

Good Form: *Aristocracy*:

The rule of a group in the interest of the common good.

Good Form: *Republic*:

The rule of the better part of the people in the interest of the common good.

Bad Form: *Oligarchy*:

The rule of a group for their own benefit.

Bad Form: *Democracy*:

The rule of the worst part of the people for their own benefit.¹

9. Man cannot solve the problems of the human race through human solutions. All efforts to do so are found wanting. The only workable system is that of a republic and that is temporary.
10. Evil is the human panacea which attempts to solve the problems of life apart from the laws of divine establishment and the doctrines contained in the New Testament Scripture.
11. In the present Zeitgeist of client nation America, evil may be identified in numerous forms: humanitarianism: promoting human welfare and social reform; philanthropy: efforts to promote human welfare; religion: the promotion of the existence and teachings of a false god; legalism and antinomianism; reversionism: spiritual decadence due to rejection or neglect of doctrine; internationalism: the hidden agenda that promotes “no borders”; distortion of or refusal to enforce law and order; and legislation or judicial overreach in opposition to numerous clauses of the Bill of Rights.
12. Human good originates in the souls of men. It gains traction when others organize to promote the favored idea. Evil is when human good is imposed on the population in the form of “political correctness” or by the force of law.
13. The sin nature is the ultimate source of sin, but it also operates in conjunction with human good and evil.
14. Human good is the production of an individual functioning in the cosmic systems. It may be defined as anything produced by man apart from grace provisions. Several passages refer to works motivated by the flesh:

Galatians 5:19 Now the deeds of the flesh are evident ...

¹ Erik von Kuehnelt-Leddihn, *Leftism: From de Sade and Marx to Hitler and Marcuse* (New Rochelle: Arlington House Publishers, 1974), 28.

Ephesians 5:11 Do not participate in the unfruitful deeds of darkness, but instead even expose them.

Colossians 1:21 Although you were formerly alienated and hostile in mind, engaged in evil deeds.

Hebrews 6:1 Therefore, leaving the elementary teaching about Christ, let us press on to maturity, not laying again a foundation of repentance from dead works and of faith toward God.

Hebrews 9:14 How much more will the blood of Christ, Who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God?

15. So far, verse 13 reads, “Let no one assert that when he is tempted, “I am continuously being tempted from the ultimate source of God; for God ... not tempted by evil,”
16. The verse continues with the verb “does not tempt.” “Tempt” is the present active indicative of the verb **πειράζω (peirázō)**. The present tense is static, used for a condition assumed as perpetually existing.
17. If God does not tempt anyone then temptations must originate in the soul in response to lust patterns from the sin nature, either legalistic or antinomian.

James 1:13 No one may ever assert [IM #8: present active imperative of the verb λέγω (légō)] when he is tempted, “I am continuously being tempted from the ultimate source of God”; for God— not tempted by evil, and He never tempts anyone.
(EXT)

Principles:

1. The verse begins with imperative mood #8 prohibiting anyone from ever asserting that they are being tempted by God.
2. The verb for tempting is *peirázō* and the person’s statement asserts that God is the source of the temptation.
3. However, the verse point out that God never is tempted by evil nor does He ever tempt anyone.