

24. How and why have so many Protestant denominations veered into error? (1) the desire to mollify the masses in order to acquire a large number of members, (2) the tendency not to teach hard-core doctrine which is assumed would result in a loss of attendance, and (3) the desire to develop an emotional relationship among members rather than a doctrinal relationship with God.
25. Now let's go back to our NASB and expanded translations of James 3:15.

**James 3:15** This wisdom is not that which comes down from above, but is earthly, natural, demonic. (NASB)

1. The noun, **σοφία (sophía)**: “wisdom” that introduces verse 15, is translated, “is not that which comes from above.” If it, “is not from above,” then it is an earthly wisdom concocted by those who function in the environment of the devil’s world.
2. The verb “is,” is the present active indicative of the verb, **εἰμί (eimí)**, plus the strong negative conjunction, **οὐκ (ouk)**: “This is not from above.”
3. “From above” seems to be a prepositional phrase, but here it functions as an adverb signaled by the word, **ἄνωθεν (ánōthen)**.
4. The word “from above” refers to the immutable Word of God but the negative *ouk*, “not,” cancels it and places its source in the cosmic system.
5. To emphasize that this is the case, what follows is the adversative conjunction, **ἀλλά (allá)**: “but.” This is followed by a summary of the kind of wisdom that is common to the devil’s world. They include three adjectives.
6. The first is the adjective, **ἐπίγειος (epígeios)**: “knowledge common to this world and based on human viewpoint and doctrines of demons, presently functional in the souls, the bloviations, and actions of Progressive emissaries who disseminate Luciferian propaganda.” We translate this with the term, “*cosmos diabolicus*.”
7. The second adjective is the word, “natural”: **ψυχικός (psuchikós)**: sometimes it refers to the “natural man” as opposed to the “spiritual man.”

**ψυχικός. Pertains to the life of the natural world and whatever belongs to it, in contrast to the realm of experience whose central character is natural, unspiritual, worldly.<sup>5</sup>**

8. To translate this word, we borrow from the curriculum of the Satanic Academy of Cosmic Didactics with the terms, “human viewpoint, human good, and evil.”
9. The final word in the verse is the adjective, “demonic”: **διαμονιώδης (*diamoniōdēs*):** “demonic.” From this we define the propaganda that is common to the Dark Side’s vocabulary, i.e., “doctrines of demons.”

**James 3:15** This category of wisdom is not that which finds its origin in heaven, but is common to *cosmos diabolicus*, human viewpoint, human good, and evil, and doctrines of demons. (EXT)

**James 3:16** For where jealousy [ ζήλος (*zēlos*) ]: “envy” ] and selfish ambition exist, there is disorder and every evil thing. (NASB)

1. This verse opens with a comment about envy which we first observed in:
 

**James 3:14** But if you have bitter envy [ ζήλος (*zēlos*) ] and selfish pursuit of one’s personal self-interests in your *kardia*’s stream of consciousness, do not arrogantly boast and lie against the truth. (EXT)
2. Verse 16 opens with the phrase, “For where,” and is the illative use of the particle **γάρ (*gár*)** which introduces a reason why this believer is envious. The answer is he is out of fellowship and therefore functioning outside the divine dynasphere.
3. Spending time in the cosmic systems has destroyed his spiritual advance causing him to regress into the sin of envy which was first mentioned in verse 14.
4. The particle *gár*, “for,” is followed by the adverb, **όπου (*hórou*):** “in what place.” This identifies the believer’s soul as the place where the following mental attitude sins exist beginning with the subject, **ζήλος (*zēlos*):** “envy.”

<sup>5</sup> Walter Bauer, “ψυχικός,” in *A Greek-English Lexicon of the New Testament and other Early Christian Literature*, 3d ed., rev. and ed. Frederick William Danker (Chicago: The University of Chicago Press, 2000), 1100.



5. In both verses 14 and 16, the NASB and NET Bibles translate ζήλος into English with “jealousy,” the KJV with “envying,” and the NIV with “envy.” The words “jealousy” and “envy” are synonyms in dictionaries, but there is a subtle difference between the two words’ definitions and meanings.
6. As we studied in verse 14, jealousy and envy have different objects. The jealous person is hostile toward a rival or one believed to enjoy an advantage. Therefore, his jealousy is directed toward the other person’s asset upon which there is a legitimate claim.
7. The envious person does not even want to have the coveted asset, nor could he enjoy it if he did, but finds it unbearable that another should do so.
8. Therefore, jealousy is directed toward another person’s asset which he wishes to acquire, while envy is directed toward the individual person. In the latter case, he wishes to destroy the person’s happiness by removing the object of his affection.
9. In verse 16, ζήλος pops up again and it is followed by the words “selfish ambition,” which refer to the verb’s subject, ἐριθεία (*eritheía*): “contention, strife, rivalry, scheming.”
10. This is followed by the word “exist,” the adverb ἐκεῖ (*ekéi*): “exists in that place.” When this envying exists then what also occurs is first of all “disorder,” the noun, ἀκαταστασία (*akatastasía*): “instability, tumult, and uncertainty because of opposition to established authority.”
11. In context, the established authority is the Word of God which these believers have abandoned, causing a vacuum that sucks in all sorts of cosmic concepts.
12. Whenever the biblically established systems of order are abandoned, into the vacuum rushes all sorts of ideas, each associated in some way with the doctrines of demons (1 Timothy 4:1).
13. Whatever these ideas happen to be are summarized next with the phrase, “every evil thing.” I am saddened to report that into that resultant vacuum has rushed a contagion that threatens the lives of every American.
14. When several cycles of discipline are collectively unleashed upon a Church-Age client nation’s population, and they do not result in a wakeup call to get back to rational and, hopefully, doctrinal thinking, then more “evil things” are certain to follow.
15. Our political Zeitgeist was altered in the election of 2017 when Donald Trump assumed the office of the presidency. At first, his opponents were jealous of him because he acquired what they believed was rightly their own.



16. Almost instantly, his challengers deployed strategies to take the desired office away from him so that they could have it. For over three years they struggled with one tactic after another to remove him from office.
17. Early in that period, jealousy was transformed onto envy. His personal destruction became the primary objective. Jealousy over the fact he held the office for which they lusted was transformed into envy over him having it.
18. At first, their tactics were typical of Progressive jealousy in the past. Then, it was typical of their opponents to try and make friends and reach some level of cooperation.
19. Progressives never really want reconciliation, only power. Loss of the office for which they were jealous meant loss of power. To regain the power required constant attacks on the president: he was racist, he hated the poor, he was misogynistic, a criminal, etc.
20. Over the course of the administration, jealousy transformed into envy. Jealousy for the office not attained became envy of Trump as a person. They wanted his office so they could regain power.
21. There is nothing new under the sun. It happened in reverse when King Saul became jealous of David and tried to kill him on several occasions. Regardless of these efforts, David survived to later become king of Israel (2 Samuel 5:1–10).
22. While David was king, his reign was threatened by his son Absalom, whose propaganda campaign came close to overthrowing his father's throne. Absalom was able to foment a short-lived rebellion before he was killed in battle by Joab, commander-in-chief of David's army.
23. We have studied the latter effort, but not the former propaganda campaign that preceded it. In light of James's comments on envy and the current, ongoing attacks on the Constitution and Bill of Rights, a brief study of an example of envy is appropriate here.

### **The Saga of Absalom's Envy of David**

1. It is important to observe the Davidic chart pedigree:

