

James 4:1-12

1. 3:14-16 describes worldly wisdom that produces worldly behavior that are both contrary to the wisdom from above that produces peace and reasonableness:
*“If you have **bitter jealousy** and **selfish ambition** in your hearts, do not boast and be false to the truth. This is not the wisdom that comes down from above, but is earthly, unspiritual, demonic. For where jealousy and selfish ambition exist, there will be **disorder** and every **vile practice**.”*
 - a. The basis or philosophy of worldly wisdom is:
 - i. **Jealousy** - *zelon* – meaning “to have warmth of feeling for or against”, “to be zealous” or “to be jealous”. Not based on reason, but on feelings, emotion. The Greek word *zeo* means “to boil”. It is the pursuit and defense of an idea or thing. It can be an envious and contentious rivalry.
 - ii. **Selfish ambition** – *eritheia* – meaning “rivalry, ambition” and refers to “self-seeking”, “a feud” or “a faction”
 - b. The fruit of this worldly philosophy is:
 - i. **Disorder** – *akatastasia* – meaning “instability” and refers to “disturbance, upheaval, revolution, even anarchy. This occurs first in the political and social, but moves to the personal moral sphere.
 - ii. **“Vile practices”** or “evil thing”
 1. “vile” or “evil” – *phaulos* – meaning “worthless”, “bad” and is translated as “worthless, wicked, base, evil”
 2. “practice” or “thing” – *pragma* – meaning “a deed” or “a matter” and is translated to say “thing”, “matter”, “deed”, “action”, “a thing done”
2. 3:17-18 instead describes what wisdom from above looks like when applied to a worldview or a philosophy of life along with the fruit of this wisdom (or, the fruit of this Spirit from above):
*“The wisdom from above is first **pure**, then **peaceable, gentle, open to reason**, full of **mercy** and **good fruits, impartial** and **sincere**. And a harvest of righteousness is sown in peace by those who make peace.*
 - a. The basis or philosophy of wisdom from above (Spirit from above)
 - i. Pure
 - ii. Peaceable
 - iii. Gentle
 - iv. Open to reason
 - v. Full of Mercy and Good Fruits
 - vi. Impartial
 - vii. Sincere
 - b. The fruit of wisdom from above:
 - i. Righteousness
 1. Sown in peace
 2. Sown by those who make peace

James 4:1 – **“What causes quarrels and what causes fights among you? Is it not this, that your passions are at war within you?”**

4159 [e]	4171 [e]	2532 [e]	4159 [e]	3163 [e]	1722 [e]	4771 [e]	3756 [e]	1782 [e]	1537 [e]	3588 [e]
Pothen	polemoi	kai	pothen	machai	en	hymn	ouk	enteuthen	ek	tōn
1 Πόθεν	πόλεμοι	καὶ	πόθεν	μάχαι	ἐν	ὑμῖν ?	οὐκ	ἐντεῦθεν	, ἐκ	τῶν
From where	[come] disputes	and	from where	quarrels	among	you	[Is it] not	from there	out of	the
Adv	N-NMP	Conj	Adv	N-NFP	Prep	PPro-D2P	Adv	Adv	Prep	Art-GFP

2237 [e]	4771 [e]	3588 [e]	4754 [e]	1722 [e]	3588 [e]	3196 [e]	4771 [e]
hēdonōn	hymōn	tōn	strateuomenōn	en	tois	melesin	hymōn
ἡδονῶν	ὑμῶν	τῶν	στρατευομένων	ἐν	τοῖς	μέλεσιν	ὑμῶν ?
passions	of you	-	warring	in	the	members	of you
N-GFP	PPro-G2P	Art-GFP	V-PPM-GFP	Prep	Art-DNP	N-DNP	PPro-G2P

1. “quarrels” – *polemoi* – meaning “war” and translates as “war”, “battle”, “strife”
2. “fights” – *machai* – meaning “a fight” and can refer to a “fight” in the sphere of words which is the manifestation and production of strife, contention and quarrels
3. “passions” – *hedonon* – meaning “pleasure” and especially sensuous pleasure and strong desires or passions
 - a. From *hedos* which means “pleasurable to the senses or “sensual pleasure”
 - b. This Greek word *hedonon* is the source of the English word “hedonism” which is the philosophy that views pleasure as the primary goal of life.
 - i. This is the attitude or philosophy of the readers of this book. Their chief goal in life is pleasure.
 - ii. These pleasures are carrying on a military-like campaign against the souls of these believers
 - c. 2 Peter 2:13 – (read 2 Peter 2:1-17) “They count it pleasure to revel in the daytime. They are blots and blemishes, reveling in their deceptions, while they feast with you.”
 - d. Titus 3:3 – (Read Titus 3:1-11) “For we ourselves were once foolish, disobedient, led astray, slaves to various passions and pleasures, passing our days in malice and envy, hated by others and hating one another.
 - e. Luke 8:14 – “And as for what fell among the thorns, they are those who hear, but as they go on their way they are choked by the cares and riches and pleasures of life, and their fruit does not mature.”
4. “warring” – *strateuomenon* – meaning “to make war” and “to serve as a soldier”. Used of physical warring, but also figuratively “of warring lusts against the soul.”
5. “members” – *melesin* – meaning “a member or limb of the body”

4:2 – “You desire and do not have, so you murder. You covet and cannot obtain, so you fight and quarrel. You do not have, because you do not ask.

1937 [e]	2532 [e]	3756 [e]	2192 [e]	5407 [e]	2532 [e]	2206 [e]	2532 [e]	3756 [e]	1410 [e]
epithymeite	kai	ouk	echete	phoneuete	kai	zeloute	kai	ou	dynasthe
2 ἐπιθυμείτε ,	καὶ	οὐκ	ἔχετε ;	φονεύετε	καὶ	ζηλοῦτε ,	καὶ	οὐ	δύνασθε
You desire	and	not	have	you kill	and	covet	and	not	are able
V-PIA-2P	Conj	Adv	V-PIA-2P	V-PIA-2P	Conj	V-PIA-2P	Conj	Adv	V-PIMP-2P

2013 [e]	3164 [e]	2532 [e]	4170 [e]	3756 [e]	2192 [e]	1223 [e]	3588 [e]	3361 [e]	154 [e]	4771 [e]
epitychein	machesthe	kai	polemeite	ouk	echete	dia	to	mē	aiteisthai	hymas
ἐπιτυχεῖν ;	μάχεσθε	καὶ	πολεμεῖτε .	οὐκ	ἔχετε ,	διὰ	τὸ	μὴ	αἰτεῖσθαι	ὑμᾶς .
to obtain	You quarrel	and	wrangle	Not	you have	because	-	not	ask	you
V-ANA	V-PIMP-2P	Conj	V-PIA-2P	Adv	V-PIA-2P	Prep	Art-ANS	Adv	V-PNM	PPro-A2P

1. “You desire” – *epithymeite* – meaning “desire”, “lust after” and is translated as “I long for”, “I covet”, “lust after” and “I set my heart on”. This is a strong word and means more than “I want something.”
 - a. Romans 7:7 this word is used to quote the 10th commandment (Ex. 20:17).
2. “You kill” – *phoneuete* – meaning “kill” or “murder”
 - a. Literally – this would mean there were those among James’ readers who were active in murdering their opponents and oppressors (likely outside the church)
 - i. This would manifest in the Zealot movement and the infighting of the Jews before and after Rome arrived for the war of 66-70 AD
 - b. Figuratively – this would mean James’ readers were angry enough and hostile enough that their thoughts and interactions were equivalent to murder.
 - i. This would be a hyperbole for “hating” each other
 - ii. Matthew 5:21-22 – ““You have heard that it was said to those of old, ‘You shall not murder; and whoever murders will be liable to judgment.’ But I say to you that everyone who is angry with his brother will be liable to judgment; whoever insults his brother will be liable to the council; and whoever says, ‘You fool!’ will be liable to the hell of fire.
 - iii. 1 John 3:14-15 – “We know that we have passed out of death into life, because we love the brothers. Whoever does not love abides in death. Everyone who hates his brother is a murderer, and you know that no murderer has eternal life abiding in him.
3. “Covet” – *zeloute* – “to be jealous” to say “I am eager for a thing” or “I am eager to possess a thing”
4. “obtain” – *epitychein* – “to obtain”, “to acquire”, “to attain”
5. “You quarrel” – *machesthe* – “to fight” and is used to say “I engage in battle or a fight”. Figuratively it means “I strive, contend and dispute”
6. “wrangle” – *polemeite* – meaning “to make war” and is used to say “I make war, contend, fight, do battle.”
7. They were trying to attain things without asking God.

They were not asking God for things because they were coveting and not merely in need.

 - a. Matthew 7:7-11 - “Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. For everyone who asks receives, and the one who seeks finds, and to the one who knocks it will be opened. Or which one of you, if his son asks him for bread, will give him a stone? Or if he asks for a fish, will give him a serpent? If you

then, who are evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask him!

4:3 – “You ask and do not receive, because you ask wrongly, to spend it on your passions.

154 [e]	2532 [e]	3756 [e]	2983 [e]	1360 [e]	2560 [e]	154 [e]	2443 [e]	1722 [e]	3588 [e]	2237 [e]	4771 [e]	1159 [e]
aiteite	kai	ou	lambanete	dioti	kakōs	aiteisthe	hina	en	tais	hedonais	hymōn	dapanēsēte
3 αἰτεῖτε	καὶ	οὐ	λαμβάνετε	, διότι	κακῶς	αἰτεῖσθε	, ἵνα	ἐν	ταῖς	ἡδοναῖς	ὑμῶν	, δαπανήσητε .
You ask	and	not	receive	because	wrongly	you ask	that	in	the	pleasures	of you	you may spend [it]
V-PIA-2P	Conj	Adv	V-PIA-2P	Conj	Adv	V-PIM-2P	Conj	Prep	Art-DFP	N-DFP	PPro-G2P	V-ASA-2P

1. If they did ask God they were asking while coveting. This means they were asking God’s help to satisfy their coveting.
2. “spend” – *dapanesete* – “to spend”, “to spend freely” and is used to say “I spend”, “I bear expense”, “I waste”, “I squander”
 - a. Used in Mark 5:26 of the woman – “who had suffered much under many physicians, and had spent all that she had, and was no better but rather grew worse.”
 - b. Used in Luke 15:13-14 of the prodigal son – “Not many days later, the younger son gathered all he had and took a journey into a far country, and there he squandered his property in reckless living. And when he had spent everything, a severe famine arose in that country, and he began to be in need.
3. “passions” – *hedonais* – is the same word used above for “pleasure”

4:4 – “You adulterous people! Do you not know that friendship with the world is enmity with God? Therefore whoever wishes to be a friend of the world makes himself an enemy of God.

3428 [e]	3756 [e]	1492 [e]	3754 [e]	3588 [e]	5373 [e]	3588 [e]	2889 [e]	2189 [e]	3588 [e]	2316 [e]	1510 [e]	3739 [e]	1437 [e]
Moichalides	ouk	oidate	hoti	hē	philia	tou	kosmou	echthra	tou	Theou	estin	hos	ean
4 Μοιχαλίδες !	οὐκ	οἴδατε	ὅτι	ἡ	φιλία	τοῦ	κόσμου	, ἐχθρα	τοῦ	Θεοῦ	ἐστίν	ὅς	ἐάν
Adulteresses	Not	know you	that	the	friendship	with the	world	hostility	[with]	God	is	Whoever	if
N-VFP	Adv	V-RIA-2P	Conj	Art-NFS	N-NFS	Art-GMS	N-GMS	N-NFS	Art-GMS	N-GMS	V-PIA-3S	RelPro-NMS	Conj

3767 [e]	1014 [e]	5384 [e]	1510 [e]	3588 [e]	2889 [e]	2190 [e]	3588 [e]	2316 [e]	2525 [e]
oun	boulethe	philos	einai	tou	kosmou	echthros	tou	Theou	kathistatai
οὖν	βουληθῆ	φίλος	εἶναι	τοῦ	κόσμου	, ἐχθρὸς	τοῦ	Θεοῦ	καθίσταται .
therefore	has chosen	a friend	to be	of the	world	an enemy	-	of God	is appointed
Conj	V-ASP-3S	Adj-NMS	V-PNA	Art-GMS	N-GMS	Adj-NMS	Art-GMS	N-GMS	V-PIMP-3S

4:5 – “Or do you suppose it is to no purpose that the Scripture says, “He yearns jealously over the spirit that he has made to dwell in us”?”

2228 [e]	1380 [e]	3754 [e]	2761 [e]	3588 [e]	1124 [e]	3004 [e]	4314 [e]	5355 [e]	1971 [e]	3588 [e]	4151 [e]
ē	dokeite	hoti	kenōs	hē	graphē	legei	Pros	phthonon	epipothei	to	pneuma
5 ἢ	δοκεῖτε	ὅτι	κενῶς	ἡ	γραφῆ	λέγει	, Πρὸς	φθόνον	ἐπιποθεῖ	τὸ	πνεῦμα
Or	think you	that	in vain	the	Scripture	says	With	envy	yearns	the	Spirit
Conj	V-PIA-2P	Conj	Adv	Art-NFS	N-NFS	V-PIA-3S	Prep	N-AMS	V-PIA-3S	Art-ANS	N-ANS

3739 [e]	2730 [e]	1722 [e]	1473 [e]
ho	katōkisen	en	hēmin
ὁ	κατώκισεν	ἐν	ἡμῖν ?
that	He has made to dwell	in	us
RelPro-ANS	V-AIA-3S	Prep	PPro-D1P

4:6 – “But he gives more grace. Therefore it says, “God opposes the proud but gives grace to the humble.”

3173 [e]	1161 [e]	1325 [e]	5485 [e]	1352 [e]	3004 [e]	3588 [e]	2316 [e]	5244 [e]
meizona	de	didōsin	charin	dio	legei	Ho	Theos	hyperēphanois
6 μείζονα	δὲ	δίδωσιν	χάριν	. διὸ	λέγει :	Ὁ	Θεὸς	ὑπερηφάνοις
Greater	however	He gives	grace	Therefore	it says	-	God	[the] proud
Adj-AFS-C	Conj	V-PIA-3S	N-AFS	Conj	V-PIA-3S	Art-NMS	N-NMS	Adj-DMP

498 [e]	5011 [e]	1161 [e]	1325 [e]	5485 [e]
antitassetai	tapeinois	de	didōsin	charin
ἀντιτάσσεται ,	ταπεινοῖς	δὲ	δίδωσιν	χάριν .
opposes	to [the] humble	however	gives	grace
V-PIM-3S	Adj-DMP	Conj	V-PIA-3S	N-AFS

4:7 – “Submit yourselves therefore to God. Resist the devil, and he will flee from you.

5293 [e]	3767 [e]	3588 [e]	2316 [e]	436 [e]	1161 [e]	3588 [e]	1228 [e]	2532 [e]	5343 [e]	575 [e]	4771 [e]
Hypotagēte	oun	tō	Theō	antistēte	de	tō	diabolō	kai	pheuxetai	aph'	hymōn
7 Ὑποτάγητε	οὖν	τῷ	Θεῷ .	ἀντίστητε	δὲ	τῷ	διαβόλῳ ,	καὶ	φεύξεται	ἀφ'	ὑμῶν .
Subject yourselves	therefore	-	to God	Resist	however	the	devil	and	he will flee	from	you
V-AMP-2P	Conj	Art-DMS	N-DMS	V-AMA-2P	Conj	Art-DMS	Adj-DMS	Conj	V-FIM-3S	Prep	PPro-G2P

4:8 – “Draw near to God, and he will draw near to you. Cleanse your hands, you sinners, and purify your hearts, you double-minded.

1448 [e]	3588 [e]	2316 [e]	2532 [e]	1448 [e]	4771 [e]	2511 [e]	5495 [e]	268 [e]
engisate	tō	Theō	kai	engiei	hymin	katharisate	cheiras	hamartōloi
8 ἐγγίσατε	τῷ	Θεῷ	, καὶ	ἐγγιεῖ*	ὑμῖν	καθαρίσατε	χεῖρας	, ἀμαρτωλοί
Draw near	-	to God	and	He will draw near	to you	Cleanse	[your] hands	[you] sinners
V-AMA-2P	Art-DMS	N-DMS	Conj	V-FIA-3S	PPro-D2P	V-AMA-2P	N-AFP	Adj-VMP

2532 [e]	48 [e]	2588 [e]	1374 [e]
kai	hagnisate	kardias	dipsychoi
καὶ	ἀγνίσατε	καρδίας	, δίψυχοι .
and	have purified	hearts	[you] double-minded
Conj	V-AMA-2P	N-AFP	Adj-VMP

4:9 – “Be wretched and mourn and weep. Let your laughter be turned to mourning and your joy to gloom.

5003 [e]	2532 [e]	3996 [e]	2532 [e]	2799 [e]	3588 [e]	1071 [e]	4771 [e]	1519 [e]
talaipōresate	kai	penthēsate	kai	klausate	ho	gelōs	hymōn	eis
9 ταλαιπωρήσατε	, καὶ	πενθήσατε	, καὶ	κλαύσατε	ὁ	γέλως	ὑμῶν	, εἰς
Be grieved	and	mourn	and	weep	The	laughter	of you	to
V-AMA-2P	Conj	V-AMA-2P	Conj	V-AMA-2P	Art-NMS	N-NMS	PPro-G2P	Prep

3997 [e]	3344 [e]	2532 [e]	3588 [e]	5479 [e]	1519 [e]	2726 [e]
penθος	metatrapētō	kai	hē	chara	eis	katēpheian
πένθος	μετατραπήτω	, καὶ	ἡ	χαρὰ	εἰς	κατήφειαν
mourning	let be turned	and	the	joy	to	gloom
N-ANS	V-AMP-3S	Conj	Art-NFS	N-NFS	Prep	N-AFS

4:10 – “Humble yourselves before the Lord, and he will exalt you.

5013 [e]	1799 [e]	2962 [e]	2532 [e]	5312 [e]	4771 [e]
tapeinōthēte	enōpion	Kyriou	kai	hypsōsei	hymas
10 ταπεινώθητε	ἐνώπιον	Κυρίου	, καὶ	ὑψώσει	ὑμᾶς
Humble yourselves	in the presence of	[the] Lord	and	He will exalt	you
V-AMP-2P	Prep	N-GMS	Conj	V-FIA-3S	PPro-A2P

4:11 – “Do not speak evil against one another, brothers. The one who speaks against a brother or judges his brother, speaks evil against the law and judges the law. But if you judge the law, you are not a doer of the law but a judge.

3361 [e]	2635 [e]	240 [e]	80 [e]	3588 [e]	2635 [e]	80 [e]	2228 [e]	2919 [e]	3588 [e]	80 [e]	846 [e]		
Mē	katalaleite	allēlōn	adelphoi	ho	katalalōn	adelphou	ē	krinōn	ton	adelphon	autou		
11	Μὴ	καταλαλεῖτε	ἀλλήλων	, ἀδελφοί	. ὁ	καταλαλῶν	ἀδελφοῦ	ἢ	κρίνων	τὸν	ἀδελφὸν	αὐτοῦ	,
	Not	speak against	one another	brothers	The [one]	speaking against	[his] brother	or	judging	the	brother	of him	
	Adv	V-PMA-2P	RecPro-GMP	N-VMP	Art-NMS	V-PPA-NMS	N-GMS	Conj	V-PPA-NMS	Art-AMS	N-AMS	PPro-GM3S	

2635 [e]	3551 [e]	2532 [e]	2919 [e]	3551 [e]	1487 [e]	1161 [e]	3551 [e]	2919 [e]	3756 [e]	1510 [e]	4163 [e]	3551 [e]	235 [e]	2923 [e]
katalalei	nomou	kai	krinei	nomon	ei	de	nomon	krineis	ouk	ei	poiētēs	nomou	alla	kritēs
καταλαλεῖ	νόμου	καὶ	κρίνει	νόμον	. εἰ	δὲ	νόμον	κρίνεις	, οὐκ	εἶ	ποιητῆς	νόμου	, ἀλλὰ	κριτῆς
speaks against	[the] Law	and	judges	[the] Law	If	however	[the] Law	you judge	not	you are	a doer	of [the] Law	but	a judge
V-PIA-3S	N-GMS	Conj	V-PIA-3S	N-AMS	Conj	Conj	N-AMS	V-PIA-2S	Adv	V-PIA-2S	N-NMS	N-GMS	Conj	N-NMS

4:12 – “There is only one lawgiver and judge, he who is able to save and to destroy. But who are you to judge your neighbor?

1520 [e]	1510 [e]	3588 [e]	3550 [e]	2532 [e]	2923 [e]	3588 [e]	1410 [e]	4982 [e]	2532 [e]	
heis	estin	ho	nomothētēs	kai	kritēs	ho	dynamēnos	sōsai	kai	
12	εἷς	ἔστιν	[ὁ]	νομοθέτης	καὶ	κριτῆς	, ὁ	δυνάμενος	σῶσαι	καὶ
	One	there is	-	Lawgiver	and	Judge	the [One]	being able	to save	and
	Adj-NMS	V-PIA-3S	Art-NMS	N-NMS	Conj	N-NMS	Art-NMS	V-PPM/P-NMS	V-ANA	Conj

622 [e]	4771 [e]	1161 [e]	5101 [e]	1510 [e]	3588 [e]	2919 [e]	3588 [e]	4139 [e]	
apolesai	sy	de	tis	ei	ho	krinōn	ton	plēsion	
ἀπολέσαι	. σὺ	δὲ	, τίς	εἶ	ὁ	κρίνων	τὸν	πλησίον	?
to destroy	You	however	who	are	-	judging	the	neighbor	
V-ANA	Pro-N2S	Conj	IPro-NMS	V-PIA-2S	Art-VMS	V-PPA-VMS	Art-AMS	Adv	