

40. The word is translated “boastful pride” in the NASB, “boasting” in the NIV, and “pride” in the KJV and NET Bibles.
41. The word describes a person who makes more of himself than is justified, who promises more than he can perform, and imputes to himself aggrandizements that he does not possess.
42. Such personal analysis is described by John by the phrase “is not from the Father.” The verb is the present active indicative of εἰμί (*eimí*) plus the negative conjunction οὐκ (*ouk*): “Is not.”
43. The present tense is static, a condition which is assumed as perpetually existing. Consequently, it indicates a negative principle of doctrine.
44. This means that when a believer functions inside the cosmic systems he cannot execute the Christian way of life. The active voice assigns this condition to the believer in question and the indicative mood certifies it as a statement of fact.
45. Thus the principle: When a believer resides in the cosmic systems, he cannot produce divine good. All he can do is function under either arrogance or hatred or both, the final combination indicating the consistent production of human viewpoint, human good, and evil.
46. To drive home this principle, John continues by then proclaiming that this believer’s cosmic status “is not from the Father.” This is the ablative of source of the noun Πατήρ (*Patér*) referring to God the Father.
47. God does not approve of corporal lust, mental-attitude lust, and arrogant motivations. God does not honor human good and evil, these are productions common to the Dark Side.
48. Religions are structured on such things. Most emphasize the human-good category which is easily imposed on parishioners accompanied the fear of Purgatory if they do not fulfill duties imposed by the diocese.

49. It is therefore obvious that the source of these mental attitudes and behaviors are indoctrinated by emissaries of the Dark Side, a fact confirmed by Paul in:

2 Timothy 4:13 Evil men and imposters will proceed from bad to worse, deceiving and being deceived.

50. This is confirmed in the final prepositional phrase of the verse, “but is from the world.” The culprit is said to be “the world” or the cosmic systems and as Dr. Chafer phrased it, *cosmos diabolicus*: the devil’s world.
51. There is much confirmation within Scripture that Lucifer, because of the fall of Adam, has acquired dictatorial control of this planet. Here are a few passages that document this earth as his present domain:

Matthew 4:8 Again, the devil took Jesus to a very high mountain and showed Him all the kingdoms of the world [κόσμος (*kósmos*)] and their glory;

v. 9 and he said to Him, “All these things I will give You, if You fall down and worship me.

Luke 4:5 Lucifer led Jesus up and showed Him all the Kingdoms of the world in a moment of time.

v. 6 And the devil said to Him, “I will give You all this domain and its glory; for it has been handed over to me, and I give it to whomever I wish,

v. 7 “Therefore if You worship before me, it shall all be Yours.

John 12:31 “Now judgment is upon this world [κόσμος (*kósmos*)]; now the ruler of this world [κόσμος (*kósmos*)] will be cast out.”

John 14:30 “I will not speak much more with you, for the ruler of this world [κόσμος (*kósmos*)] is coming, and he has nothing in me.”

John 16:11 ... concerning judgment, because the ruler of this world [κόσμος (*kósmos*)] has been judged.

2 Corinthians 4:4 ... the god of this world has blinded the minds of the unbelieving so that they might not see the light of the gospel of the glory of Christ, who is the image of God.

1 John 5:19 We know that we are from God, and that the whole world [κόσμος (*kósmos*)] lies in the power of the evil one.

Revelation 13:2 Furthermore the beast dictator [antichrist] which I saw was like a leopard [his rapid conquests during the first three and one-half years of the Tribulation, e.g. Alexander the Great], also his feet were like the feet of a bear [illustrates the Persian Empire's pro-Semitism which was the Beast Dictator's policy during the first half of the Tribulation], and his mouth was like the mouth of a lion [exemplifies the Chaldean Empire which was anti-Semitic, his policy in the second half]. And the dragon [Lucifer] gave to him [the Beast-Dictator] his power, and his throne [Lucifer's positions as the ruler of this world], and his great authority [political authority over the revived Roman Empire and religious authority as ruler of ecumenical religion]. (EXT)

52. This is an excellent biopic of the personality that began all the madness in Genesis 3, and who will not be restrained until Revelation 20:1–3.
53. He is identified by numerous titles throughout Scripture. The two principal appellations used for him in Scripture are “Satan” and “the devil,” used in 70 out of 83 instances. Here is a synopsis:

SATAN, sā'tan (שָׂטָן, *satan*, “adversary.” Σατᾶν, *Satan*, Σατανᾶς, “adversary,” διάβολος, *diábolos*, “devil,” “adversary” or “accuser,” κατηγορ, *katégor* “accuser” [Revelation 12:10]).

The word “Satan” is used 24 times in the Old Testament. In addition to these two principle names a number of others deserve specific enumeration. Tempter (Matthew 4:3; 1 Thessalonians 3:5); Enemy (Matthew 13:39); Evil One (Matthew 13:19, 38; 1 John 2:13–14; 3:12, and particularly 5:18; Belial 2 Corinthians 6:15; Adversary 1 Peter 5:8); Deceiver (Revelation 12:9); Dragon (Great) (Revelation 12:3; Father of Lies (John 8:44); Murderer (John 8:44); Sinner (1 John 3:8).¹

54. All the above are appellations. The personality described by them is found in the list of his five assertions that initiated the Angelic Conflict:

Isaiah 14:12 “How you have fallen from heaven, O star of the morning, son of the dawn! You have been cut down to the earth, You who have weakened the nations!”

55. “Star of the morning, son of the dawn” is not an appellation but the given name of the commander of the angelic community:

In Isaiah 14:12 (KJV), the proper noun, Lucifer, is the Latin word for “light-bearer,” and is used to translate the Hebrew word הֵלֵל (Helel), which means “radiant star.” The New American Standard Bible translates *Helel* “Star of the Morning.” The Hebrew text continues with the phrase בֶּן־שָׁחַר (ben-Shachar), translated “son of the dawn” in all major English versions. “Star of the Morning, Son of the Dawn” refers to the superior officer of the Dark Side, the cherub-ranked fallen angel known by the monikers, Satan or devil, but whose real name is, *Helel ben-Shachar*. Employing the Latin noun, Lucifer, conveniently summarizes all of these translations.²

¹ Louis Matthews Sweet, “Satan,” in *The International Standard Bible Encyclopaedia*, gen. ed. James Orr (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1956), 4:2693.

² Joe Griffin, *One Day at a Time: Overview of Christian Doctrines*, ed. John Cameron Smith (St. Charles: Joe Griffin Media Ministries, 2013), 161fn124.

56. From this brief synopsis of the cosmic systems and a review of the commanding officer of the Dark Side, we have this expanded translation of our verse:

1 John 2:16 Because of all that is in the cosmic systems, the lust patterns of the sin nature and the lust patterns from the source of the eyes on the mentality of the soul, and the arrogant disposition of life come not from the Father, but from the cosmic systems. (EXT)

PRINCIPLES:

1. The Christian way of life can only be lived inside the bubble—the divine power system. Its function requires the teaching ministry of the Holy Spirit. This results in retention, recall, and application of Bible doctrine.
2. All believers who sin remove themselves from the bubble and function instead under the influence of the cosmic systems.
3. The fallen environment of the devil’s world is utilized by the Father for the purpose of testing. The challenge is intended to train the believer to depend on Him and His Word rather than human viewpoint.
4. Under the principle, “the Word of God is alive and powerful,” the positive believer must learn to respond to divine guidance instead of reacting through emotionalism. This furthers the process of advancing toward spiritual maturity.
5. In combat, everyone makes mistakes, fails, or makes bad choices. Proper orientation and adjustment to failure through doctrinal application results in victories over the cosmic systems.
6. Momentum is the result of learning by experience how to avoid failure by dependence on applying the Word of God. Failures force the positive believer to learn how to succeed with doctrine.
7. Objectivity enables incentive to pursue excellence. Reactor factors delay the advance or cause full retreat. Success is built by overcoming mistakes.

8. God allows the devil's world to acquaint you with the fallen environment in which you are placed and challenges you to meet it head-on with doctrine.
9. Being occupied with self is the arrogance of self-centeredness. Being occupied with the Word is authority orientation to the integrity of God.
10. Unfairness tests are to be expected on a fallen planet and its cosmic occupants. The proper response to unfair treatment is to be preoccupied not with the problem but with the solution: orienting and adjusting to the grace plan of God.
11. Whereas verse 16 covers functions common to life in the cosmic systems, verse 17 reports the news that the cosmos and the cosmic systems are transitory.

1 John 2:17 The world is passing away, and also its lusts; but the one who does the will of God lives forever. (NASB)

1. This verse begins with the emphatic use of the conjunction **καί (kaí)**: “In fact.” It is followed by the nominative singular subject, **κόσμος (kósmos)**: “the world” with reference to *cosmos diabolicus* and its cosmic systems.
2. The verb comes next and is the present middle indicative of **παράγω (parágō)**: “is passing away.”
3. The present tense is futuristic and its analysis allows us to draw certain conclusions:

Futuristic Present. The present tense may be used to describe a future event, though it typically adds the connotations of immediacy and certainty. Most instances involve verbs whose *lexical* meaning involves anticipation. This usage is relatively common.

Completely Futuristic. The present tense may describe an event that is *wholly* subsequent to the time of speaking, although as if it were present. Only an examination of the context will help one see whether this use of the present stresses immediacy or certainty.³

³ Daniel B. Wallace, *Greek Grammar: Beyond the Basics* (Grand Rapids: Zondervan, 1996), 535–36.