

- (18) Any blessing that flows through this pipeline is secured by the integrity of God, not by any maintenance of self-righteousness, morality, or any personal system or function of the believer.
- (19) It is nothing we can do but what God has accomplished.
- (20) Therefore this pipeline is encapsulated in order to guarantee that the other 40 things that we receive at salvation are permanent because of encapsulation by the integrity of God.
- (21) There are no other blessings that flow through the pipeline until we arrive at spiritual maturity.
- (22) The pipeline is opened again whereby the justice of God imputes blessings from the righteousness of God.
- (23) Between the two imputations, we are sustained by logistical grace whose primary objective is to support us so that we might take in doctrine.
- (24) There is a very close relationship between the mentality of the soul and the stream of consciousness' memory center and the brain.
- (25) The brain functions as a computer; it has no self-consciousness just as any computer today would have no self-consciousness.
- (26) Information must be fed into the computer to get information out of the computer therefore the computer must be programmed.
- (27) We have studied the verb "to walk" which in this verse is the aorist active subjunctive of *peripatéō*. In the spiritual walk, the spiritual programs the physical.
- (28) Because of rejection of human good and evil and separation from human good and evil, under retroactive positional truth, we are now able to program a "walk in newness of life."
- (29) Newness of life means freedom from the sovereignty of the sin nature as the ruler of human life.

- (30) The culminative aorist tense views the Christian life in its entirety but regards it from the standpoint of existing results: the potential for newness of life empowered by the baptism of the Holy Spirit.
- (31) The active voice refers to all believers in Jesus Christ.
- (32) The subjunctive mood is potential which separates the baptism of the Holy Spirit from the fulfillment of escrow blessings as a believer enters into spiritual maturity.
- (33) We noted the formula for fulfillment earlier in our study, here it is again:

Potential equals Baptism of the Holy Spirit plus Capacity equals Doctrine in the *Kardía* producing Spiritual Maturity equaling Reality of the Encapsulated Environment of the Life inside the Bubble.

- (34) This encapsulated environment is a better environment that Adam and Ishah enjoyed in the garden.
- (35) Their status before the fall was insecure due to the ominous specter of the forbidden fruit and the ever-present potential for original sin.
- (36) In addition, our original parents could never have eternal life but only one day at a time, no eternal life, no eternal relationship with God, no real security.
- (37) Eventually, man's fall confirmed these limitations and obtained from grace something far greater.
- (38) Love was the point of contact in the garden, but following the fall justice became the point of contact and the condemnation of the Adam and Eve.
- (39) The point of reference in the garden was righteousness but, once sin entered the perfect environment, love took its place.
- (40) Justice provided blessing and the policy for doing so was grace.
- (41) This set up a system by which man could have something far greater than what was available in the garden.

- (42) The system provided the potential that they may walk in newness of life. The system started with a potential, the baptism of the Holy Spirit and retroactive positional truth which destroys the ruling power of the sin nature.
- (43) The system had the provision of capacity which is maximum doctrine resident in the soul producing spiritual maturity.
- (44) The system produced its ultimate reality which is the grace environment inside the bubble.
- (45) This is an environment far greater than anything the garden could offer in its status quo perfection.
- (46) The doctrines that are accumulated in Romans 6:1-4 were captured by Carla Barrows in her lyric of the "The Blessings of Grace" which she put to the music of the Irish folk tune "The Wearing of the Green":¹

The Blessings of Grace

**The Paradise of perfect man is sought by one and all
 Yet matchless grace provides much more than love before the fall;
 From Eden's tree to Calvary, the plunder can't compare!
 One day His gain the world to reign, but heavens we shall heir!**

**Greater blessings than the garden now in time is God's decree
 And His justice has secured them throughout all eternity;
 One man, one sin and love no longer blessed the human race;
 One Christ, one cross, exchanged the loss for glories of His grace.**

**From one man's sin, the human trend enslaves each one at birth,
 Yet Christ who died has justified His royalty on earth.
 Though cherub swords guard Eden's doors from evil, good, and sin,
 Those who are wise find Paradise from truth they guard within.**

**Greater blessings than the garden now in time is God's decree,
 And justice has secured them throughout all eternity.
 God, who's glorified by blessing those who daily seek His face,
 Protects His own from world and flesh by wonders of His grace.**

¹ "The Wearing of the Green" is a traditional Irish folksong that dates back to the Irish Rebellion of 1798, when the Irish rose up against the British. At that time, wearing green clothing or shamrocks was considered a rebellious act in and of itself, potentially even punishable by death. The song clearly mocks that policy, and its popularity in its day (and now, even) enforced the color green and the shamrock as important symbols of Irish pride" (<http://worldmusic.about.com/od/irishsonglyrics/p/The-Wearing-Of-The-Green.htm>).

- (47) This lyric and the subjunctive mood of the verb *peripatéō* indicates that it is the imputation of the filling of the Holy Spirit that sets up the potential of the believer advancing to the summum bonum of “newness of life.”
- (48) From this emerges this principle: Believers do not grow spiritually through production but, through spiritual growth, learn how to produce divine good.
- (49) Knowledge of God’s Word enables the believer to distinguish between human good and divine good.
- (50) Production without biblical guidance depends on one’s own personal opinions and results in human good. Production with biblical guidance depends on God’s immutable truth and results in divine good.