man [**an unbeliever with only a soul but no teaching ministry of the Spirit**] does not accept the things of the Spirit for they are foolishness to him and he is not able to obtain knowledge of the gospel because they are discerned from the source of the Holy Spirit.

v. 15 But he that is spiritual discerns the doctrines of God, yet he himself is not legitimately criticized by anyone.

v. 16 For who has known the thinking of the Lord and who may instruct God? For we have the thinking of Christ from the source of Scripture. (EXT)



14. When the fragmented life of the believer remains unchecked by rebound and is perpetuated in the cosmic system, the believer is capable of committing any sin that any unbeliever with the same sin nature trend would commit.
15. You cannot distinguish between the believer and the unbeliever who is in the perpetual state of fragmentation or carnality. The only clue is the testimony of such a person that, in one moment of his life, he believed in Christ.
16. The pattern of post-salvation sinning can follow several patterns of carnality or fragmentation:
 - a. The pre-salvation trend of the sin nature results in polarized fragmentation after salvation.
 - b. The association factor. The nature or trend of one's sinning may change after salvation because of the erroneous influence of Christian fellowship.
 - (1) For example, the pre-salvation trend in your sin nature may have been toward lascivious-lawlessness, but through association with legalistic believers, your trend changes toward self-righteous arrogance.
 - (2) Or, the pre-salvation trend of the sin nature may have been directed toward self-righteous arrogance and legalism, but association with antinomian Christians changes the pattern from legalism to lasciviousness.
 - c. The pattern of post-salvation sinning is often based on how long it takes the believer to understand and use the problem-solving devices.
 - d. Another factor is the church environment.
 - (1) If the church centers on teaching the mystery doctrine of the Church's portfolio of invisible assets, the unique features of the Church Age, and the challenge of becoming an invisible hero, then the environment encourages spiritual growth and the execution of the protocol plan. Therefore, the environment encourages spiritual growth and the execution of the plan of God.
 - (2) However, the church environment which emphasizes social life, programs, or works to the exclusion of doctrine has very superficial teaching, produces believers who fail to execute the protocol plan and who struggle for the rest of their lives in the drowning pool of the fragmented life.

(End JAS4-69.Rev. See JAS4-70. Rev. for continuation of study at p. 691.)

