

23. Trust in truth! Know it! Apply it! Rest on it! Truth—**ἀλήθεια (alētheia)** — is the unseen cause and power that enables Jesus Christ to control history on behalf of the pivot and rescue our client nation from the strategies and tactics of *cosmos diabolicus*.
24. Our detour into the rise and fall of David’s monarchy emphasized the impact Absalom had on the nation Israel. Absalom was a one-man wrecking crew whose exploits challenged the doctrinally weakened King David.
25. Absalom’s decision-making was influenced by various mental-attitude sins that developed in his soul over a seven-year period—anger, revenge, jealousy, and ultimately envy.
26. Envy was the final mental-attitude sin that resulted in his demise in the Battle of Ephraim Forest. Absalom’s envy was focused on David’s repeated miscarriages of justice.
27. During his various sinful machinations, he was initially jealous of David as king, but later this was transformed onto his envy of David and his power.
28. Envy usually has no desire to remove the envied person from power because they want to succeed him. Envy primarily wants to see the person with power to lose it.
29. Absalom also wants David to suffer in the process, therefore he initiated a propaganda campaign among the Israelites to surreptitiously transfer some of David’s power over to him.
30. In our study of the sin of envy, E. Reuter’s comments regarding the difference between envy and jealousy are worth repeating:

The fact that Hebrew has only a single word to cover both aspects seems less surprising when we note, for example, that the languages of central Europe did not distinguish zeal, envy, and jealousy until after the Middle Ages. Even today the distinction is not always entirely clear.⁸

31. Among the major English translations of the Bible, the King James Version and the New International Version translate **ζήλος (zēlos)** with “envy” and “envying” respectively. The NET Bible and New American Standard both use “jealousy.”
32. Our research has revealed that the correct translation of the noun in both 2 Samuel [**קִנְיָה (qin’ah)**] and James [**ζήλος (zēlos)**] is “envy.”

(End JAS3-95. See JAS3-96 for continuation of study at p. 411.)

⁸ Reuter, “קִנְיָה” in *Theological Dictionary of the Old Testament*, (2004), 13:49.



33. We now return to our study of James 3 where we left off with verse 16. Before we do, let's review the expanded translations of James 14 and 15:

James 3:14 But if you have bitter envy [ζήλος (*zēlos*)] and selfish pursuit of one's personal self-interests in your *kardía*'s stream of consciousness, do not arrogantly boast and lie against the truth.

v. 15 This category of wisdom is not that which finds its origin in heaven, but is common to the cosmos: diabolical, human viewpoint, human good, and evil, and doctrines of demons. (ext)

34. Our exegesis left off with verse 16:

James 3:16 For where jealousy and selfish ambition exist, there is disorder and every evil thing. (NASB)

1. This verse opens with a comment about envy which we first observed in:

James 3:14 But if you have bitter envy [ζήλος (*zēlos*)] and selfish pursuit of one's personal self-interests in your *kardía*'s stream of consciousness, do not arrogantly boast and lie against the truth. (EXT)

2. Verse 16 opens with the phrase, "For where," and is the illative use of the particle **γάρ** (*gár*) which introduces a reason why this believer is envious. The answer is because he is out of fellowship and therefore functioning outside the divine dynasphere.
3. Spending time in the cosmic systems destroyed his spiritual advance causing him to regress into the sin of envy, first mentioned in verse 14.
4. The particle *gár*, "for," is followed by the adverb, **ὅπου** (*hóπου*): "in what place." This identifies the believer's soul as the place where the following mental attitude sins exist beginning with the subject, **ζήλος** (*zēlos*): "envy."
5. In both verses 14 and 16, the NASB and NET Bibles translate ζήλος into English with "jealousy," the KJV with "envying," and the NIV with "envy." The words, "jealousy" and "envy," are considered synonyms in English dictionaries, but there is a significant difference between the two words' definitions and meanings.
6. As we studied in verse 14, jealousy and envy have different objects. The jealous person is hostile toward a rival or one believed to enjoy an advantage. Therefore, his jealousy is directed toward the other person's asset upon which there is an assumed legitimate claim.



7. The envious person does not even want to have the person's asset, nor could he enjoy it if he did, but finds it unbearable that person does so.
8. Therefore, jealousy is directed toward another person's asset which he wishes to acquire, while envy is directed toward the individual. In the latter case, he wishes to destroy the person's happiness by removing the object of his affection.
9. In verse 16, ζήλος pops up again and is followed by the words "selfish ambition," which refers to the verb's subject, ἐριθεία (*eritheía*): "scheming and intrigue."

Principle: In verse 16, ζήλος (*zēlos*): "envy," is a masculine noun linked by the conjunction, γάρ (*gár*): "and," followed by the feminine noun, ἐριθεία (*eritheía*): "scheming and intrigue."

Principle: The masculine, mental-attitude sin of envy is responded to by the feminine mental-attitude sins of "scheming and intrigue." Envy is the catalyst while scheming and intrigue do its bidding.

10. This is followed by the word "exist," the adverb, ἐκεῖ (*ekeí*): "exists in that place." Where this envying exists then what follows becomes overt. First of all, "disorder," the noun, ἀκαταστασία (*akatastasía*): "instability, tumult, and uncertainty because of opposition to established authority."
 11. In context, the established authority is the Word of God which these believers have abandoned, causing a vacuum that sucks in all sorts of cosmic concepts.
- Principle:** Envy is a mental-attitude sin possessed collectively by many. For example, those who are in authority are the targets of this envy. The envious do not desire the person's asset, that would be jealousy. What they envy is his position of authority and make every effort to either remove him from power or rob him of his authority.

Principle: This is where envy combines with scheming and intrigue to foment rebellion. Such a scenario played out in Absalom's envious assault on David's authority as king of Israel followed by his intrigue with the citizens of Israel.

12. Whenever the biblically established systems of order are abandoned, into the resultant vacuum rush all sorts of ideas, each associated in some way the doctrines of demons (1 Timothy 4:1).
13. Whatever these ideas happen to be are summarized next with the phrase, "every evil thing." The word evil is the adjective φαῦλος (*phaúlos*): "evil, wicked, corrupt, depraved."
14. The final word is "thing," but the Greek noun is πρᾶγμα (*prágma*): "a deed or an act."



15. When several cycles of discipline are collectively unleashed upon a Church-Age client nation's population, and they do not result in a wakeup call to get back to establishment and, hopefully, doctrinal thinking, then more "evil things" are certain to follow. Whatever the deeds and acts happen to be, they vary with the historical circumstance.

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

James 3:17 But the wisdom from above is first pure, then peaceable, gentle, reasonable, full of mercy and good fruits, unwavering, without hypocrisy. (NASB)

1. Verse 16 concludes James' diatribe. Beginning with verse 17, he switches from his scathing denunciations of his congregation's behavior patterns which were expressed with unbridled and harmful sins of the tongue.
2. He begins his shift away from condemnation of cosmic behavior patterns over to the Source of conviviality among believers with the adversative conjunction of contrast, **δέ (dé)**: "But."
3. The contrast transposes the reader away from human-viewpoint, human-good, and evil rationales, presented previously over to the biblical inventory of wisdom, the noun, **σοφία (sophía)**. The following context amplifies and summarizes the various expressions of **wisdom**.
4. This use of wisdom refers to those attributes that express the divine resource of absolute truth. Wisdom is the thinking of God that is accumulated in the soul of the positive believer. It is retained and facilitated as a path of least resistance and applied to the circumstances of life.
5. The source of this wisdom is clarified next by the adverb, **ἄνωθεν (ánōthen)**: "from above." With this opening phrase, the subject changes from decision-making associated with the cosmic lifestyle of the loser believer over to one whose inventory of doctrinal ideas depicts the soul's inventory of wisdom, i.e., **divine viewpoint**.
6. What follows is a vocabulary that is indicative of a believer who possesses wisdom which is introduced by the present active indicative of the verb, **εἰμί (eimí)**: "**keeps on being**." "But the wisdom from above keep on being."
7. This is followed by the adverb, **πρῶτον (prōton)**: "**first**." James indicates what leads off such a listing is the word, **ἄγνός (hagnós)**. It means pure, free from impurities, perfect, holy."

