

James 4:6 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 (*hyperēphanos*)] but gives grace to the humble [ταπεινός (*tapeinós*): a devout reverence toward God].” { See Proverbs 3:34 } (EXT)

44. James, chapter 5, verse one, begins with an idiom, the present active imperative of the interjection, ἄγω (*ágō*): “to lead forth,” followed by the temporal adverb, νῦν (*nún*): an exhortation implying that what is to be done or should be done right now and on the spot: “Come on now!”
45. James follows this command by identifying the men he addresses with the vocative masculine plural of the adjective, πλούσιος (*plousios*): “rich men.”
46. We are now in the fifth chapter of the Letter of James. He has been on a diatribe for 88 verses and now he’s got these wealthy reversionists to deal with.
47. The issue James addresses is not the fact these men are wealthy, but that they are reversionists. They have taken advantage of the free enterprise system. They have invested in farming. They have hired men to plant and raise crops, and finally to harvest the produce.
48. This is free enterprise, which is not only an honorable profession, but one necessary to provide food for the people of Israel.
49. To raise their crops and harvest them, the owners hired men to do the various tasks necessary to get the crops to the distributors, i.e., local grocers.
50. The laborers did the work, but these men did not pay them at all. We will learn about that problem later in the chapter.
51. Right now, we have some rich guys which means they have the capital to invest in agriculture, get the crops harvested, sell it to dealers, and take the proceeds to the bank.
52. That’s all well and good. However, they were not honorable to the people they hired to do the work. Although the harvest was sold to grocers, those laborers will likely not sign on with these men next season.
53. Once the word gets around, the rich men will not have workers to hire, harvest, and bring in the crops. This is where the citizens will get into the act once they learn how the investors treated the laborers unfairly.
54. End result: people will go hungry which will cause a recession in the land of Israel, provided the same men are back to do more harm.



55. This would result in the investors not being able to hire workers for harvest the next season. These men were happy last year after they sold their bumper crop. But because they cheated the harvesters last year, they will not be able to gather a harvest the following year.
56. So, what's the bottom line the next year? Unhappiness!
57. What's the result? Weeping and howling!
58. The word "weep" is the ingressive aorist active imperative of the verb, **κλαίω (klaiō)**. The ingressive aorist indicates the beginning of the action of crying. To dramatize this action, the verb should be translated, "You rich men, break out crying!" This command is verbalized by James.
59. The crying is initiated by his status quo of reversionism and thus is commanded by James to start the process of crying and the imperative mood is a command to do so.
60. Next, James orders the men to "howl," the plural present, active participle of the verb, **ὀλολύζω (ololúzō)**: "to scream, shriek, or howl." Here are two emotional outbursts. First these men start crying, but then the crying intensifies into howling.
61. The realization of the ramifications of their predicament results in a complete emotional breakdown. These men are rich, but at the same time they have nothing.
62. There really is nothing wrong with money or having it. It is the medium of exchange in a capitalistic economy. Thus, money is an innocent asset in denominations generally of coin or paper or the current threat of "bitcoin."
63. Therefore, there is nothing inherently wrong with money and having it is not the issue. The real issue is the capacity for money in the soul of its possessor.
64. Money is a necessary medium of exchange for goods, services, and properties. It is however the innocent cause of both its misuse and lack of capacity.
65. The problem with our guys in James: Chapter Five is that they do not have the capacity to use money properly. They cheated the workers who harvested the crops. By keeping the money, they demonstrated the fact they had no capacity to own a lot of money, a fact that comes out later in the passage.
66. The capacity for money must be understood or the cosmic believer will not use it wisely. They have lots of money, but owning it presented the problem of not having no capacity.



67. Their expertise in making money was therefore not the problem. They did so initially. Since they were believers, they were on a roll and were at the same time being blessed by the Lord. But the more money they acquired the more they developed a lust for it.
68. The verb, “acquired,” means “to come into being gradually” [*Merriam-Webster’s Collegiate Dictionary*, eleventh ed. s.v. “acquired.”].
69. So far, we have this expanded translation of James 5:1:

James 5:1a **Aw, come on now [present active imperative of the verb, ἄγω (ágō), plus the adverb, νῦν (nún): a command to respond at once], you rich, wealthy men ...**

1. So far, we have this partial expanded translation of James 5:1 above. Yet, what will ultimately occur is emphasis on the blessings of the free enterprise system, but without having grace orientation for its source.
2. This results in a frantic search for happiness. Rather than having a grace mental attitude toward those they employed, the owners placed their emphasis on the money acquired from the labor invested by those who harvested the fields.
3. Yes, the initial investment produced crops that had value. However, these vegetables had to be harvested, organized for sale, and then sold to grocers. First, there were those who did the harvest, those who got the crops to market, the grocer who purchased the harvest, and finally, put them up for sale.
4. The initial investment was the purchase and planting of seeds followed later by the harvest. Others were needed to get the products to the grocer. The owners’ responsibility was to provide the money.
5. Next the harvest had to be prepared for purchase in his grocery. The grocer made his money back by selling the vegetables to his customers.
6. This process was initially financed by the landowner. He bought seed, farm hands sowed seed, and the ripened seed produced a crop, which was then sold to a grocer.
7. The grocer prepared the items for sale to his customers which they ultimately bought, for a fair price. The grocer paid a fair price for the vegetables to the owners who paid a fair price for the seeds.
8. In this entire process, where was the breakdown in this sequence of events? All went as planned up to a point. The customer paid a fair price for the grocer’s vegetables. The grocer paid a fair price for the harvested vegetables. The investors, however, did not pay the “laborers who mowed the fields” and did the harvesting” (James 5:4).



9. James calls out these men early in the fifth chapter's first verse by classifying them as being "rich," the vocative masculine plural of the adjective, **πλούσιος (ploúsios)**: "rich men."
10. There is a situation that causes many rich people to fall into reversionism. Their wealth motivates them to do things they assume will bring them happiness, but instead it brings them misery. James refers to this decline with two verbs noted above and repeated here:
11. The ingressive aorist active imperative of **κλαίω (klaiō)**: "to weep." The ingressive is used to stress the beginning of an action or the entrance into that state.
12. The force of the aorist tense stresses the beginning of new behavior in discourse. Therefore, what follows is the intensification of this process, indicated by the present active participle of **ὀλολύζω (ololúζō)**: "to cry aloud in complaint with shrieks and howls."
13. The reason for this disruption is because of their "miseries," expressed by the noun, **ταλαιπωρία (talaiḗōria)**: "Affliction, distress, misery."
14. Why are these rich men in a state of misery? Because even though they are rich they are also miserable because their volitions are in a consistent state of reversionism.
15. They are wealthy. They have a lot of money. They can do things with their money that others are unable to do. So, although rich, instead of being happy, they are instead weeping and howling in a mental-attitude state of misery.
16. The verb, **κλαίω** is an ingressive aorist active imperative which indicates that these man's mental states are in the throes of reversionism to the point of physically weeping.
17. Their mental state is described by the noun, **ταλαιπωρία**: "affliction, distress, misery."
18. Here we find believers who are in the state of mental misery, although wealthy, but are now overcome by the present middle participle of:
ἐπέρχομαι (epérchomai): "to come upon in a hostile sense; evils, calamities. To befall; coming on, impending."
19. These men find themselves under discipline not because they have material prosperity, but rather because of the underhanded ways they acquired their wealth.
20. Their business practices were not grace oriented but designed to use others to increase their profits at other expense.

