

30. Now for the application. In academia, students learn from experts in the major in which they hope to specialize. This arrangement is common throughout all branches of education. The information communicated may be learned by any individual with positive volition toward the subject matter and taught by the faculty of the academic institution.
31. All the student needs to provide is a textbook, have alertness to concentrate during lectures, facilitate the subject matter, and eventually apply what he knows to the periodic tests.
32. When it comes to theology, the same system is in place but within a spiritual curriculum which only believers filled with the Holy Spirit can utilize.
33. Both Testaments clearly establish that the content of their texts are the revelation of absolute, immutable, unalterable truth:

Psalm 33:4 For the word [דָּבָר (davar): divine revelation] of the Lord is right [יָשָׁר (yashar): veracity], and all His works [מַעֲשֵׂה (ma'seh): actions] are done in truth [אֱמוּנָה ('emunah): with emphasis on His faithfulness]. (KJV [EXT])

John 8:31 So Jesus was saying to those Jews who had believed in Him, “If you continue in My word, then you keep on being disciples of Mine;

v. 32 and you will know [predictive future middle indicative of γινώσκω (ginōskō): to comprehend divine categories]; the truth [ἀλήθεια (alētheia): in the Church Age, to acquire divine instruction from the teaching ministry of the Holy Spirit], and the truth will make you free [future active indicative of ἐλευθερώω (eleutherōō): to set free from the slavery of the cosmic system].” (EXT)

34. The Greek noun, **ἀλήθεια (alētheia)**, is a compound of the alpha privative, “ἀ,” which is a negative, followed by the noun, -λήθεια which refers to something that is concealed. The alpha cancels the noun so that its definition reveals things that previously were concealed and not open for discovery.
35. Therefore, *alētheia* means “not concealed” so that what is said is absolute, unalterable truth, free from error or falsehood. By the use of this word, the speakers and writers within Scripture are confirmed by the Holy Spirit to have spoken or written the truth which may be accepted as irrefutable, indisputable, and unquestionable.



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

36. So, the first sentence of James 4:4 establishes the situation that exists in the souls of those James refers to as adulteresses. He now states the application of his synopsis in verse 4:4b:

James 4:4b Therefore whoever wishes to be a friend of the world makes himself an enemy of God.
(NASB)

1. The English translation begins with the conjunction, **οὖν (oún)**: “Therefore.” It denotes the transition or continuation from what precedes to what follows.
2. What follows is the relative pronoun, **ὅς (hós)** and the conjunction **ἐάν (eán)** which together is translated, “Whoever therefore.”
3. Next comes the aorist passive subjunctive of the verb, **βούλομαι (bouílomai)**: “To wish or desire.” It expresses the inward predisposition from which active volition proceeds. In this context it indicates a volitional choice made from previous deliberations and current desire to execute.
4. The constative aorist tense encapsulates all the previous decisions that have resulted in their current status of reverse process reversionism also described by Paul in:

Ephesians 4:18 ... having become darkened in their thinking [**blackout of the soul: loss of objectivity**], excluded from the life of God because of the ignorance which keeps on being in them because of the hardness of their heart [**πώρωσις (pórwōsis)**; loss of objectivity results in the heart rejecting truth and thus becoming ossified in cosmic viewpoint];

v. 19 who, while having become callous [**ἀπαλγέω (apalgéō)**: **scar tissue of the soul**], have betrayed themselves to promiscuous debauchery [**ἀσέλγεια (asélgēia)**: **abnormal sexual perversions**] resulting in the practice [**ἐργασία (ergasía)**: **production of evil**] of every kind of immorality [**ἀκαθαρσία (akatharsía)**: **perversions common to a defiled soul**] in the sphere of insatiable lust [**πλεονεξία (pleonexía)**: **an intensified pursuit of happiness from unbridled sensual acts**]. (EXT)

5. Being in this advanced stage of reversionism is indicated by the constative aorist tense of *boúloomai*. The passive voice means the subject receives the action of the verb. The subjunctive mood is in the third-class condition within an indefinite relative clause.
6. What all these grammatical details indicate is that this collection of reversionists have spent a tremendous amount of time using their volition to decline into a soulish state of corruption caused by the execution of numerous decisions leading to their current state of perversion.
7. This situation is presented as the result of believers who used the freedom of their volitions to make choices that could have advanced them to one of two eventual outcomes: (1) the expanse of time spent declining into debauchery or (2) the expanse of time that could have been spent advancing toward the sophisticated spiritual life.
8. Volition's options may be depicted by the balance beam of a scale suspended at its center by a support post. At each end of the balance beam, are hung weighing pans. At one end is a known value of weight while at the other a substance is systematically added whose value is determined when the beam's ends are balanced.
9. But in our example, a person's volition is free. He may use it in any way he desires. At the moment of salvation, the pan's inventory of doctrinal viewpoint is minimal so the pan's content stays above the support post.
10. In the opposite pan is human viewpoint, human good, evil, self-centeredness, arrogance which causes it to rest at the bottom of the support post which must be steadily dealt with by means of spiritual growth.
11. When one cosmic concept is conquered by the inculcation, retention, facilitation, and application of biblical absolutes, that condition is systematically removed from one pan and replaced by divine viewpoint on the other. This ultimately results in living the sophisticated spiritual life.
12. When a believer continues his progress in the spiritual advance, his biblical inventory descends while his personal sins are removed and thus ascends.
13. Yet, after a while, the boring Bible classes become way too boring. He drifts away from his obligation before God to continue the spiritual advance.
14. Over time his reverse process reversionism causes doctrinal standards to diminish while he re-facilitates his old habits and acquires newer ones.
15. Ultimately, he becomes a Christian derelict, described by James in James 4:4 as having become "an enemy of God."

(End JAS4-38.Rev. See JAS4-39.Rev for the continuation of study at p. 381.)



16. This describes what is going on in James 4:1–4. When an individual places his personal faith in Jesus Christ for salvation but does not then begin the process of growing in grace at a local church, the Satanic Academy’s Cosmic Didactics will continue as his facilitated points of reference for decision making, problem solving, and behavior patterns.
17. The predictable result is further decline into the Dark Side’s indoctrination from its curriculum. Doctrine is repulsed while human viewpoint, human good, and evil are aggrandized.
18. The verse continues with the phrase, “Therefore, whoever has decided” and followed by, “to be a friend of the world.” The verb “to be” is the present active infinitive of **εἶμι (eimi)**: “to keep on being.”
19. This indicates that a carnal believer goes through the stages of reversionism to arrive at this point of debauchery. The end result is next referred to as a “friend of the world.” The word the King James translates as “friendship” and the NASB selects as “friend” is the noun, **φιλία (philia)**: “lover.”
20. The word, *philia* refers to focusing one’s attention and affection on what he habitually invests his time and energy. This is expressed by involvement in a lifestyle of debauchery, decadence, and depravity mentioned in verses 1–3.
21. These typical behavior patterns confirm the believer’s primary interest in life is the curriculum taught by the Dark Side’s faculty.
22. The obvious result concludes the verse which states the very opposite of how a believer is to conduct himself: “Therefore, whoever has decided to keep on being a lover of *cosmos diabolicus*” is followed by the present middle indicative of the verb, **καθίστημι (kathístēmi)**: “appoints.”
23. *Kathístēmi* is in the middle voice which means that he reflexively appoints himself to a position. This self-appointed position is found in the feminine adjective, **ἐχθρός (echthros)**: “enmity, hatred, hostility.” Together they may be expressed by the word “enemy” but with a deep-seated enmity.
24. The One to which this enmity is expressed is revealed by the proper noun, **Θεός (Theos)**: “An enemy of God.” From this exegesis, we now have an expanded translation:

James 4:4 You adulteresses, do you not already know that keeping on being a lover of *cosmos diabolicus* is tantamount to alienation from God? Therefore, whoever had decided to be a lover of *cosmos diabolicus* does with enmity appoint himself an enemy of God. (EXT)