

36. 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.<sup>3</sup>

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

4. The application of this futuristic present of *parágō* is two-fold. “Immediacy” refers to the imminency of the Rapture while “certainty” stresses the indicative mood.
5. The middle voice is intensive emphasizing the agent with the cosmic systems producing the action of “fading away.”
6. The Church will be removed from the scrum of the Angelic Conflict at the Rapture and all Church Age believers will then appear before the Evaluation Tribunal of Christ.
7. These people are in resurrection bodies minus a sin nature. There are two major categories of believers that appear before the tribunal: (1) those whose divine good production resulted in the reception of their Nike Awards and (2) those who, minus divine good, will not.
8. This event is revealed in:

**2 Corinthians 5:10**      For we must  
all appear before the judgment seat [ βῆμα  
(*béma*): **evaluation tribunal** ] of Christ, so  
that each one may be recompensed for his  
deeds in the body, according to what he has  
done, whether good or bad. (NASB)
9. All major English Bibles translate *béma* with “judgment.” However, the majority of New-Testament references of the term “judgment” apply it to judicial decisions related to discipline or punishment.
10. These examples use the word κρίσις (*krísis*) which has to do with final judgment, punishment, sentences, condemnation, et al.
11. In 2 Corinthians 5:10, the focus is on whether believers will personally receive previously imputed escrow blessings, some attached to their resurrection bodies, or have them withheld due to lack of application in time.
12. Therefore, in this context, *béma* refers to an evaluation of believers’ works whereas *krísis* refers to discipline and punishment.
13. Believers are removed from the world’s cosmic *cháos* never again to face any form of judgment.

14. Though tempted, badgered, propagandized, and attacked, believers ultimately are set free from the cosmic systems and “also its lusts.” There that word *lust* pops up again, the noun **ἐπιθυμία** (*epithumía*).
15. Application: The cosmic systems are not going to last since and they have no part in God’s plan. And if the cosmic systems are not going to last then neither will their lust patterns.
16. The problem with lust patterns is that they have to be tempted. That temptation is provided by the cosmic systems. Temptation is a part of the fallen environment of the world, but the fallen nature of man responds to them with negative volitional choices.
17. Believers are pestered by things associated with the fallen environment of the world, its idiocentricities, such as Class 5 hurricanes, or people testing by those who occupy it.
18. The only source of order that mollifies the fallen environment of this world is the invisible impact of believers who function in the divine dynasphere and acquire the power of biblical thought in their souls.
19. Once the church exits this planet into the third heaven, the restraining influence of these believers will leave the world absent any divine thought.
20. No better name could be assigned to the succeeding dispensation than Tribulation. The world will face the test of functioning without any mollifying impact from mature believers.
21. The dispensation of the Tribulation is that period of future history when there is no counteraction from the presence of mature believers. Order to this planet will be restored to its original perfection of Genesis 1:1 following the Second Advent of Jesus Christ, described in Revelation 19:11–21 cf. Revelation 20:6.
22. Since the fall of Adam, no one ever attains full control over his sin nature. However, whether at physical death or the Rapture of the Church, all Church-Age believers will be forever set free of sin’s affliction.
23. The cosmic systems will continue into the Tribulation and flourish without restraint from the Divine Power System.

24. Human history began with earth enjoying perfect environment minus the cosmic systems. Human history will end in the same way in the perfect environment of the Millennium.
25. The verse continues with the adversative conjunction **δέ (dé)**, translated “but.” It is followed by the masculine singular of the present active participle of **ποιέω (poiéō)**: “anyone who executes, does, or fulfills”
26. *Poiéō* expresses action either as completed or continued. Here, it is a progressive present tense that pictures events in the progress of occurrence by a believer in time.
27. The challenge for each believer is to pursue and apply until death the “will of God.” The direct object of *poiéō* is **θέλημα (thélēma)**: “purpose, object, will.”
28. “Will” is described as purpose to God. The second half of the verse reads, “but the one who continues to execute the divine purpose and will of God.”
29. The verse ends with the phrase, “keeps on residing forever.” The verb, “keeps on residing,” is the present active indicative of the verb **μένω (ménō)**.
30. The present tense of *ménō* is static indicating a condition that perpetually exists. The active voice refers to the believer who, by maintaining his spiritual momentum, continues residing inside the bubble all the way to spiritual maturity.
31. The indicative mood certifies this as a fact in the plan of God. Those who pursue truth and continue that process will accrue rewards in time and eternity.
32. The verse is completed with the noun **αἰών (aiōn)**: “forever.”
33. The second half of the verse reads, “... but the one who continues to execute the divine purpose and will of God keeps on residing forever.”
34. The word “forever”: *aiōn*, makes reference to the resurrection body. The context of 1 John 2:15–17 implies two categories of resurrection bodies.
35. One category is for believers who **(1)** “keep loving the cosmic systems so that the love of the Father is not in them” (v. 15) and **(2)** “the arrogant disposition of life” (v. 16).