

- e. All false concepts of spirituality or the life after salvation originate from polarized fragmentation. Legalism versus antinomianism is really a false issue. The true issue is the execution of the protocol plan of God for the Church Age. That requires:
- (1) The understanding and utilization of the problem-solving devices of the protocol plan of God: rebound, filling of the Holy Spirit, the faith-rest drill, grace orientation, doctrinal orientation, personal love for God, impersonal love for mankind, sharing God's happiness, a personal sense of destiny, occupation with Christ.
  - (2) The understanding of the unique factors of the Church Age:
    - (a) The baptism of the Spirit. (b) The protocol plan of God. (c) The unique equality factors under the computer assets of election and predestination. (d) Our portfolio of invisible assets. (e) Our unique commissions of royal priesthood and royal ambassadorship. (f) The unique mystery doctrine of the Church Age. (g) The indwelling of all three persons of the Trinity. (h) The unique availability of divine power from God the Father, Son, and Holy Spirit. (i) The dispensation of invisible heroes. (j) The dispensation of historical trends.
7. Immoral Degeneracy.
- a. In this second polarized trend, the believer sinks into such subnormal categories as pre-degeneracy sexual sins, chemical and/or criminal sinfulness.
  - b. Unchecked by the rebound technique, antinomianism results in reversionism and immoral degeneracy.
  - c. Immoral degeneracy is polarized fragmentation toward the lascivious-lawless trend of the sin nature.
  - d. In the status of fragmentation, believers are capable of any of the sins of antinomianism.
  - e. Immoral degeneracy among believers is expressed in the sin categories of licentiousness, self-indulgence, and lawlessness.
    - (1) Licentiousness expresses the polarized trend of the sin nature in sexual sins:
      - (a) Fornication, 1 Corinthians 6:18; 1 Thessalonians 4:3.



- (b) Adultery, Exodus 20:14; Deuteronomy 5:18.
  - (c) Mental adultery, Matthew 5:27-28.
  - (d) Incest, Leviticus 18:6-17; 20:14.
  - (e) Homosexuality, Romans 1:26-27; Leviticus 18:22; 20:13.
  - (f) Bestiality, Leviticus 18:23; 20:15.
  - (g) Pimping and prostitution, Leviticus 19:29; Deuteronomy 23:17.
  - (h) Rape, Deuteronomy 22:25-27.
- (2) In chemical sins, believers become involved in drugs, acid, crack cocaine, opium, and marijuana.
  - (3) Criminality among Christians includes rape, robbery, murder, burglary, embezzlement, con games, pimping, prostitution, kidnapping, blackmail, pilfering, and shop lifting.
- f. Immoral degeneracy follows the same pattern as moral degeneracy, going from implosion to explosion to reversionism.
  - g. Perpetuation of fragmentation and reversionism in the believer whose trend is toward lascivious-lawlessness, results in the sins of antinomianism.
  - h. Christians who commit the sins of antinomianism are still saved, but they do lose their escrow blessings; they have simply lost their escrow blessings and suffer under divine discipline.
  - i. However, these Christians react to the judgment, maligning, and slandering of legalism. All too often, as a result, they cut themselves off from Bible doctrine and the execution of the protocol plan of God.
    - (1) Legalism erroneously contends that believers who commit the sins of antinomianism and who perpetuate this fragmentation into reversionism are really not saved in the first place because they didn't add something, like lordship or commitment, to their faith in Christ.
    - (2) Legalism is always judging everyone else. The legalist must constantly put down everyone else to maintain his own arrogance.
    - (3) Consequently, judgmental arrogance is the function of the self-righteous legalist.

**(End JAS4-70. See JAS71.Rev for continuation of study at p. 701.)**



## I. The Fragmentation of Subjective Arrogance.

1. Unrealistic Expectation.
  - a. Very few people are loved the way they want to be loved or treated the way they want to be treated. This is unrealistic expectation.
  - b. Unrealistic expectation combined with the arrogance of unhappiness comes from arrogant subjectivity, which fragments the life.
  - c. A fragmented life is an unhappy life. The fragmented believer is unhappy, no matter how he tries to compensate or sublimate.
  - d. The fragmented believer who is not loved the way he wants to be loved or treated the way he wants to be treated is frustrated and has no solutions for his frustrations. He is unstable, often becoming a church tramp.
  - e. All this adds up to unrealistic expectations in which the believer seeks to solve his frustrations by adding arrogance to arrogance. This is preoccupation with self, which is later followed with subjective preoccupation with others.
  - f. Unrealistic expectation forms a bad combination with role model arrogance.
  - g. Unrealistic expectation is the state of unhappiness in which the believer blames others for his unhappiness and his misfortune.
  - h. Unrealistic expectation never takes the responsibility for one's own decisions, which are mostly bad decisions from a position of weakness. Bad decisions involve pulling the pin of the grenade to fragment one's own life.
  - i. In unrealistic expectation, the believer blames others for the consequences of his own jealousy, bitterness, vindictiveness, implacability, hatred, self-pity, revenge motivation or function, slander, gossip, maligning, judging, inordinate ambition, or inordinate competition. Yet the believer uses his own volition to pull the pin of the grenade. Therefore, the believer fragments his own life, though he blames others for his miserable status quo.



- j. The arrogance of subjectivity is constantly trying to change other people to conform to one's unrealistic expectation. Consequently, unrealistic expectation never realizes that you can only change yourself and no one else.
  - k. The problem-solving devices of the protocol plan of God are designed to change self, not others.
  - l. So, the arrogance of unhappiness or subjective preoccupation with self is associated with unrealistic expectation. Unrealistic expectation intensifies the problem of the fragmented life to the point of no return apart from the use of the problem-solving devices.
  - m. The fragmented believer involved in subjective preoccupation with self assumes that certain things will bring him happiness. He thinks a friendly church, or people, or money, or prosperity and success will make him happy, but only perception of Bible doctrine can produce plus-H: sharing the happiness of God.
  - n. Unrealistic expectation causes three serious problems of fragmentation and wrong focus, which is disastrous to the execution of the protocol plan of God and results in a wrong focus, which is disastrous to the execution of the protocol plan of God and results in a perpetual fragmentation of the life.
    - (1) Eyes on self (justifying self and your own sins).
    - (2) Eyes on people (resulting in gossip, maligning, iconoclastic activity).
    - (3) Eyes on things (arrogant preoccupation with other's prosperity).
2. The Problem of the Free Spirit.
- a. The so-called "free spirit" is the believer who recognizes freedom without responsibility and without authority. Freedom without authority is anarchy; authority without freedom is tyranny.
  - b. The free spirit is the self-indulgent believer who has fragmented his life, and who resides in the cosmic system under the emotional revolt of the soul, scar tissue of the soul, blackout of the soul, and reverse process reversionism.
  - c. The free spirit seeks happiness. But the more the free spirit seeks happiness, the more happiness eludes him.
  - d. You are not happy because you are free to do what you want.



- e. You are free to use your own volition to fragment your own life and become frustrated, unhappy, and miserable.
  - f. All too often, the free spirit associates happiness with every form of stimulation, excitement, and self-indulgence.
  - g. The free spirit can never find happiness because he seeks it in success, power, money, approbation, fame, pleasure, health, sex, romance, friendship, marriage, or control of others.
  - h. The problem of the free spirit can only be resolved by the perception, metabolization, and application of Bible doctrine, i.e., consistent post-salvation epistemological rehabilitation.
3. Iconoclastic Arrogance.
- a. An iconoclast is defined as a person or persons who destroy icons or idols.
  - b. Iconoclastic arrogance is defined as subjective preoccupation with other people, resulting in disenchantment, disillusion, or the feet of clay syndrome.
  - c. In iconoclastic arrogance, an idol is created and placed on a pedestal through excessive or misguided admiration or even genuine love for another person.
  - d. However, when the iconoclastic believer discovers a sin or flaw in his image or icon, he becomes disenchanted with the object of his admiration and reacts.
  - e. The feet of clay syndrome then emerges. The arrogant believer, from either deluded idealism or romantic illusion, has taken an attractive believer and fashioned in his mind an idol of perfection.
  - f. The trouble with this idol of perfection, now placed on a pedestal, is that the idol has feet of clay or a sin nature. The believer continues to have a sin nature after salvation, and he continues to sin after salvation, 1 John 1:8, 10.
  - g. This is often a problem of polarization, where the legalistic, self-righteous believer becomes disenchanted with the believer whose trend is toward lascivious lawlessness. The arrogant iconoclast then reacts and seeks to destroy the idol which he himself has created in his own fragmentation and polarized arrogance.

