

19. What turns out to be the second sentence in verse 5 reads, “The Spirit which He [ **God** ] has made to dwell in us?” [NASB] This is actually where the parenthesis begins. It continues through the first sentence of verse 6.
20. All of the English translations of the Bible are a mess. The word that smooths all this out is the instantaneous present active indicative of the verb **ἐπιποθέω (epipothéō)** which refers to the Holy Spirit’s love for the believer whose body He indwells.
21. This love begins at the moment of salvation. It is His desire that the believer take seriously the issue of spiritual growth under the teaching ministry of a pastor-teacher so that He, the Holy Spirit, can begin to facilitate his *kardía*.
22. The third Person of the Trinity is mentioned by the noun, **πνεῦμα (pneúma)**: “Spirit.” This is followed by the aorist active indicative of the verb **κατοικέω (katoikéō)**: “indwell.”
23. The instantaneous aorist indicates that the action of this verb occurs at a moment in time and continues in that status. This means the indwelling of the Holy Spirit is permanent.
24. It should be noted that the filling of the Holy Spirit is contingent upon the believer’s ability to refrain from committing mental-attitude, verbal, or overt sins. On the other hand, the indwelling of the Holy Spirit is permanent and cannot be lost.
25. This gets us to the expanded translation of:

**James 4:5** “Do you presume that Scripture 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)** ] us.” (EXT)

Verse 5 in the *King James Version* presents a conundrum by its use of the words “lusteth” and “envy” noted next:

**James 4:5** Do ye think that the scripture saith in vain, “The spirit that dwelleth in us lusteth to envy?” (KJV)

This is a mess. The word “lusteth” in the text of the *King James Version* references the word, **ἐπιποθέω (epipothéō)**: “to desire earnestly for; to love.”<sup>1</sup> However, this word has caused a lot of conversation among commentators. Here is another example from another source with its commentary on the word, **epipothéō**:

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<sup>1</sup> *The Complete Word Study Dictionary: New Testament*, rev. ed.; ed. Spiros Zodhiates (Chattanooga: AMG Publishers, 1993), 633.



The verb *potheō* is unknown in the New Testament ... but scholars disagree concerning the nuance conveyed by the proposition *epi-*, which signifies intensity or direction. The meaning of the word depends on its context, but also on the individual personality of each writer. The meaning, “desire intensely,” is in evidence from the earliest New Testament writing: God jealously desires this spirit that he has made to dwell in us.”

The meaning of the word depends on its context, but also on the individual personality of each writer. The meaning “desire intensely” is in evidence from the earliest New Testament writing: “God jealously desires this Spirit that he has made to dwell in us. He reclaims that which is his own, but his *phthonos* [envy; jealousy] expresses the exclusivity of his love: “This difficult verse is susceptible to quite a few translations: “God zealously desires the spirit whom he has caused to dwell in us,” i.e., He zealously sees to it that the πνεῦμα (*pneúma*): “spirit,” is kept unsullied.<sup>2</sup>

The next word in the King James Version is “envy” which looks like this in the Greek: φθόνος (*phthónos*) and “envy” and “jealousy” are good translations if you understand the exclusivity of divine protection used in a context of divine exclusivity. The word, ἐπιποθέω (*epipothéō*), translated “love,” fits perfectly into this sequence of ideas in this verse as is noted in this comment:

... to long after, regard with longing, love; to incline towards (James 4:5).

This use would be best applied here as commentary on both verse 5 and verse 6 which follows:

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<sup>2</sup> Eduard Schweizer, “πνεῦμα, πνευματικός” in *Theological Dictionary of the New Testament*, ed. Gerhard Friedrich, trans. Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1968), VI: 446, 447.



**James 4:6** But He gives greater grace. Therefore it [ Scripture ] says,) “God is opposed to the proud [ ὑπερήφανος (*hyperēphanos*): arrogant ], but gives grace to the humble [ ταπεινός (*tapeinós*): devout {see Proverbs 3:34 below} ].” (NASB)

26. This quotation in James 4:5*b* is James’ assumed summary of Proverbs 3:34 which he cites in James 4:6*b*:

**Proverbs 3:34** Surely He scorns [ צַלַּח (*lus*) ] the scornful [ to deride or intimidate ], but gives grace [ חֵן (*chen*) ] to the humble [ אָנָוּה (*anāw*): devout ]. (NJKV)

27. Those who scorn the humble and devout will be scorned by divine discipline. The following analysis of this behavior pattern emphasizes how God deals with those who “deride and intimidate” believers:

אָנָוּה (*anāw*). This adjective stresses the moral and spiritual condition of the godly as the goal of affliction implying that this state is joined with a suffering life rather than with one of worldly happiness and abundance.

‘*anāw* expresses the intended outcome of affliction: humility. Moses’ description of himself (Numbers 12:3) as such a man is no proud boast, but merely a report of his position: absolute dependence on God.

Of all men he was most properly related to God. Throughout the rest of Scripture such an attitude and position are lauded as blessed and to be desired. This is the goal which God intended when he afflicted his people and toward which they are to endure affliction. The humble consider and experience God as their deliverer receiving grace (undeserved favor) from him (Proverbs 3:34). They rejoice when God is praised, seek God (Psalm 69:32), and keep his ordinances (Zephaniah 2:3).

They wait on God (Psalm 37:11) and are guided by him (Psalm 25:9). As such they are commended as being better than the proud (Proverbs 16:19). They are contrasted with the wicked.<sup>3</sup>

<sup>3</sup> Leonard J. Coppes, אָנָוּה in *Theological Wordbook of the Old Testament*, eds. R. Laird Harris, Gleason L. Archer, and Bruce K. Wilke (Chicago: Moody Publishers, 1980), 682–83.



28. Following James' paraphrase of Proverbs 3:34 in James 4:5b, he returns to the context with a summary statement of the divine policy of grace in verse 6: "But He gives greater grace."

**James 4:6a** But He gives greater grace. Therefore it [ Scripture ] says,) "God is opposed to the proud [ ὑπερήφανος (*hyperēphanos*): arrogant ], but gives [ δίδωμι (*dídōmai*) ] grace to the humble." (NASB)

1. The plural verb "gives," is the progressive present active indicative of **δίδωμι (*dídōmai*)**: "To confer as a benefit that involves continuous action. God continues to give "greater grace": the adjective, **μέγας (*mégas*)**: "amazing," plus the noun, **χάρις (*cháris*)**: "grace," i.e., "unmerited favor."
2. Therefore, a tip of the cap to John Newton's famous hymn, "Amazing Grace."<sup>4</sup>
3. James then concludes the parenthesis with the phrase, "Therefore it, Scripture, says." At this point James closes the parenthesis. This requires us to go back to the first sentence of verse 5a:

**James 4:5a** Do you presume that Scripture speaks to us for no purpose with regard to jealousy?

4. It is at this point that James incorporates His parenthetical insertion in verse 5.
5. In verse 6b, James quotes a verse from the Old Testament. His congregation consists primarily, if not totally, of Messianic Jews who are quite familiar with the Septuagint, the Koine Greek translation of the Hebrew *Tanakh*, תנ"ך (*Tanakh*), and that portion of it called the כְּתוּבִים (*Kethuvim*): "the Writings", whose three Poetic books include Psalms, Proverbs, and Job.
6. Here James inserts this comment that extends into verse 6:

**James 4:5b** (The Holy Spirit Who dwells permanently within us deeply loves [ present active indicative of the verb, ἐπιποθέω (*epipothéō*) ] us."

**James 4:6** But He gives greater grace. Therefore it [ 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 ]. (EXT)

<sup>4</sup> "Amazing grace! how sweet the sound, That saved a wretch like me!" The first line in the first verse of Newton's hymn, "Amazing Grace."



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 σήπω (*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 (*misthós*)**: “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.