

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^{4, 5}

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].⁶

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,

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

⁵ *Ibid.*, s.vv. “hostile,” “hostility.”

⁶ *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.)

