

19. Compassion cannot be legislated. It destroys freedom and produces pseudo compassion. The recipient is separated from the givers by the insertion of a sterile governmental hierarchy.
20. Pseudo compassion becomes a political tug of war between those who believe true compassion can best be expressed by individuals versus those who want to use the issue to win votes and gain power.
21. The latter results in pseudo compassion being converted into activism, crusader arrogance, anarchy, and rebellion.
22. **Pseudo compassion** uses strategies designed to manipulate as many as possible so the puppet masters can gain personal, religious, or political advantages.
23. Individuals from their own free will are manipulated into feeling guilty if they do not vote to support social programs.
24. Proponents of pseudo compassion promote the quasi-political system of socialism which plays on the trials of some to usurp power for themselves.
25. Some politicians are manipulated to support bad ideas for fear of losing a vote while the puppet masters gain an even greater advantage by acquiring the money and the power to advance their hidden agenda.
26. Most revolutions are fomented by the exploitation of malcontent people by using the tactic of pseudo compassion.
27. Once enough people are recruited as recipients of pseudo compassion, they are stoked into rebellion under the guise of put-upon-ness as the power brokers move their dreams of tyranny forward.

28. **Misuse of compassion** emphasizes the benefactors of pseudo compassion. It is through the cosmic tactic of guilt that they are manipulated into becoming financial supporters of a cosmic strategy.
29. The benefactors are propagandized either by guilt or intimidation to support an effort of pseudo compassion.
30. Those who seek power intimidate those in power to come to their aid under the threat of civil disobedience.
31. Propagandized by guilt and threatened by violence, those in power impose taxes on innocent taxpayers to maintain a temporary peace.
32. A biblical illustration of revolution followed by assumption of dictatorial power is that of the Absalom-Ahithophel Rebellion which may be referenced from start to finish in 2 Samuel 15–18.
33. Absalom entered into several categories of cosmic arrogance and hatred. These were primarily directed toward David, whom Absalom felt had failed to properly prosecute his half-brother and crown prince, Amnon, following his rape of Absalom's sister, Tamar.
34. Absalom became so outraged with his father that he began the process of winning over the people of Israel by showing pseudo compassion to them while his hidden agenda was to overthrow David and become king of Israel.
35. Absalom's mental attitude may be described by several categories of the arrogance complex:
(1) Authority: Rejection of duly appointed authority or abuse of power when in positions of authority, **(2) Unhappiness:** frustration created a martyr complex and the desire to control others, especially David, **(3) Iconoclastic:** the attempt to destroy a revered person when he doesn't live up to expectations, and **(4) Irrational:** Rejection of biblical standards of divine establishment.

36. Absalom's mental attitude is also described by several categories of the hatred complex: **(1) Anti-establishment**: Opposition to the divine institutions, hatred of all systems of authority, and opposition to those in authority, **(2) Degeneration**: Disorganized evil in which loss of thought results in having no restraint on one's decisions and taking no responsibility for one's actions, and **(3) Cosmic Panaceas**: Philosophies and ideologies that sustain the Long March through institutions by propagandizing the benighted into accepting the false premise of human equality.

37. Absalom's overt strategy against his father was initiated in:

2 Samuel 15:2 Absalom used to get up early and stand beside the road that led to the city gate. Whenever anyone came by who had a complaint to bring to the king for arbitration, Absalom would call out to him, "What city are you from?" The person would answer, "I, your servant, am from one of the tribes of Israel."

v. 3 Absalom would then say to him, "Look, your claims are legitimate and appropriate. But there is no representative of the king who will listen to you."

v. 4 Absalom would then say, "If only they would make me a judge in the land! Then everyone who had a judicial complaint could come to me and I would make sure he receives a just settlement."

v. 5 When someone approached to bow before him, Absalom would extend his hand and embrace him and kiss him.

v. 6 Absalom acted this way toward everyone in Israel who came to the king for justice. In this way Absalom won the loyalty of the citizens of Israel. (NET)

38. Verse 7 reveals that Absalom undermined David's authority over the course of four years. He then went to David and asked permission to go to Hebron, ostensibly to repay a vow, and David granted his request.
39. Having won the hearts of so many Israelites among the twelve tribes, Absalom began the process of organizing his rebellion:

2 Samuel 15:12 While he was offering sacrifices, Absalom sent for Ahithophel the Gilonite, David's adviser, to come from his city, Giloh. The conspiracy was gaining momentum, and the people were starting to side with Absalom. (NET)

40. While Ahithophel was organizing his move to Jerusalem, a messenger arrived at David's palace informing him of the planned attack by Absalom.
41. David made the decision to move himself and his retinue out of Jerusalem. The evacuation took them across the Jordan River and his army ultimately encamped in the Forest of Ephraim.
42. In the meantime, Absalom was leading his army out of Hebron marching north toward Jerusalem:

David and his retinue, including his personal bodyguards, fled eastward from Jerusalem, crossed the Kidron Valley, ascended the Mount of Olives, and proceeded to the fords of the Jordan River via Bahurim \ba-hū'-rim\. After crossing the Jordan, David found refuge in the city of Mahanaim \mā-ha-nā'-im\. The battle between the forces of David, led by Joab, and the forces of Absalom, led by Amassa, took place in Transjordan in the Forest of Ephraim. It was there that Joab put an end to the revolt by killing the instigator, Absalom.²

² Carl G. Rasmussen, *NIV Atlas of the Bible* (Grand Rapids: Zondervan Publishing House, 1989), 119.

43. It is very instructive to note the grace orientation of David when confronted with the prospect of being removed by God from his post as king of Israel. Having evacuated across the Kedron Valley he was approached by Zadok:

2 Samuel 15:24 **Zadok [joint high priest with Abiathar]** and all the Levites who were with him were carrying the ark of the covenant of God. When they positioned the ark of God, Abiathar offered sacrifices until all the people had finished leaving the city.

v. 25 Then the king said to Zadok, “Take the ark of God back to the city. If I find favor in the Lord’s sight, He will bring me back and enable me to see both it and his dwelling place again.

v. 26 However, if He should say, ‘I do not take pleasure in you,’ then he will deal with me in a way that he considers appropriate.” (NET)

44. This is grace orientation, submission to the authority of God and His integrity, plus respecting the significance of the Ark of the Covenant properly residing in its tent (2 Samuel 6:17).

David in humility and objectivity submits to whatever God decides with regard to his case. By this David is saying that God is fair and that it is impossible for the justice of God to be unfair. David recognized that his point of reference is the justice of God. David uses the essence of God rationale in order to resolve the problem and depends on the integrity of God in historical crisis.³

45. After Absalom was executed by Joab, David returned to Jerusalem and resumed his duties as the king of Israel. He suffered the imposition of installment discipline, but once done, he became one of the greatest leaders in history.

³ R. B. Thieme, Jr., *David* (Houston: R. B. Thieme, Jr., Bible Ministries, 1972), 2 Samuel 15:25–26, Series 631.

46. Grace orientation to authority trumps arrogance and hatred every time. The Word of God is alive and powerful and God honors His Word whenever used in one's defense against the cosmic systems.
47. Here are some principles on the problem of arrogance among those with delegated power:
“Power tends to corrupt and absolute power corrupts absolutely.” —Lord Acton⁴

1. Before human history, Lucifer had great power as the anointed cherub but arrogance corrupted his power and resulted in the Angelic Conflict.
2. Beginning with the fall of man, Lucifer is now the ruler of this world. Arrogance still corrupts and has spread throughout the world countered only by Bible doctrine.
3. Humility is man's only protection against the corrupting influence of power and authority arrogance.
4. Acton's epigram does not explain the entire problem. Arrogance first corrupts power and then power corrupts.
5. The only antidote is the acceptance of truth in the laws of divine establishment and the doctrines of Scripture.

James 4:6 “God makes war against the arrogant but give grace to the humble.”

Here is the expanded translation of the final paragraph of James 1:

James 1:26 If any fearful person holds the subjective opinion that he is religiously devout, and yet does not bridle his own tongue with application of resident doctrine but deceives his own *kardía*, this man's devout production is worthless.

⁴ John E. Dalberg. 1st Baron Acton. “Letter to Bishop Mandell Creighton, 3 April 1887” (*The Oxford Dictionary of Quotations*, 3d ed. [Oxford: Oxford University Press, 1980], 1).

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, and the personal obligation to keep one's soul undefiled by Lucifer's Domain. (EXT)

This completes the exegesis of James Chapter One. We will next review the expanded translation of the chapter and in so doing mention the principles, illustrations, doctrines, and applications that we developed from its exegesis.

End JAS1-54. See JAS1-55 for continuation of study at p. 541.)