

19. There is great tragedy associated with the believer in Jesus Christ who fails to advance in the plan of God during his earthly life.

20. The expanded translation of the passage reads this way:

**1 John 2:15** Stop the persistent behavior of loving the allurements of the cosmic systems or the abundant distractions associated with the cosmos. If, and it is a likely prospect, anyone keeps on loving the cosmos, the love of the Father is not in him.

**v. 16** Because all that is in the cosmic systems, the temptations of the sin nature's agents provocateurs, the lust associated with recall of visual images, and the arrogant disposition of life, is not from the Father, but from the cosmic systems.

**v. 17** Cosmos diabolicus is passing away [ its time is measured ], and also its lust patterns, but anyone who fulfills the purpose of the will of God [ divine good ] keeps on residing forever [ in the eternal state ].

21. All human viewpoint, human good, and evil are temporary and will be destroyed. Divine viewpoint, divine good, and application of doctrine reside forever.

22. This expanded translation takes us back to the last verse of James 1. Here is the expanded translation for as far as we have advanced:

**James 1:27** Pure and unpolluted religion in the presence of our God and Father is this: namely to comfort and assist orphans and widows in their tribulation ...

1. We briefly noted what follows, "to keep oneself unstained from the world."

2. The verb “to keep” is the present active infinitive of **τηρέω (tēréō)**. This makes reference to the believer’s free will. It is every believer’s obligation to make the volitional decisions necessary to maintain residence inside the bubble.
3. This verb imposes upon the believer the obligation to keep watch over and guard his soul and body, to keep them unharmed and undisturbed.
4. The infinitive explains the nature of true worship which begins with volitional integrity.
5. The word *unstained* is the adjective **ἄσπιλος (áspilos)**: “without spot.” This refers to the pollution within the soul, not the body. The soul is washed by the Word: “untarnished, unsullied, and undefiled.”
6. This is the obligation to remain diligent to avoid development of scar tissue on the soul.
7. We may refer to the world—**κόσμος (kósmos)**—in as many dyslogisms<sup>1</sup> as we may choose: “the devil’s world, the god of this world, the Dark Side, *cosmos diabolicus*, the cosmic systems, things of the world, the wisdom of the world, a spirit of the world, the darkness of this world.”
8. These and other descriptive phrases are used to identify the one who is in charge of this planet. A catchall term could be, “Lucifer’s Domain.”
9. The first half of the verse is an illustration of one’s obligation toward categories of helpless people. The second half is the obligation before the Lord not to be compromised by the strategies and tactics the cosmos utilizes to disarm the royal family.
10. The first half takes up the issue of compassion and the last half the obligation of the Christian warrior.

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<sup>1</sup> “Dyslogism: A term that has a derogatory connotation” (Coles Editorial Board, *Dictionary of Literary Terms* [Toronto: Coles Publishing Co., 1980], 63).

11. Compassion is defined as having sympathy and sorrow for another's suffering or misfortune accompanied by a desire to alleviate the pain and remove the cause.
12. There are three categories of compassion: (1) genuine, (2) pseudo, and (3) its misuse.
13. **Genuine compassion** in the believer is the expression of kindness, sympathy, and mercy directed toward others who suffer from adverse circumstances.
14. Genuine compassion finds its source in the principles associated with the ten problem-solving devices including grace orientation, doctrinal application, and personal love for God inspiring unconditional love toward the individual while living the copacetic spiritual life and being occupied with Christ.
15. The circumstances that cause a person's suffering or misfortune is not the issue. The primary response is compassion which is associated with evangelism of the lost, the desire to aid and assist, and intercessory prayer. Sometimes financial assistance results in alleviating burdens.
16. True compassion is a Christian character trait as well as that of unbelievers under the principles of establishment truth.
17. On the other hand, true compassion cannot be legislated and when it is attempted it always results in compounding the problem.
18. Compassion from individuals has a very positive impact on the recipient of grace provisions. Governmental systems do not operate on grace.
19. Compassion cannot be legislated. It destroys freedom and produces pseudo compassion. The recipient is separated from the givers by the insertion of a sterile governmental hierarchy.

20. Pseudo compassion becomes a political tug of war between those who believe true compassion can best be expressed by individuals versus those who want to use the issue to win votes and gain power.
21. The latter results in pseudo compassion being converted into activism, crusader arrogance, anarchy, rebellion, and tyranny.
22. **Pseudo compassion** uses strategies designed to manipulate as many as possible so the puppet masters can gain personal, religious, or political advantages.
23. Individuals from their own free will are manipulated into feeling guilty if they do not vote to support social programs.
24. Proponents of pseudo compassion promote the quasi-political system of socialism which plays on the trials of some to usurp power for themselves.
25. Some politicians are manipulated to support bad ideas for fear of losing a vote while the puppet masters gain an even greater advantage by acquiring the money and the power to advance their hidden agenda.
26. Most revolutions are fomented by the exploitation of malcontent people by using the tactic of pseudo compassion.
27. Once enough people are recruited as recipients of pseudo compassion, they are stoked into rebellion under the guise of put-upon-ness as the power brokers move their dreams of tyranny forward.
28. **Misuse of compassion** emphasizes the benefactors of pseudo compassion. It is through the cosmic tactic of guilt that they are manipulated into becoming financial supporters of a cosmic strategy.
29. The benefactors are propagandized either by guilt or intimidation to support an effort of pseudo compassion.

30. Those who seek power intimidate those in power to come to their aid under the threat of civil disobedience.
31. Propagandized by guilt and threatened by violence, those in power impose taxes on innocent taxpayers to maintain a temporary peace.
32. A biblical illustration of revolution followed by assumption of dictatorial power is that of the Absalom-Ahithophel Rebellion which may be referenced from start to finish in 2 Samuel 15–18.
33. Absalom entered into several categories of cosmic arrogance and hatred. These were primarily directed toward David, whom Absalom felt had failed to properly prosecute his half-brother and crown prince, Amnon, following his rape of Absalom's sister, Tamar.
34. Absalom became so outraged with his father that he began the process of winning over the people of Israel by showing pseudo compassion to them while his hidden agenda was to overthrow David and become king of Israel.
35. In retrospect, David composed Psalm 3 to commemorate the Lord's deliverance from Absalom's rebellion:

**Psalm 3: Superscription**      A Psalm of David, when he fled from Absalom His son.

36. Absalom's mental attitude may be described by several categories of the arrogance complex:  
(1) Authority: Rejection of duly appointed authority or abuse of power when in a position of authority, (2) Unhappiness: frustration created a martyr complex and the desire to control others, especially David, (3) Iconoclastic: the attempt to destroy a revered person when he doesn't live up to expectations, and (4) Irrational: Rejection of biblical standards of divine establishment.

37. Absalom's mental attitude is also described by several categories of the hatred complex: (1) Anti-establishment: Opposition to the divine institutions, hatred of all systems of authority, and opposition to those in authority, (2) Degeneration: Disorganized evil in which loss of thought results in having no restraint on one's decisions and taking no responsibility for one's actions, and (3) Cosmic Panaceas: Philosophies and ideologies that sustain the Long March through institutions by propagandizing the benighted into accepting the false premise of human equality.
38. Absalom's overt strategy against his father was initiated in:

**2 Samuel 15:2** Absalom used to get up early and stand beside the road that led to the city gate. Whenever anyone came by who had a complaint to bring to the king for arbitration, Absalom would call out to him, "What city are you from?" The person would answer, "I, your servant, am from one of the tribes of Israel."

**v. 3** Absalom would then say to him, "Look, your claims are legitimate and appropriate. But there is no representative of the king who will listen to you."

**v. 4** Absalom would then say, "If only they would make me a judge in the land! Then everyone who had a judicial complaint could come to me and I would make sure he receives a just settlement."

**v. 5** When someone approached to bow before him, Absalom would extend his hand and embrace him and kiss him.

**v. 6** Absalom acted this way toward everyone in Israel who came to the king for justice. In this way Absalom won the loyalty of the citizens of Israel. (NET)

39. Verse 7 reveals that Absalom undermined David's authority over the course of four years. He then went to David and asked permission to go to Hebron, ostensibly to repay a vow, and David granted his request.
40. Having won the hearts of so many Israelites among the twelve tribes, Absalom began the process of organizing his rebellion:

**2 Samuel 15:12** While he was offering sacrifices, Absalom sent for Ahithophel the Gilonite, David's adviser, to come from his city, Giloh. The conspiracy was gaining momentum, and the people were starting to side with Absalom. (NET)

41. While Ahithophel was organizing his move to Jerusalem, a messenger arrived at David's palace informing him of the planned attack by Absalom.
42. David made the decision to move himself and his retinue out of Jerusalem. The evacuation took them across the Jordan River and his army ultimately encamped in the Forest of Ephraim.
43. In the meantime, Absalom was leading his army out of Hebron marching north toward Jerusalem:

David and his retinue, including his personal bodyguards, fled eastward from Jerusalem, crossed the Kidron Valley, ascended the Mount of Olives, and proceeded to the fords of the Jordan River via Bahurim \ba-hū'-rim\. After crossing the Jordan, David found refuge in the city of Mahanaim \mā-ha-nā'-im\. The battle between the forces of David, led by Joab, and the forces of Absalom, led by Amása, took place in Transjordan in the Forest of Ephraim. It was there that Joab put an end to the revolt by killing the instigator, Absalom.<sup>2</sup>

44. It is very instructive to note the grace orientation of David when confronted with the prospect of being removed by God from his post as king of Israel. Having evacuated across the Kídrōn Valley, he was approached by Zádok:

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<sup>2</sup> Carl G. Rasmussen, *NIV Atlas of the Bible* (Grand Rapids: Zondervan Publishing House, 1989), 119.

**2 Samuel 15:24**      Zadok [ joint high priest with Abiathar ] and all the Levites who were with him were carrying the ark of the covenant of God. When they positioned the ark of God, Abiathar offered sacrifices until all the people had finished leaving the city.

**v. 25**      Then the king said to Zadok, “Take the ark of God back to the city. If I find favor in the Lord’s sight, He will bring me back and enable me to see both it and his dwelling place again.

**v. 26**      However, if He should say, ‘I do not take pleasure in you,’ then he will deal with me in a way that he considers appropriate.” (NET)

45. This is grace orientation, submission to the authority of God and His integrity, plus respecting the significance of the Ark of the Covenant properly residing in its tent (2 Samuel 6:17).

David in humility and objectivity submits to whatever God decides with regard to his case. By this David is saying that God is fair and that it is impossible for the justice of God to be unfair. David recognized that his point of reference is the justice of God. David uses the essence of God rationale in order to resolve the problem and depends on the integrity of God in historical crisis.<sup>3</sup>

46. After Absalom was executed by Joab, David returned to Jerusalem and resumed his duties as the king of Israel. He suffered the imposition of installment discipline, but once done, he became one of the greatest leaders in history.
47. Grace orientation to authority trumps arrogance and hatred every time. The Word of God is alive and powerful and God honors His Word whenever used in one’s defense against the cosmic systems.

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<sup>3</sup> R. B. Thieme, Jr., *David* (Houston: R. B. Thieme, Jr., Bible Ministries, 1972), 2 Samuel 15:25–26, Series 631.



48. Here are some principles on the problem of arrogance among those with delegated power:

**“Power tends to corrupt and absolute power corrupts absolutely.” —Lord Acton<sup>4</sup>**

1. Before human history, Lucifer had great power as the anointed cherub but arrogance corrupted his power and resulted in the Angelic Conflict.
2. Beginning with the fall of man, Lucifer is now the ruler of this world. Arrogance still corrupts and has spread throughout the world countered only by Bible doctrine.
3. Humility is man’s only protection against the corrupting influence of power and authority arrogance.
4. Acton’s epigram does not explain the entire problem. Arrogance first corrupts power and then power corrupts.
5. The only antidote is the acceptance of truth in the laws of divine establishment and the doctrines of Scripture.

**James 4:6 “God makes war against the arrogant but give grace to the humble.”**

6. Here is the expanded translation of the seventh and final paragraph of James 1:

**James 1:26** If any fearful person holds the subjective opinion that he is religiously devout, and yet does not bridle his own tongue with application of resident doctrine but deceives his own *kardía*, this man’s devout production is worthless.

**James 1:27** Pure and unpolluted religion in the presence of our God and Father is this: namely to comfort and assist orphans and widows in their tribulation, and the personal obligation to keep one’s soul undefiled by Lucifer’s cosmic domain. (EXT)

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<sup>4</sup> John E. Dalberg. 1st Baron Acton. “Letter to Bishop Mandell Creighton, 3 April 1887” (*The Oxford Dictionary of Quotations*, 3d ed. [Oxford: Oxford University Press, 1980], 1).

We will now conclude our review of *James: Chapter One* with the recitation of the expanded translation of its twenty-seven verses while summarizing the seven paragraphs and noting the 13 imperative moods.

**(End JAS1-72. See JAS1-73 for continuation of study at p. 731.)**