

David's Heir: Evil & Murder Are Among the 7 Sins of Prov 6:16–19; Principles from Gal 5:16–21: Escrow Blessing from Deposit to Conveyance, Eph 1:3–4; 2:8–9; Heb 10:35–36; 1 Thess 4:16–17; 1 Cor 3:14–15; the Phrase “Shall not inherit the kingdom of God” in Gal 5:21b Refers to Believers in Reversionism; the Fruits of the Spirit & the Sophisticated Spiritual Life: Virtue Love, Copacetic Spiritual Life, & Occupation with Christ: PSDs 1–10, Gal 5:22a

Principles:

1. Habitual, unrestrained sinning is characteristic of the unbeliever. These sins can also define the behavior of a believer in reversionism.
2. Salvation cannot be lost because of gross sinning. Salvation is based strictly on a person's faith in Christ for the purpose of deliverance from the lake of fire and with the result that he is imputed eternal life. (John 3:16)
3. However, every believer was also imputed escrow blessings in eternity past, but they are never conveyed to a person until he acquires the spiritual capacity to possess them.
4. This capacity is accomplished by the mature believer in time at which point he receives the rewards of the temporal escrow.
5. At the same time, he is assured of receiving the rewards of the eternal escrow upon his arrival at the Evaluation Tribunal of Christ (1 Corinthians 3:11–14).
6. For the reversionistic believer, these rewards remain in escrow and are never conveyed either in time or eternity (1 Corinthians 3:15).
7. The phrase in Galatians 5:21, “those who habitually and without restraint practice such things shall not inherit the kingdom of God,” does not refer to reversionistic unbelievers but rather to reversionistic believers.
8. Many mistakenly take this passage, along with Ephesians 5:5–6, as a proof text to assert that those who commit these sins lose their salvation. This excerpt clarifies this misconception:

The parallel passages in Galatians 5:19–21 and Ephesians 5:5–6 are to be interpreted the same way. In both passages we see the notion of merit and obedience connected with the inheritance. In neither, however, is there any contextual justification for assuming that those in danger of losing their inheritance are non-Christians who have only professed faith in Christ. That is a theological notion, derived from the doctrine of perseverance in holiness, which must be forced into the text. If inheriting the kingdom in these texts refers to going to heaven, then the apostle's sublime exhortation to these believers is reduced to a banal observation: “Remember, non-Christians do not go to heaven.” A profound thought! And one which would have little relevance to these Galatian Christians who “belong to Christ Jesus” (Galatians 5:24). Surely R. T. Kendall is correct when he says: (p. 72)

Are we to say that anybody who does any of these things (e.g. envying, strife) is not going to heaven? Not at all. But such things as 'covetousness,' 'foolish talking,' as well as sexual immorality forfeit one's inheritance in God's kingdom.^{1,2} (pp. 72–73)

9. Failure to grow in grace results in the believer at the Evaluation Tribunal of Christ suffering the loss of his inheritance but saved as through fire (1 Corinthians 3:15).

¹ R. T. Kendall, *Once Saved Always Saved* (London: Hodder and Stoughton, 1984), 96.

² Joseph C. Dillow, *The Reign of the Servant Kings: A Study of Eternal Security and the Final Significance of Man*, 2d ed. (Hayesville, NC: Schoettle Publishing Co., 1993), 72–73.

10. The absolute status of spirituality is characterized by the following examples of a believer's modus operandi while filled with the Holy Spirit.
- Galatians 5:22a -** But in contrast, the **fruit** [καρπός (*karpós*): **harvest, production, execution, application**] which has its source in the Holy Spirit is: **love** [ἀγάπη (*agápē*): **personal toward God; unconditional toward mankind: PSDs 7 & 8**], **joy** [χαρά (*chará*): **sharing the happiness of God: the copacetic spiritual life: PSD 9**], **peace** [εἰρήνη (*eirēnē*): **relaxed mental attitude; inner harmony; tranquility of soul: combination of PSDs 7–10**],
11. The three fruits that introduce this passage refer to the mature believer's inventory of ideas in the sophisticated spiritual life.
12. The attributes of virtue love, inner happiness, and tranquility of soul are imperative for consistent production in the Christian life.
13. Until a believer is able to focus his thoughts on personally loving God he will not have the confidence to rely on His grace, provision, and protection in application.
14. Personal love for God is the prerequisite for unconditionally loving others. Unconditional love is free of emotional sins, judging, maligning, or gossiping.
15. You are free to discern the behavior of others and avoid them if necessary, but judgment is the exclusive prerogative of Jesus Christ.
16. Therefore, *agápē* frees the believer from the squabbles typical of contentious interpersonal relationships.
17. When relationships with others are managed by love then the believer moves into the copacetic spiritual life. Outer harmony with others results in inner harmony of the soul.
18. We have recently studied this: **ἐξωτερική ἁρμονία (*exōteriké harmonía*):** outer harmony and concord with others, produces **ἐσωτερική ἁρμονία (*esōteriké harmonía*):** inner harmony of the soul.
19. Freed from both external and internal distractions, the believer is able to put his emphasis on occupation with Christ, the ultimate problem-solving device.
20. With these three mental attitudes facilitated as wheel-tracks of righteousness, the mature believer then produces the fruit of the Holy Spirit.
21. This production is not only applied toward people but it also includes orientation and adjustment to life and circumstances.
22. The following three virtues are designed for application to others and each is dependent upon the three mental-attitude virtues just noted.