

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 **μοιχαλῖς (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.”³

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:

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

