

7. Who does qualify to ask and then receive? The believer who has advanced to the sophisticated spiritual life; the believer who is filled with the Holy Spirit and petitions the Father for a specific blessing.
8. Believers, who are filled with the Holy Spirit and have advanced to the sophisticated spiritual life, can ask the Father for a blessing and will receive it.
9. Advanced believers know how to pray from an inventory of advanced doctrines. Their prayers are focused on things that aggrandize their advance in the Invisible War.
10. This final sentence in verse 2 begins with the phrase, “You do not have.” It begins with the negative conjunction, **οὐκ (ouk)**: “not,” followed by the present active indicative of the verb, **ἔχω (échō)**: “have” and translated, “You do not have.”
11. The final phrase reads, “...because you do not ask.” It begins with the preposition of cause: **διό (diá)**: “because,” followed by the plural pronoun, **σὺ (sú)**: “y’all,” and the conjunction **μή (mē)**, translated, “not.” The verse ends with the present middle infinitive of the verb, **αἰτέω (aitéō)**: “to ask.”
12. This last sentence indicates that even if these people were filled with the Holy Spirit and functioning in the sophisticated spiritual life, they would not receive blessings because they would not pray for them. Here’s the expanded translation:

**James 4:2** You keep on habitually lusting, but you continuously do not have that for which you lust; so you habitually commit homicide. You are in an ongoing state of envy, but consistently are unable to acquire; so you quarrel and engage in donnybrooks. Mature believers do not have because you do not ask. (EXT)

### PRINCIPLES:

1. This passage refers to believers who have been in a prolonged state of reversionism, have engaged in the numerous behaviors such as system testing, and the frustrations and problems that are common to their lifestyles.
2. In contradistinction to the teachings of Scripture, these individuals cited by James are engaged in lust, homicide, and envy from the source of negative volition.
3. All efforts to receive benefit and satisfaction from their cosmic behavior patterns are frustrated due to their soul’s divorcement from the power and grace of the Word of God.



4. Even when some aspect of a desired effort should occur it does not result in the satisfaction, pleasure, or happiness that one pursued and experienced.
5. Jealousy is a mental-attitude sin that desires what another has and wishes to either acquire it for himself or deprive another of it.
6. This effort is also accomplished regarding nonmaterial objects possessed by others such as fame, authority, reputation, social standing, popularity, status, etc.
7. However, when a person functions in the stages of reversionism, he can never enjoy the possessions, accolades, attributes, and prestige he imagined, never appreciate the things he coveted, nor relish the happiness he anticipated.
8. In the final analysis, after having acquired the things for which he lusted, he discovers they do not bring him the happiness he expected and therefore fulfills the proclamation of Solomon's Preacher in Ecclesiastes.
9. In that book, Solomon related some of his experiences while he was in reversionism and his failure to find the happiness he pursued. His effort to do so was motivated by his possession of many personal attributes.
10. Solomon was smart, the king of Israel, handsome, and accomplished in various areas of function. However, he ultimately came to realize that all the while he was in pursuit of happiness, he only found emptiness. He expresses this discovery in:

**Ecclesiastes 1:1** The words of the Preacher [קְהֹלֵת (*qoheleth*): also, "Teacher" ]: The son of David, king in Jerusalem.

**v. 2** "Vanity [הֶבֶל (*hevel*): emptiness, meaningless, futile ] of vanities," says the Preacher, "Vanity of vanities! All is [הַכֹּל (*hakkol*)<sup>1</sup> ] vanity." (NASB)

<sup>1</sup> "Although כֹּל (*kol*, "everything, all") is often used in an absolute or comprehensive sense, it is frequently used ... for the specific, that is, its sense is limited contextually to the topic at hand. This is particularly true of הַכֹּל (*hakkol* ["all is"]) in which the article particularizes or limits the referent to the contextual or previously mentioned topic. Thus, "all" does not always mean "all" in an absolute sense or universally in comprehension. Thus, הַכֹּל [*hakkol*] refers only to what Qoheleth [Teacher] characterizes as "futile" (הֶבֶל (*hevel*): "vanity" [NASB]), in the context. Qoheleth [Teacher] does not mean that everything in an absolute, all-encompassing sense is futile ["vanity"]. For example, the sovereign work of God is not "futile"; fearing God is not "futile; and enjoying life as a righteous person under the blessing of God is not "futile." Only those objects or issues that are contextually placed under כֹּל (*kol* ["all"]) are designated as "futile" (הֶבֶל [*hevel*]). The context of 1:3-15 suggests that 1:2 refers to the futility of secular human endeavor." (Ecclesiastes 1:1-2 in *The NET Bible* [Dallas: Biblical Studies Press, 2005], s.v. 4tn1184).



11. The context of James 4:1–2 is referring to the actions of believers who are in reversionism, have lived in a soul of darkness for extended periods of time, and in doing so have desperately sought happiness for all the wrong reasons.
12. The translators note from the NET Bible gives an excellent synopsis of this condition of soul. All things are not all “vanity.” But all things sought for all the wrong reasons are best described by Solomon by the phrase, “All is vanity.”
13. The Hebrew noun, **הֶבֶל** (*hevel*), is translated into English Bibles by the noun “vanity,” which is fine, but the NET Bible selects the adjective, “futile.” The two words are noted together in the *Merriam-Webster’s Collegiate Dictionary* (11th ed.), s.v. “futile,” as follows:
 

**Futile may connote completeness of failure or unwisdom of undertaking. Vain implies simple failure to achieve a desired result.**
14. The futility experienced by the believers in this verse was caused by their prolonged existence in the cosmic systems. Those who live in darkness are incapable of producing the desired effects of their souls’ imaginings.
15. The final sentence of verse 2 illustrates this. It indicates that even if these people decided to get out of the darkness through rebound, began a serious effort to rebuild their inventory of biblical ideas, and even achieve the level of the sophisticated spiritual life, they, even then, would not receive divine blessings because they would not ask.

### PRINCIPLES:

1. Reversionists, who function in the advanced stages of reversionism, never acquire any divine blessings because they are never in fellowship. Yet the desire to assuage their lust patterns is never accomplished resulting in frustration and bewilderment.
2. The lust may be for authority, but never able to acquire it, since they do not know how to lead and often become tyrants.
3. The objective may be for romance, yet even if discovered it results in disaster for all involved.
4. These disappointments, frustrations, and failures occasionally result in the realization that nothing sought for is ever realized. This can sometimes inspire reversion recovery.
5. There is really nothing that can prevent a recovery from reversionism except the retrogression of the individual. If he continues to pursue truth, then the doctrinal advance will gradually restore order.



6. The result is that blessings accrue for the subject and all he has to do is ask for them.
7. In reversionism, all sorts of objectives were pursued, but to no avail. Even if some are attained, it does not result in the anticipated happiness.
8. What can have interesting after affects is when a reversionist recovers he expects those things he pursues will occur. Some do, but there are phenomenal blessings available that only requires him to pray for them.
9. So the question arises, how then does a believer offer a prayer with confidence it will be answered? It has to do with the status of the person's soul when the prayer is offered. This brings us to our next verse:

**James 4:3** You ask and you do not receive, because you ask with wrong motivations, so that you may spend it on your pleasures. (NASB)

1. This verse begins with the same verb that ended verse 2. Verse 2's last sentence reads, "You do not have because you do not ask: μή (*mē*): "not" and the present middle infinitive of the verb, αἰτέω (*aitéō*): "ask."
2. If this believer were in fellowship, he might ask for a blessing from God but since he does not petition the Father for it, then because of that oversight he does not receive anything.
3. James 4:3 begins with this same verb, "to ask": the present active indicative of αἰτέω (*aitéō*). Here the person does ask but he, too, is in reversionism. The present tense is iterative indicating that this is an event that *repeatedly* happens.
4. This person may pray until he grows hoarse, but there is no response from God. This is indicated by the present active indicative of the verb λαμβάνω (*lambánō*): "to receive." This is a customary present which is used to signal either an action that *regularly occurs* or an *ongoing state*.<sup>2</sup>
5. This person is living in habitual reversionism. The mature believer at the end of verse 2 does not receive anything from God because he does not ask God for it.
6. The conjunction that links the petition with the negative response is διότι (*dióti*): "because; for this reason."
7. The reversionist in verse 3 does pray for a blessing, but did not receive it because he asked, "with wrong motives." This is indicated by the word κακῶς (*kakōs*).

<sup>2</sup> Daniel B. Wallace, "Customary Present," in *Greek Grammar: Beyond the Basics* (Grand Rapids: Zondervan, 1996), 521.



8. However, the verse confirms that this prayer will not be answered because it was offered with wrong motivation. This is identified by the clause, “so you may spend it on your pleasures.”
9. Well, the “pleasures” are multiple and vary with the individual. It doesn’t really matter what pleasures are involved because no matter which ones are cited, they result in confirming there will be no divine response.
10. In short, the person’s prayer is an appeal to God to make it possible for him to pursue his pleasures with divine approval. The request is of course not going to be answered because the motive is to “spend” it, the aorist active subjunctive of **δαπανάω (dapanáō)**: “to squander.”
10. The active voice means that the reversionistic believer produces the action of squandering his efforts for pleasures during a frantic search for happiness.
11. The working objects of this man’s desire is the plural, instrumental of means, **ἡδονή (hēdonḗ)**, a variety of perverted, sensual pleasures and various sources of personal gratification, physical pleasures, and appetites.
12. This verse describes a believer not only in reversionism, but one also engaged in a wide variety of behaviors that are clearly prohibited in Scripture from multiple references. He has the audacity to actually offer a fruitless prayer to God in order to facilitate his hedonistic desires.

**James 4:2** You keep on habitually lusting, but you continuously do not have that for which you lust; so you habitually commit homicide. You are in an ongoing state of envy, but consistently are unable to acquire; so you quarrel and engage in donnybrooks. Mature believers do not have because they do not ask.

**v. 3** You keep on asking, but you consistently do not receive, because you ask with wrong motives so that you may squander it on a variety of perverted sensual pleasures. (EXT)

**James 4:4** You adulteresses, do you not know that friendship with the world is hostility toward God? Therefore whoever wishes to be a friend of the world makes himself an enemy of God. (NASB)

1. Verses 2 and 3 end with the divine analysis of those reversionists whose lust patterns have not been mollified to their satisfaction resulting in murder, jealousy, quarrels, donnybrooks, and perverted sensual pleasures.



2. It is therefore not surprising that verse 4 begins with the feminine vocative plural of **μοιχαλίσ** (*moichalís*): “You adulteresses.” The feminine gender is on purpose.
3. James classifies members of his congregation as responders. The relationship between the believer and Jesus Christ is analogous to the marriage of a man and a woman.
4. In the relationship between a man and a woman, the husband is the authority. He is assigned the leadership role while the wife’s relationship to him is as a responder to his authority.
5. This depicts the spiritual relationship between the believer and Jesus Christ. Believers are to respond to the leadership of Jesus Christ through the inculcation, retention, facilitation, and application of Bible doctrine.
6. This arrangement is illustrated by characterizing the people in chapter 4 as being in violation of the right-man, right-woman relationship in marriage. Rather than submitting to the authority and leadership of Jesus Christ through inculcation and application of His doctrinal leadership, they instead submit to the lust patters of the sin nature.
7. Verses 1 through 3 reveal the several ways these believers betray their vows to Jesus Christ as their spiritual Leader by instead cohabiting with their sin natures’ lust patterns.
8. This is why James starts the verse with the vocative, “You adulteresses.”
9. Having believed in Christ through faith alone in Christ alone, these reversionists have betrayed the institution of the divine marriage by having an adulterous relationship with their lust patterns.
10. Those depicted in James 4:1–4 are not only adulterers, but also reversionists who are functioning in reverse process reversionism:

**The final stage in the descent into reversionism is characterized by the *total* influence of evil and the substitution of Satan’s plan for God’s plan. *Reverse-process* means to face in the opposite direction, to reverse course, to invert beliefs by a turnabout of thinking. In reverse-process reversionism all true values are pushed aside and priorities are inverted.**



**In other words the reversionist spurns that which he should love and loves that which he should spurn. Revelation 2:4 describes this as leaving “your first love.”<sup>3</sup>**

11. James directs the following to these adulteresses with the phrase, “do you not know.” The negative conjunction, **οὐκ (ouk)**: “not,” introduces a rhetorical question that solicits an affirmative response.
12. What these adulteresses should know follows with the intensive perfect indicative of **οἶδα (oída)**: “to know,” which emphasizes the fact that these believers should know that their lifestyle, behavior patterns, and character traits are in violation of divine standards of righteousness.
13. What they should know is followed by the conjunction, **ὅτι (hóti)**: “that,” which introduces the divine indictment of the behavior patterns cited in verses 1–3.
14. Because those in context are believers, James asserts they should know what they are doing is in violation of the doctrines associated with the Christian way of life.
15. Yet they have reverted to the behavior patterns typical of the devil’s world and in doing so are applying cosmic problem-solving devices that cannot be satisfactorily resolved outside the bubble.
16. Presently their soul is darkened by the cosmic systems of arrogance and hatred which James refers to as “friendship with the world.” The feminine noun **φιλία (philia)** refers to these believers’ cordial relationship with *cosmos diabolicus*. The noun “world” is **κόσμος (kósmos)** which refers to the “devil’s world.”
17. This relationship is manifested by habitual application of the curriculum taught in the Satanic Academy of Cosmic Didactics, which describes the overall function of the Dark Side’s control of this planet.
18. When a client nation is in decline due to the shrinkage of mature believers, the resultant impact on that nation is intensified due to the advance of cosmic concepts.
19. Since the Fall in Eden, Lucifer’s strategy has been to attack divine viewpoint. His chief strategy is to propagandize the human race into adopting and applying what Paul refers to in:

<sup>3</sup> R. B. Thieme, Jr., *Reversionism*, 2d ed. (Houston: R. B. Thieme, Jr., Bible Ministries, 2000), 37.



**1 Timothy 4:1** The Holy Spirit explicitly communicates, that in the latter periods of time [ between the two advents of Christ: Incarnation and 2d Advent ] some believers will become apostate [ exchange doctrine for the lie ], paying attention to deceitful spirits [ demons ] and concentrating on doctrines from demons [ the faculty and curriculum of the Satanic Academy of Cosmic Didactics ]. (EXT)

20. The only meaningful restraint against his strategy is the counterattack posed by believers in Jesus Christ who have advanced to the level of the Sophisticated Spiritual Life.
21. This level of the spiritual advance is possessed by Christians who make up the Pivot of mature believers. They have developed personal love for God, execute the Royal Law through unconditional love for mankind, enjoy the copacetic spiritual life, and are occupied with Jesus Christ.
22. However, when the Pivot shrinks, then Luciferian strategies, already aggrandized in the souls of unbelievers, also includes believers who are ignorant of doctrine or have been propagandized by the doctrines of demons which suppress, reject, and ignore doctrinal standards.
23. This gradual loss of doctrinal viewpoint is said by James to result in “hostility toward God.” “Hostility” is the feminine noun, **ἔχθρα (*échthra*)**: “enmity, hatred, hostility.”
24. The Greek, *échthra*, and the English translations of “hostile,” describe this sin. Here is an example by Paul in:

**Romans 8:6** The thought pattern of the old sin nature is spiritual death. But the thought pattern of the Spirit is capacity for life and prosperity,

**v. 7** because the way of thinking on the flesh [ wheel-tracks of wickedness ] is hostile [ **ἔχθρα (*échthra*)** ] toward God for it is not subordinate to the authority of God, neither does it have the power to be.

**v. 8** Moreover, reversionistic believers who are under the authority of their old sin natures are unable to please God. (EXT)

**Hostile:** 1a: of or relating to an enemy b: marked by malevolence c: openly opposed or resisting (1): not hospitable (2) having an intimidating, antagonistic, or offensive nature.



**2 a: of or relating to the opposing party in a legal controversy <a hostile witness>.**

**Hostility 2: conflict, opposition, or resistance in thought or principle. syn: see ENMITY<sup>4, 5</sup>**

25. Gathering these English definitions of the word “enmity” clearly reveal these believer’s spiritual status quo. These believers, although saved, are defined as **ἔχθρα**: *hostile* toward God, His Word, and His doctrines.
26. Enmity is an acceptable translation, however, the context of verses 1–4 indicates an intensified application of hostility. James’s use of **ἔχθρα** here is designed to emphasize the problem as having gone past the individual application of the word.
27. Believers do enter into the cosmic systems and do the things common to those environments of arrogance and hatred. However, the situation James addresses causes him to intensify the lengths these believers have gone in opposition to divine guidance.
28. James wanted a word that could be applied collectively to a significant number of reversionists in the first century.
29. Hostile is fine but the better English word to describe James’s meaning of **ἔχθρα** in this context is, “alienation”:

**Alienate. 1: to make unfriendly, hostile, or indifferent especially where attachment formerly existed. Alienation. 1: a withdrawing or separation of a person or a person’s affections from a position of former attachment: estrangement from the values of one’s society [the doctrinal teachings of Scripture] and family [the royal family of God].<sup>6</sup>**

30. Paul also addresses this situation in:

**Philippians 3:18** Many believers keep on walking in wheel-tracks of wickedness, of whom I have often described to you and now continue to do so even weeping, that they have made themselves the enemies of the cross of Christ,

<sup>4</sup> Other synonyms include: “attacks and aggression; hatred and dislike” in *Merriam-Webster’s Collegiate Dictionary*, 11th ed (2014), “enmity.”

<sup>5</sup> *Ibid.*, s.vv. “hostile,” “hostility.”

<sup>6</sup> *Ibid.*, s.vv. “alienate,” “alienation.”



**Philippians 3:19** whose ultimate end is destruction under the sin unto death, whose god is their emotions, and whose fame is by means of dishonor, who keep their minds focused on earthly things. (EXT)

31. Also, on this same subject, Peter has this to write in:

**2 Peter 2:1** There previously arose false prophets among the people, even as there shall be false teachers among you, who will insidiously introduce destructive heresies, denying repeatedly the Master who bought them, bringing swift destruction upon themselves. (EXT)

32. These are enemies of God who once were positive but now have become propagandized into the Cosmic Academy. Now they are enemies of the cross of Christ.

33. So far, our expanded translation of the verse reads like this:

**James 4:4a** You spiritual adulteresses, do you not already know that a cordial relationship with the devil's world is tantamount to alienation toward God? (EXT)

#### **Implications from James 4:4a:**

1. In eternity past, Lucifer rebelled against the Trinity and divine authority. This was followed by a trial in which he and his fallen angels were judged guilty of sedition and sentenced eternally to the lake of fire.
2. Lucifer, as his own defense attorney, pled for an appeal claiming that he and the angels had been unfairly judged and sentenced.
3. It is evident from Scripture that this appeal was granted and the Divine Court of Appeals was called into session.
4. In order for arguments to be heard and a decision rendered, the Trinity made the decision to introduce witnesses for the Prosecution and allow Lucifer to call witnesses for the defense.
5. Adam and Ishah were created perfect and were free to use their volition as they chose. The lone exception was to avoid eating the fruit of a specific tree, whose fruit was referred to by the Lord as “the knowledge of good and evil” (Genesis 2:16–17).
6. Lucifer was allowed access to the garden since it was necessary for the first couples' volition to be challenged. He propagandized the couple with great success in Genesis 3:1–7 when both Ishah and Adam chose to eat the forbidden fruit. At this point they became spiritual adulteresses.

(End JAS4-37. See JAS4-38 for the continuation of study at p. 371.)

