

**The Attackers: The Human Conscience is the Target of the Long March; Its Objective Cannot Succeed, Matt 7:26–27; Cosmic Believers Contribute to the Long March; the Royal Law, Gal 5:14; Internecine Warfare: to Chew Out One Another: the Cogs of Carnality Lead to Devouring & Annihilating One Another, Gal 5:15**

13. Within the context of this article we find Mamet and his reviewer, Daniel Foster, discussing culture which, as we have established, has as its foundation the precepts of religion and for a client nation the doctrines that relate to the three codices of divine revelation: order, establishment, and doctrine.
14. Mentioned in the context cited are references to “conscience,” “norms of intercourse,” “tradition,” and “culture.”
15. The Long March’s invisible target has been its effective debasing of the American conscience whose inversion of thought has resulted in national confusion, anger, and discord.
16. The Long March has elements of Antinomianism by its assaults on establishment standards and the divine institutions which are among the foundational elements of a client nation’s culture.
17. But at the same time, the Long March has introduced elements of asceticism by its construction of totalitarian laws designed to organize a diverse population absent a foundational culture.
18. What Progressivism has wrought cannot stand, for it is a humanly devised structure built on sand.

**Matthew 7:26** - “Everyone who hears these words of Mine and does not act on them, will be like a foolish man who built his house on the sand.

**v. 27** - “The rain fell, and the floods came, and the winds blew and slammed against that house; and it fell—and great was its fall.

19. Believers who have been co-opted by the elements of the Long March will be overwhelmed by its ultimate demise.
20. National decline is the result of its Christian population being either ignorant of doctrine or guilty of misapplying it.
21. What is true for the nation at large is true of any organization, especially that of a local church. To hear the words of Scripture and to fail to apply its principles is to contribute to the Long March.
22. There are ten biblical principles that a pure conscience recommends as foolproof problem-solving devices. To refuse to apply them in favor of the “deeds of the flesh” we will soon study in Galatians 5:19–21, is a testimony to negative volition at the point of application.
23. In Galatians 5:13, the mandate is to serve fellow members of the church by means of unconditional love through the enabling power of the Holy Spirit.
24. Verse 24 instructs us that the whole Law is fulfilled by means of the application of unconditional love:

**Galatians 5:14** - For the whole Law is fulfilled in one word, in the statement, “You shall love your neighbor as yourself” [ **Leviticus 19:18b**<sup>1</sup> ].

25. Paul introduces the issue of unconditional love as the major problem-solving device before he addresses the internecine warfare that has broken out among the Galatians.

**Galatians 5:15** - But if you bite and devour one another, take care that you are not consumed by one another.

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<sup>1</sup> Also see Matthew 19:19; 22:39; Mark 12:31; Luke 10:27; Romans 13:9; James 2:8.

- (1) The verse is a conditional sentence whose protasis is introduced by the conditional particle **εἰ (ei)** translated “if.” *Ei* plus the verb in the indicative mood in any tense specifies the condition as first class: “If and it’s true.”
- (2) The Galatians are said by him to be biting each other, the present active indicative of the verb **δάκνω (daknō)**.
- (3) This verb is used metaphorically for vicious mental attitude sins toward fellow members of the royal family.
- (4) This mentality is driven by the three arrogant skills illustrated by the Cogs of Carnality:
  1. Self-justification
  2. Self-deception
  3. Self-absorption

Jealousy drives the self-justification cog toward the second cog, self-deception. Implacability then moves this gear into the self-absorption cog, comprised of hatred and related sins. As malice, revenge, and vituperation build toward vilification, violence, or abuse, these forms of vindictiveness then reverse the cycle of the believer from the self-absorption cog back to the anger of self-deception. Increasing anger leads to bitterness where the believer retrogresses to self-justification.

This vicious cycle describes the interlocking relationship between prolonged carnality and the arrogance skills. Only by obeying the divine mandate to use the rebound procedure to confess the sins of arrogance can a believer stop the cogs of carnality from grinding down the spiritual life.<sup>2</sup>

- (5) The mental-attitude sins evident in the Cogs of Carnality are illustrated by the verb *daknō*: “to bite.” It draws to mind the effect of mental-attitude sins being converted into harmful biting words. It might be better translated into current parlance, “to chew out.”

<sup>2</sup> R. B. Thieme, Jr., *Cogs of Carnality* (Houston: R. B. Thieme, Jr., Bible Ministries, 1996).

- (6) The present tense is progressive in that the Galatians are assumed to be constantly chewing each other out.
- (7) If allowed to continue then the next step in the process is the present active indicative of the verb **κατεσθίω (katesthiō)**: “to keep on devouring,” “consuming,” or, better, to “tear to pieces,” as in an animal attacking and consuming its prey.
- (8) To whom are these vituperations and attacks directed? Toward “one another”: the reciprocal noun **ἀλλήλων (allēlōn)**.
- (9) There are two pronouns in Greek that refer to “another” object: (1) **ἕτερος (heteros)** and (2) **ἄλλος (allos)**.
- (10) In pre-New Testament Greek these two terms are synonymous but their uses in biblical passages indicate by context that they can identify either “another of a different kind” as in the case of *heteros*, or “another of the same kind” as in the case of *allos*.
- (11) *Allēlōn* is a derivative of the latter and therefore what is allegedly going on in Galatia is a vicious conflict among believers.
- (12) Some of the most hateful relationships that exist are between fellow believers so that Paul issues a warning to those who are members of the church at Galatia.
- (13) He prefaces his warning with the present active imperative of **βλέπω (blepō)**: “to see.” However, it can be used figuratively to mean “to perceive,” “to take note,” or “to pay heed.”<sup>3</sup>

<sup>3</sup> Wilhelm Michaelis, “ὁράω,” in *Theological Dictionary of the New Testament*, ed. Gerhard Friedrich, trans. and ed. Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1967), 5:344.

- (14) The imperative mood is a command to these believers to take care that they do not do something. This is indicated by the negative conjunction **μή (mē)** followed by the aorist passive subjunctive of the verb **ἀναλίσκω (analiskō)**, translated “that you are not annihilated spiritually by a fellow believer.”