

C. Fellowship with the Trinity.

1. Fellowship with the three Members of the Trinity is appropriated by the confession of sins to the Father for forgiveness. When the believer's soul is filled by the Holy Spirit, doctrine can be recalled and applied, and be ever enhanced by the consistent study of the Word under a local pastor or with an electronic contrivance.
2. This enables fellowship with God the Father to occur when the believer applies principles from Word of God to life and circumstances.

1 John 1:6 If we say we have fellowship with God and yet keep on walking in darkness, we are lying and not practicing the truth. (NET)

3. Fellowship with Jesus Christ is also possible according to:

1 Corinthians 1:9 God is faithful, by whom you were called into fellowship with His Son, Jesus Christ our Lord. (NET)

4. Having fellowship with Jesus Christ is not possible unless positive volition toward Scripture is top priority in one's spiritual life.
5. Fellowship with the Holy Spirit occurs inside the evanescent bubble in which doctrine is acquired, retained, and applied.
6. Acquisition occurs under 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."

7. The Holy Spirit has two significant ministries that relate to the fulfillment of the plan of God related to the two Christocentric dispensations: (1) His sustaining ministry of the humanity of Jesus Christ during the Incarnation and (2) His glorification of Jesus Christ during the Church Age.
8. With regard to believers, the Holy Spirit's overall ministry is to glorify God, the Father:

John 7:38 "He who believes in Me, as the Scripture said, 'From his innermost being will flow rivers of living water.'"³

End JAS2-66. See JAS2-67 for continuation of study at p. 661.)

³ "Behold, He struck the rock so that waters gushed out, and streams were overflowing" (Psalm 78:20a, NASB).



9. The Holy Spirit is the Member of the Trinity Who provides the believer with instruction so that he may understand divine thought and the power to grow in grace.

John 16:13 “But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak, and He will disclose to you what is to come.”

D. Biblical View of Christian Fellowship

1. The biblical view of Christian fellowship is the believer’s relationship with all three Members of the Trinity. If this relationship is not a part of one’s spiritual life, fellowship with fellow humans is a charade.
2. Doctrinal churches stress fellowship with God the Father, Jesus Christ, and the Holy Spirit which is aggrandized through the consistent inculcation of divine viewpoint acquired inside the evanescent divine power system.
3. Far too many pastors emphasize fellowship among members of their congregations, but to encourage this without the necessary biblical inventory to do so effectively results in no more than a social gathering.
4. When these believers gather together in a church environment, the tendency is to behave oneself while there, carry on small talk, gravitate to those with whom they are already comfortable, and then dismiss without blood being spilled.
5. The prerequisite for true fellowship among believers is established fellowship with the Trinity. Fellowship with visible people without fellowship with invisible God means, at best, a cordial social life with other believers.
6. Failure to produce spiritual growth by inculcation of righteous standards from consistent Bible study means the believer will never enjoy fellowship with God. God is absolute integrity. The believer cannot acquire integrity except by learning His standards by which to function.
7. True fellowship among fellow believers is based on personal integrity among those who also are pursuing that same objective. Although all may be positive to doctrine, not all are at the same level of the advance.
8. Therefore, there must be the development of a relaxed mental attitude especially among mature believers to demonstrate how fellowship can encourage the less advanced.



9. This requires unconditional love which is applied under the Royal Law. A truly advanced believer rarely gets out of fellowship over the behavior of the less advanced.
10. This level of Christian fellowship can be uplifting provided there are no legalists involved. Nevertheless, if there is a choice between the two, let fellowship with the Lord be come first and let that with others come later.
11. One of the major drawbacks of having fellowship with other believers is the intrusion of human viewpoint into one's understanding of a principle, a passage, or a doctrine.
12. The proper approach to Scripture is to assume the status of a student under the tutelage of inerrant Scripture. Believers do not have the authority to impute personal opinion into the clear presentation of biblical revelation.
13. To do so is a form of arrogance unrealized by the person who does it. This is often motivated by the lust patterns of the sin nature.
14. We have recently studied the several lust patterns that emerge from the sin nature and when facilitated in the soul of an individual, they often manifest themselves in contradictory ways.
15. The person makes a biblical application one day and then, spins on a dime, and makes a cosmic application the text. This is the rock and roll of being in fellowship and then out. Out of fellowship and then in.
16. Whether fellowship with other believers is detrimental or grace oriented is not dependent upon the fellowship itself but on the integrity of the people involved.
17. Fellowship with others must be based on the Royal Law. When someone insults you, gossips, maligns, judges, or otherwise gets out of line, the Royal Law demands that you remain inside the evanescent divine power system under soul virtue and allow God to manage the aggressor.
18. Fellowship is fine, but its impact on the spiritual life can go from pleasant to volatile based on whether those involved are doctrinally stable. In such a case, fellowship can turn into an environment of inordinate competition driven by power lust.
19. It takes spiritual self-esteem to endure and remain copacetic while applying the Royal Law.



James 2:10 For whoever keeps the whole law and yet stumbles in one point, he becomes guilty of all. (NASB)

1. I normally introduce the verse we are about to study with a translation from the New American Standard Bible as noted above. One of the issues we will encounter in our exegesis from the Greek requires that we also introduce verse 10 with a translation from the King James Version:

James 2:10 For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. (KJV)

2. It turns out that the NASB translation is a much better translation and becomes a good example of why the King James Bible needed an upgrade which the NIV and NET Bibles also provided.
3. This verse introduces not really a switch *from* the Royal Law but *advancing* the Royal Law to include the Law in general, especially with regard to legalism. This subject is addressed in verses 10–13. Verse 10 begins with the causal conjunction, **γάρ** (*gár*): “for.”
4. The situation addressed in this verse is designed to amplify the concept of the Royal Law, first noted in Leviticus 19:18 and is expanded here to include the entire Law.
5. Remember what Jesus said to the lawyer who asked Him, “Which is the great commandment of the Law?” in Matthew 22:36–40. Jesus responded in verses 37–40 by saying, “You shall love the Lord your God with all your heart, soul, and mind.”
6. The Lord then continued by citing the Royal Law, concluding His remarks with this doctrinal principle:

Matthew 22:40 “On these two commandments depend the whole Law and the Prophets.”

7. The phrase, “the whole Law and the Prophets,” is a term that refers to the entirety of the Tanakh. This concept comes over into the New Testament since both these commandments are specific to all dispensations beginning with the Mosaic Law.
8. The causal conjunction *gár*, “for,” indicates the cause for applying the Royal Law. If you do not do so then your entire spiritual life is put on hold. Those who do not have unconditional love toward others enter into a behavior pattern that puts one’s spiritual life on hold because of reversionism.