

34. The word “forever”: *aión*, 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).
36. The other category is for the one who “continues to execute the divine purpose and will of God keeps on residing forever” (v. 17).
37. This means there are two categories of resurrection bodies.

Two Types of Resurrection Bodies

1. The will of God is executed in two ways:
(1) unbelievers do the will of God by directing their personal faith in Jesus Christ for salvation and **(2)** believers do the will of God by loving one another by expressing unconditional love.

1 John 3:23 This is His commandment, that we believe in the person of His Son, Jesus Christ, and that we produce the act of loving each other just as He commanded us.

2. Faith in Christ guarantees that the believer will live forever with God in resurrection body.
3. The believer who consistently produces divine good through inculcation and application of the Word of God inside the bubble will advance to spiritual maturity.
4. Since the cosmic systems will pass away, believers’ involvement in the cosmic systems cannot produce anything eternal.
5. Believers who spend their spiritual lives in the cosmic systems have eternal life, but are disqualified to receive the transfer of their escrow blessing to their resurrection bodies.

(End JAS1-53. See JAS1-54 for continuation of study at p. 531.)

6. The resurrection bodies of believers, who log maximum time inside the divine power system while advancing to the sophisticated spiritual life, will be adorned by certain Nike Awards: (1) The Crown of Life, (2) the Uniform of Glory, (3) the Order of the Morning Star, and (4) a Personal Coat of Arms.
7. The resurrection bodies of believers, who spend the majority of their time on earth functioning in the cosmic systems, will reflect the absence of their escrow blessings.
8. Therefore the believer who makes the advance to spiritual maturity will have a resurrection body superior and decorated.
9. Believers who spent their earthly life entangled in the two cosmic systems will have a resurrection body that is inferior.
10. The first clause of 1 John 2:17 describes the life of the believer spent in the throes of the cosmic systems.
11. At the Evaluation Tribunal of Christ, his appraisal will be revealed as human good and evil depicted as wood, hay, and stubble. When ignited, his worldly production will be consumed by the flames.
12. The second clause of 1 John 2:17 indicates, “the one who continues to execute the divine purpose and will of God keeps on residing forever.”
13. This clause also refers to the Evaluation Tribunal of Christ. Mature believers will also have their productions of divine good examined by the fires of testing.
14. Divine good is certified by the endurance of gold, silver, and precious stones resulting in conveyance of certain Nike Awards to the resurrection body.
15. In addition, the conclusion of v. 17 is amplified later in:

1 John 2:25 This is the promise which He Himself promised us, namely eternal life.

16. The three doctrines that are mentioned in verse 15–17 are resurrection, the rapture, and the evaluation tribunal of Christ.
17. The principle that emerges is spoken by the Lord Jesus Christ in:

Luke 12:48b “From everyone who has been given much, much will be required.

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

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

21. 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 (tērēō)**. 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: “unbesmirched, unsullied, 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 dyslogisms¹ 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.”

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

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.
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 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.