

7. The static present of *antitássō* represents a divine policy which is assumed as perpetually existing, or to be ever taken for granted as a fact. God is eternally in opposition to the arrogant: *huperēphanos*.
8. Simultaneously, God is eternally gracious to the *tapeinós*, those having reverence toward Him.
9. We are now able to pull together the expanded translation of James 4:4–6:

**James 4:4** 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* appoints himself an enemy of God.

**v. 5** Do you presume that Scripture [Proverbs 3:34] speaks to us for no purpose with regard to jealousy? (“The Holy Spirit Who dwells permanently within us deeply loves [present active indicative of the verb, ἐπιποθέω (*epipothéō*)<sup>5</sup>] us.”

**James 4:6** Moreover He gives amazing grace. Therefore, Scripture says,) “God is divinely deployed in order of battle against the arrogant, but gives grace to those who express reverence toward Him.” (EXT)

10. This passage clearly demonstrates the cosmic mindset of the people who James addresses in Jerusalem. The two men in chapter 5 are of the same ilk as were those in chapter 4.
11. The example reviewed from James, Chapter Four, verses 4–6, where those in the cosmic systems in verse 4 are dealt with by the parenthesis cited in James 5*b* and James 6*a*, and then concludes with divine discipline to the arrogant and grace response those who revere God and His Word verse 6*b*.
12. This returns us to our study of James, chapter 5 with a review of the expanded translation of verse 1 through 3:

**James 5:1** 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, weep and cry aloud in complaint with shrieks and howls because of your impending miseries coming upon you.

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<sup>5</sup> ἐπιποθέω (*epipothéō*); “To desire earnestly, long for; to long after, regard with longing, love; to greatly desire or loved; incline towards, tend to (James 4:5).” *The Complete Word Study Dictionary: New Testament*, rev. ed.; gen. ed. Spiros Zodhiates (Chattanooga: AMG Publishers, 1993), 633.



**James 5:2** Your riches [ *πλοῦτος (ploutos)*: wealth, cash, metals ] have rotted [ perfect active indicative of *σῆπω (sēpō)* ] and your clothing has become moth-eaten.

**v. 3** Your silver and gold have been tarnished [ no capacity for life ], and their venom of reversionism shall be evidence against you, and it shall eat your pieces of flesh. Like fire, you have accumulated treasure for the crisis days. (EXT)

**v. 4** Behold, the pay of the laborers who mowed your fields, and which has been withheld by you, cries out against you; and the outcry of those who did the harvesting has reached the ears of the Lord of Savaoth. (NASB)

1. James 5:4 is the first of three distortions of doctrine that are cited in verses 4 through 6. These very same believers, had they advanced to spiritual maturity, would have enjoyed several doctrinal capacities including freedom, life, love, happiness, prosperity, and grace—a synopsis of the super-grace portfolio.
2. Yet, in reversionism they exchanged potential happiness for advanced levels of misery. Their abuse of wealth is instead exchanged for life in the cosmic systems.
3. The fourth verse begins with the negative particle, *ἰδοῦ (idou)*, and used here as an exclamation translated, “behold,” followed by the phrase, “the pay of the laborers.”
4. The subject of the opening sentence is the noun, “pay” which in the Greek is *μισθός (msthós)*: “wages.”
5. Although these men are believers, they are in the advanced stages of reverse-process reversionism. They have recruited laborers to harvest their crops, but when the harvest was completed, they refused to pay them their wages.
6. This is indicated by the next phrase, “which has been withheld by you.” “Withheld” is the perfect passive participle of the verb, *ἀποστερέω (aposterēō)*: “To deprive or defraud others of what belongs to them.”
7. These workers have been defrauded which has resulted in their “outcry” indicated by the progressive present active indicative of the verb, *κράζω (krázō)*: “to scream desperately to the Lord.”
8. These rich but rebellious men have the money to pay their workers. Yet, because they are in reversionism, they may be said to have “kept the money and then run” to the waiting arms of the grocers.
9. Why did the workers cry out? Because they had been swindled. They were hired to harvest the men’s crops with the promise to pay them their wages at the completion of the harvest.



10. This failure of the men to pay them for their labors as promised was considered treacherous by the workers—duplicitous, deceitful, and specifically perfidious, the latter adjective summarizing the circumstance: “not true to duty or obligation; failure to adhere to promises or obligations; connotes vile or contemptable behavior.”<sup>6</sup>
12. They were justified in their displeasure according to Moses in:  

**Deuteronomy 24:14**            “You shall not oppress a hired servant who is poor and needy, whether he is one of your countrymen or one of your aliens who is in your land in your towns.

**v. 15**                    “You shall give him his wages on his day before the sun sets, for he is poor and sets his heart on it; so that he will not cry against you to the Lord and it become sin in you.” (NASB)
13. This Mosaic passage is part of the laws of divine establishment with emphasis on the economy. Principles include the relationship between management and labor especially with regard to laborers’ rights to their wages.
14. The more money owners make in free enterprise, the greater becomes their responsibility to the system by which they become wealthy.
15. They have the responsibility to continue to create and to perpetuate business systems under free enterprise thus perpetuating the system for all concerned.
16. When this approach is adopted by all in the free-enterprise system, then prosperity is realized by everyone, although to varying degrees.
17. In the situation we are now studying, the owners of the crops are in reversionism characterized by their anti-establishment mental attitudes and in doing so damage the very system that has made them prosperous.
18. Yet, in doing so, they cruelly withheld the money they promised the men at the beginning of the harvest.
19. These men were trusted to live up to their obligations to the workforce they had hired to harvest their crops.
20. There is more to this story than what is revealed in this passage. In a free-enterprise system, there are other components to the success of all those evident in our passage.

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<sup>6</sup> See: “faithless”: synonyms under *perfidious*, et al., *The American Heritage Dictionary of the English Language*, fifth edition (New York: Houghton Mifflin Harcourt Publishing Co., 2016), 635.