

The Expanded Translation of *The Letter of James: Chapter Four*

James 4:1 What is the source of hostility and what is the source of fisticuffs and Donnybrooks among you? Is not the source your insatiable desire for sensual pleasures that wage war on the compartments of your souls?

v. 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 you 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.

v. 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 has decided to be a lover of *cosmos diabolicus* does with enmity appoint himself an enemy of God.

v. 5 Do you presume that Scripture speaks to us to no purpose with regard to jealousy? (The Holy Spirit, Who dwells permanently within us, deeply loves [ἐπιποθέω (*epipothéō*): "To desire earnestly ... to long after, to love¹] us."

v. 6 Moreover, He gives amazing [or greater] grace. Therefore, Scripture says), "God is opposed [the static present middle indicative of the verb, ἀντιτάσσω (*antitássō*): a military term describing the battle order of divine deployment in the Invisible War] to the arrogant," [ὑπερήφανος (*huperéphanos*)] but gives grace to the humble [ταπεινός (*tapeinós*): a devout reverence toward God]." { See Proverbs 3:34 } (EXT)

¹ ἐπιποθέω (*epipothéō*): "To desire earnestly, love, greatly desired or loved, to incline towards (James 4:5)" in *The Complete Word Study Dictionary: New Testament*, rev. ed., ed. Spiros Zodhiates (Chattanooga: AMG Publishers, 1993), 633. Also see: "The variety or imprecision of the meanings of *epipothéō* ... depends on its context. Paul marked *epipothéō* with his personality, imbuing them with a lively sensibility. Sometimes they suggest ... a fervent tenderness, and emotion that grips the heart; always love, always a favorable sense." Ceslas Spicq, *Theological Lexicon of the New Testament* (Peabody: Hendrickson Publishers, 1994), 2:59, 60.



James 4:7 Subordinate [aorist middle imperative (#28) of the verb, ὑποτάσσω (*hupotássō*)] yourselves to God's divine authority. Stand fast [aorist middle imperative (#29) of the verb, ἀνθίστημι (*anthístēmi*)] in opposition to the devil [διάβολος (*diábolos*)] and he will flee, avoid, shun, escape from all y'all.

v. 8 Start coming near to God [ingressive aorist active imperative (#30) of ἐγγίζω (*engízō*): “to come near” and is a command for reversion recovery beginning with Rebound] and then He will come near [predictive future active indicative of ἐγγίζω (*engízō*)] to you [masculine plural of the pronoun, σὺ (*sú*): believers in reversionism]. Begin washing your hands [ingressive aorist active imperative (#31) of the verb, καθαρίζω (*katharízō*): “to cleanse, in this case, the hands” and refers to Rebound], you sinners, and start cleansing your kardías [ingressive aorist active imperative (#32) of the verb, ἀγνίζω (*hagnízō*): “to make clean, to purify, to reform”] from pollution, you double-souled men [δίψυχος (*dípsuchos*): double-minded dichotomy of being a believer while entrenched in *cosmos diabolicus*].

v. 9 Keep on being miserable [aorist active imperative (#33) of ταλαιπωρέω (*talaipōréō*)] because you keep on being personally lachrymose [ingressive aorist active imperative (#34) of πενθέω (*penthéō*)] and while weeping [ingressive aorist active imperative (#35) of κλαίω (*klaíō*)]. Keep converting [aorist passive imperative (#36) of μεταστρέφω (*metastréphō*)] your pseudo happiness into mourning and your joy into despair.

v. 10 Consistently maintain your humility [ingressive aorist passive imperative (#37) of ταπεινός (*tapeinós*)] in the presence [ἐνώπιον (*enópiōn*): “face-to-face”] of the Lord, and He will promote [future active indicative of ὑψόω (*hupsóō*): to exalt] you with honors.



James 4:11 Stop slandering [present active imperative (#38) of καταλαλέω (*katalaléō*)] fellow members of the Royal Family. The one slandering a fellow believer or judging his brother, slanders the Law [νόμος (*nómos*): the Royal Law] and judges the Law [νόμος (*nómos*): the Royal Law]; but if you judge the Law [νόμος (*nómos*): the Royal Law] you are not a doer of the Law [νόμος (*nómos*): the Royal Law] but a judge of it.

v. 12 There is one Lawgiver and Judge, the One who keeps on being able to both deliver and to destroy; but you, who are you who judges your neighbor [i.e., fellow believers]?

v. 13 Come now [present active imperative (#39) of ἄγω (*ágō*)], you reversionists who say, “Today or tomorrow [predictive] we will go to this or that city [predictive], and shall work in that place about a year [predictive], we shall engage in free enterprise [nonspecific], and make a profit [predictive working objects].”

Verse 14 contains an ellipsis in the original Greek text of James 4:14 that is indicated by use of the italic font in the *King James Version* of the Bible:

James 4:14a Whereas ye know not what shall be on the morrow. (KJV)

“*shall be*” is an editorial gloss to complete the sentence. The better gloss is an “ellipsis” inserted into a text by this mark: ... :²

James 4:14 You do not understand what kind of life ... yours tomorrow. You two are just a fleeting vapor trail which soon vanishes from view.

² There is a second “editorial gloss” in the Letter of James in Chapter 2, verse 1, which reads: “My brethren, have not the faith of our Lord Jesus Christ, *the Lord* of glory, with respect of persons.” The gloss is unnecessary since “Lord” is used four words before in the verse. This is fine, but an unnecessary intrusion into the text, which the *New International Version*, the *New American Standard Bible*, and *The NET Bible* resolve with the addition of the word, “glorious” prior to the subject, “our Lord Jesus Christ.”

James 4: 15 Instead, you ought to say, “If [ἐάν (eán)] the Lord has decreed [aorist active subjunctive of θέλω (thélō): “to desire, to intend, to design, to decree], we shall both live [gnomic aorist future active indicative of ζάω (záō): prophetic] and in the future accomplish this [gnomic aorist future active indicative of τοῦτο (tóuto): prophetic] or accomplish that [ἐκεῖνος (ekeínos): one far away].”

v. 16 But presently you keep on boasting with arrogant words; all [nominative singular feminine of πᾶς (pás)] this kind [nominative singular feminine of καύχησις (kaúchēsis)] of boasting [nominative singular feminine of τοιοῦτος (toióutos)] is [present active indicative of the verb εἰμί (eímí)] evil [nominative singular feminine of πονερός (ponerós)].

v. 17 Therefore, to the one knowing [present active infinitive of the verb, ποιέω (poiéō)] the honorable [καλός (kalós)] thing to do, and not [μή (mé)] doing it, results in sin and discipline and to him it is the sin unto death. (EXT)

(End JAS4-73.Rev. See JAS5-1 for continuation of study at 1.)

