

16. This is the resource that the believer is able to rely upon to withstand the agents provocateurs' solicitations to the soul by the sin nature's lust patterns.
17. Volition is the gateway to the soul. Positive volition keeps lust patterns from entering the soul; negative volition allows certain ones of them to gain access to the soul.

Greek Words and Definition for "Lust":

1. Lust Patterns are not located in the soul, but in the body. The Greek words that refer to this mental attitude include:
 1. **ἐπιθυμέω (*epithuméō*)**: to have a strong desire to do or secure something, longed for: silver, gold, clothing; earthy things; something that belongs to another; to have sexual interest in someone, desire someone else's wife.
 2. **ἐπιθυμία (*epithumía*)**: a great desire for something: desire, longing, craving; a desire for something forbidden or simply inordinate, craving, lust. Of sexual desire in accordance with physical desire alone; to satisfy the desires of the body: gambling, drunkenness, and gluttony. "The desires that ruled over you formerly, when you were ignorant" (1 Peter 1:14).⁶

These definitions contain examples provided by Bauer to illustrate the lust patterns. There are others that are found in Scripture which together provide an inventory of the body's carnal proclivities.
3. James 4:2 begins with the failure to assuage these desires. We have already pointed out in the opening clause, "You lust and you do not have."
2. The verb, **ἐπιθυμέω (*epithuméō*)**, an **iterative**, present active indicative which means the action of the verb is repetitious, "you keep on habitually lusting." This describes a believer whose behavior patterns are so facilitated that they have become paths of least resistance.
3. This person may have one in particular or several concurrently yet whatever he lusts for results in the frustrations of the retroactive **progressive present** active indicative of the verb, **ἔχω (*échō*)**.

Progressive Present. Definition: The present tense may be used to describe a scene in progress. The difference between this and the iterative present is the latter involves *repeated* action, the progressive present normally involves *continuous* action.⁷

⁶ Walter Bauer, *A Greek-English Lexicon of the New Testament and other Early Christian Literature*, 3d ed., rev. and ed., Frederick William Danker (Chicago: The University of Chicago Press, 2000), s.vv. "ἐπιθυμέω," "ἐπιθυμία".

⁷ Daniel B. Wallace, "Progressive Present" in *Greek Grammar: Beyond the Basics* (Grand Rapids: Zondervan, 1996), 518.



4. This verse reads so far, “You keep on habitually lusting, but you continuously do not have ...”
5. Yet, whatever the sin nature’s lust pattern happens to be, it remains unassuaged. When the verse continues, we discover how fixated this person is about assuaging his lust pattern: “... so you commit murder.” This is the present active indicative of **φονεύω (phoneúō)**.
6. This person is so driven by a mental attitude lust pattern that the failure to fulfill it leads him to move to the overt lust pattern of homicide.
7. The King James Version translates the verb, *phoneúō* with the word “kill.” But this does not precisely convey the true meaning of the word. The context is dealing with sins of various kinds.
8. There are situations where the act of “killing” someone is authorized and they include: self-defense, capital punishment, combat, and law enforcement.
9. Murder is defined as: “the crime of unlawfully killing a person especially with malice aforethought; to kill (a human being) unlawfully and with premeditated malice.”⁸
10. As the verse continues, we run into a word we encountered in the latter stages of James: Chapter Three:

James 3:16 For where envy [ζήλος (*zēlos*)] and scheming and intrigue exists, in that place there is instability and opposition to established authority and every evil deed or action. (EXT)

11. In James 4:2, the word is the present active indicative of the verb **ζηλώω (zēlóō)**, This word has two applications dependent upon its context. In James 3:16, *zēlos* describes the desire to remove a monarch from power. For example, in 2 Samuel, Absalom was envious of David. He did not want his father’s possessions, he wanted him to lose his power.
12. In the context of James 4:2, the verb **zēlóō** also refers to envy, the desire to have a thing the person cannot acquire.

Principle: Jealousy is directed toward another person’s asset which he wishes to acquire, while envy is directed toward the individual person. In the latter case, Absalom wishes to punish David by diminishing him of his power (2 Samuel 15:1–6).

13. In the context of James 4:2, the New American Standard Bible translates the verb **zēlóō** with “envious,” which is also the case here. It is characterized by the desire to have another’s asset—power, privilege—but cannot acquire it.

⁸ Merriam-Webster’s Collegiate Dictionary, 11th ed. (2014), s.v. “murder.”



14. The present tense of *zēlóō* is customary which indicates a mental attitude of an ongoing status of envy.

15. So far, our expanded translation reads this way:

James 4:2a You keep on habitually lusting, but you continuously do not have; so you habitually commit homicide. You are in an ongoing state of envy ...

16. The verse continues with the negative conjunction *οὐ (ou)*: “but,” followed by the customary present active indicative of the verb, *δύναμαι (dúnamai)*: “to be able.” However, with the negative conjunction, the action is canceled and he is said to be “unable” to do something.

17. What he is unable to do is indicated by the aorist active infinitive of *ἐπιτυγχάνω (epitunchánō)*: “to acquire.” The phrase is thus translated, “... but consistently unable to acquire.” This man is jealous of the assets of others’ but, regardless of his efforts, consistently cannot acquire them.

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 unable to acquire; ... (EXT)

18. Because these reversionists are in reversionism they “fight and quarrel.”

Principles:

1. It is typical for believers in reversionism to be in a constant pursuit of inconsequential things which leads to a habitual satisfaction of lust patterns.
2. A believer’s spiritual life is darkened when under the dictatorship of the sin nature.
3. There are about ten of these agents provocateurs that are deployed to propagandize the soul’s volition to allow the sin nature’s cosmic behavior patterns to take command.
4. The successful result is the activation of the volition to engage in sinful behaviors through thought, speech, or physical applications.
5. In our context are a number of applications mentioned by James. He mentions the failure to satisfy one’s lust patterns which can result in murder; he has envy for someone’s assets, but cannot obtain them, and he can go physical with fisticuffs and verbal with quarrels.
6. Regardless of the situation that occurs, reversionism continues to be driven by lust patterns.