

- h. So iconoclastic arrogance is divorced from the reality of human relationships. For we all have an old sin nature and we all sin.
- i. Iconoclastic arrogance can create an idol out of a man or a woman in friendship or in romance. Then when it observes feet of clay, it seeks to destroy the idol which has been created.
- j. Iconoclastic arrogance can create an idol out of a pastor or an evangelist, then uncover feet of clay, become disillusioned, disenchanted, and destroy the image of his own arrogant creation. This pattern is true in relation to heroes, people in public life, professionals, or any attractive person.
- k. Antagonism toward the feet of clay of the icon is caused by polarization of the trends of the old sin nature.
 - (1) If the trend of the sin nature is directed toward self-righteous arrogance and legalism, the tendency is to idolize. The manifestation of his feet of clay results in the reaction of legalism, to include gossiping, slandering, judging, maligning, seeking revenge, and the destruction of the previously created idol.
 - (2) If the trend of the sin nature is directed toward lascivious lawlessness, then you react to legalism and self-righteous arrogance with hatred, antagonism, and negative volition to doctrine.
- l. Iconoclastic arrogance destroys friendships, romances, marriages, business relationships, church relationships, and many other areas.
- m. Probably the most devastating tendency of iconoclastic arrogance is to idolize a pastor-teacher who is accurately communicating Bible doctrine accurately. When his feet of clay are discovered, the believer transfers the blame to the idol that disappointed him and seeks to destroy his ministry. Destruction of the pastor-idol results in rejection of Bible doctrine, which is the serious problem. Such a person simultaneously perpetuates his own fragmented life.
- n. Remember that every believer is a walking grenade. The pin in the grenade is the first gate of the arrogance complex--motivational arrogance--made up of jealousy, bitterness, hatred, vindictiveness, implacability, self-pity, slander, gossip, maligning, judging, inordinate ambition, and inordinate competition.



- o. Occasional disappointment with others is normally and easily managed through the function of impersonal love. But iconoclastic arrogance often results in permanent fragmentation and the life of perpetual misery to the believer who suffers from it; and he never understands.

J. Human Relationship Fragmentation.

1. The Problem of Christian Fellowship.

- a. Since the beginning of the Church Age, there have been times when Christian fellowship has been a source of great blessing, comfort, and encouragement. That has occurred when the believers involved were in the process of executing the protocol plan of God or have already succeeded in doing so.
- b. Fragmentation always destroys the blessings and advantages that come from Christian fellowship.
- c. Christian fellowship can only be a blessing where believers are consistent in post-salvation epistemological rehabilitation and executing the protocol plan of God under grace orientation and doctrinal orientation.
- d. However, a fundamental problem arises when Christian fellowship becomes a substitute for perception of Bible doctrine. Then Christian fellowship becomes the social life of fragmented believers, who are often polarized.
- e. A by-product of Christian fellowship in the status of fragmentation is people emphasis taking precedence over God emphasis.
- f. Fragmentation not only means neglect or rejection of Bible doctrine, but it inserts a profoundly genuine problem into human relationships, including Christian fellowship.
- g. Polarized fragmentation causes Christian fellowship to become a battleground among believers. As a result, the outside world of unbelievers laughs at believers as they publicize problems in the Church.

2. What Christian Fellowship Is Not.

- a. Christian fellowship is never a substitute for fellowship with God.



- b. Christian fellowship is never a substitute for perception of Bible doctrine.
- c. Christian fellowship is destroyed by the various categories of fragmentation. Fragmented believers cannot have Christian fellowship.
- d. The assembly of believers in the local church is designed for worship, which emphasizes perception, metabolization, and application of Bible doctrine, first toward God and then toward people.
- e. Fellowship or friendship with other believers is optional; it is never mandatory.

Hebrews 10:25 Stop forsaking from the assembling yourselves together, as is the habit of certain reversionists, but so much more [τσοοῦτος μᾶλλον (*tosóutos mállon*): **Classical Greek**] as you see the day of the rapture or physical death approaching. (EXT)

- (1) Encouragement comes from Bible doctrine, not from “one another.”
 - (2) Encouragement comes from:
 - (a) The perception of the mystery doctrine.
 - (b) Learning and utilizing the problem-solving devices.
 - (c) Utilizing our very own portfolio of invisible assets.
 - (3) Christian fellowship can be encouraging, but it is not the source of encouragement.
 - (4) Hebrews 10:25 actually emphasizes the assembly of believers to learn Bible doctrine, making Christian fellowship a secondary function. By putting doctrine first, Christian fellowship can be a wonderful function.
 - (5) It is the secondary function of Christian fellowship which contributes to the intensification of fragmentation.
- f. Christian fellowship is never a substitute for fellowship with God, or for learning doctrine, nor is it the basis for spiritual momentum. Spiritual momentum in the execution of God’s plan and subsequent glorification of God comes only through perception, metabolization, and application of doctrine.
 - g. The believer’s right pastor communicates doctrine in one of two ways to the believer.



- (1) In face-to-face teaching.
 - (2) In non-face-to-face teaching through the written page or with electronic contrivances.
 - h. God never denies doctrinal teaching to a positive believer. This includes believers who are isolated from local churches. Not everyone's right pastor is in his same geographical periphery.
 - i. Christian fellowship with other believers in the same geographical periphery is not necessary for the execution of the protocol plan of God.
3. Disadvantages to Christian Fellowship.
- a. The establishment of wrong priorities in the Christian life can occur through the influence of confused or fragmented Christians.
 - b. Distraction from Bible doctrine can occur through preoccupation with friendship, romance, or marriage.
 - c. The polarization of the sin nature's trend toward self-righteous arrogance and legalism can occur through association with legalistic believers.
 - d. The polarization of the sin nature's trend toward lascivious-lawlessness and antinomianism can occur through association with antinomian believers.
 - e. You can use Christian fellowship as a means of advancing self in a business or a profession.
 - f. You can fragment your life through interaction with other believers according to 2 Timothy 3:2-7.
4. Christian fellowship is not necessary.
- a. Positive believers will always be provided with Bible doctrine, but not always with Christian fellowship.
 - b. Christian fellowship can be very stimulating and enjoyable, if there is no detrimental influence from fragmentation, and if there is no polarization of that fragmentation into the sin nature trends, so that you identify Christianity with either legalism or antinomianism.
 - c. Christian fellowship cannot advance the believer in God's plan, will, or purpose; only the mystery doctrine for the Church Age can do that.

