

David's Heir: Negative Volition: Jeremiah's Condemnation of a Corrupt Generation, Jer 17:1-4, 9; Cosmic Two Hatred Rejects All Truth; Exists in Eight Progressive Stages; Differences between Reversionism & the Cosmic Systems, 1-22; Hinduism: the Religious Illustration of Tolerance; Cole Porter's "Anything Goes"

54. Again we see the application of tolerance to what our troops identified as criminal behavior, but who had to be informed differently by the Department of Defense.
55. With the above as prelude to coming attractions, then we should prepare our minds for the acceptance of criminal deviancies directed in the most despicable manner toward the nation's children.
56. The decline of our national conscience is precisely stated by the prophet Jeremiah. His analysis of the souls of the Israelites in Jeremiah 17 discusses the blackout and scar tissue on the souls of those who have deviated from the Word and the predicted result:

Jeremiah 17:1 - The sin of Judah is written down with an iron stylus [used for carving names on metals]; with a diamond point [used for sculpting metals] it is engraved upon the tablet of the heart [long-term memory] and on the horns of their altars.

Jeremiah 17:2 - As they remember their children, so they remember their altars and their Astarte [parents think more of the nude images of their gods than they do of their children whom they sacrifice] by green trees on the high hills [places of idol worship and sexual behaviors].

v. 3 - O mountain of Mine in the countryside [derogatory image of reversionistic Jerusalem], I will give over your wealth and all your treasures for booty [submission to a predator nation], your high places for sin throughout your borders [fifth cycle of discipline].

v. 4 - And you will break loose from your heritage [forced removal from the "Promised Land"] that I gave you [Palestinian Covenant]; and I will make you serve your enemies in the land which you do not know [diaspora]; for you have kindled a fire in My anger which will burn forever [description of divine justice].

57. Jeremiah's description of the soul status of those described in verse 4 is found in:

Jeremiah 17:9 - "The heart is more deceitful than all else and is desperately sick [the degeneracy associated with soul implosion is the cause of a permanent psychotic mind]. Who has the ability to understand it?"

58. God understands it. Unrestrained sin accompanied by a soul devoid of a regulatory conscience is the end result of Cosmic Two's second stage of negative volition.
59. Cosmic-Two hatred with regard to free will is expressed by total rejection of any restriction or regulation of the sin nature, its lust patterns and its behaviors.
60. In our study of Cosmic-Two hatred we of necessity make reference to the eight stages of reversionism. Consequently, we need to observe the differences between the two:

- (1) Reversionism is a condition of the soul which is related to life inside the cosmic systems of arrogance and antagonism.
- (2) For example, the negative volition of Cosmic One is a manifestation of basic reversionism: (1) reaction and distraction, (2) frantic search for happiness, (3) operation boomerang, and (4) emotional revolt of the soul.

- (3) The negative volition of Cosmic Two is a manifestation of advanced reversionism: (5) locked-in negative volition toward doctrine, (6) blackout of the soul, (7) scar tissue of the soul, and (8) reverse process reversionism.
- (4) For the believer, the basic stages are characterized by a digression from a status of carnality into the arrogance of Cosmic One negative volition.
- (5) The advanced stages are demonstrated by the believer who is not only negative to doctrine but has become antagonistic toward the Word.
- (6) Reversionism is a relative condition of the soul; arrogance and antagonism are its manifestations in the cosmic systems.
- (7) The difference between reversionism and the stages of the cosmic systems may be described as follows: (a) Reversionism describes the decline of the soul in eight categories. (b) The cosmic systems describe the directions and variations that decline may take.
- (8) Reversionism is relative because it occurs in degrees or in stages. The categories of the cosmic systems are specifics and vary with the individual.
- (9) The categories of the cosmic systems are observable manifestations of the soul's decline under reversionism.
- (10) In other words, reversionism is covert while the categories of the cosmic system are overt.
- (11) Reversionism occurs in eight degenerating stages while the cosmic systems function within two power spheres.
- (12) Where reversionism usually devolves from one stage to another, the twenty-one categories of the cosmic systems are interrelated, interdependent, and interlocking.
- (13) The cosmic systems identify the many directions an individual's lust pattern might pursue during his decline through the stages of reversionism.
- (14) Since lust patterns vary, all areas of the cosmic systems will not necessarily be experienced by every reversionist.
- (15) However, every unrepentant reversionist will experience the eight stages of reversionism.
- (16) Both reversionism and the categories of the cosmic systems weave a tapestry in the soul which unrestrained will eventually result in the complete evacuation of divine viewpoint from the soul.
- (17) It is within these categories of soul decline that the imposition of tolerance has gained momentum.
- (18) The demand for tolerance has provided insulation for almost any behavior pattern to be exercised with impunity.
- (19) The key category of Cosmic Two that allows tolerance to acquire such sway over the culture of a client nation is the negative volition of Cosmic Two.
- (20) Hatred and antagonism toward the source of society's traditional standards must be attacked so as to diminish its restraints and ultimately eliminate its influence.
- (21) There actually is a religion that does appeal to those Progressives who desire a "religious" component in their lives. This description of Hinduism fits right into the philosophy of tolerance:

In principle, Hinduism incorporates all forms of belief and worship without necessitating the selection or elimination of any. It is axiomatic that no religious idea in India ever dies or is superseded—it is merely combined with the new ideas that arise in response to it. Hindus are inclined to revere the divine in every manifestation, whatever it may be, and are doctrinally tolerant, allowing others—including both Hindus and non-Hindus—whatever beliefs suit them best.

A Hindu may embrace a non-Hindu religion without ceasing to be a Hindu. The core religion does not depend on the existence or nonexistence of God or on whether there is one god or many. Because religious truth is said to transcend all verbal definition, it is not conceived in dogmatic terms.¹

- (22) When the religious context of Hinduism is imputed to the secular ideology of Progressivism the result is anything goes, something Cole Porter observed back in 1934:

ANYTHING GOES

(Music & Lyrics by Cole Porter)

In olden days a glimpse of stocking
Was looked on as something shocking,
Now heaven knows,
Anything goes.

Good authors too who once knew better words
Now only use four-letter words
Writing prose,
Anything goes.

The world has gone mad today.
And good's bad today.
And black's white today.
And day's night today.
When most guys today,
That women prize today,
Are just silly gigolos.

So though I'm not a great romancer
I know you're bound to answer
When I propose,
Anything goes.²

¹ Wendy Doniger, "Hinduism," in *The New Encyclopaedia Britannica: Macropaedia*, 15th ed. (Chicago: Encyclopaedia Britannica, 2010), 20:519.

² Anything Goes lyrics © Universal Music Publishing Group, Sony/ATV Music Publishing LLC, Royalty Network, Warner/Chappell Music, Inc.