

8. Many of the events in history are designed to fulfill Satan's objective. Once wisdom is gone from the soul, we have no protection against the satanic attacks. When too many believers have lost their wisdom, we are destroyed as a client nation and as a people.
9. Arrogance has a series of sins to which we are vulnerable, is a major contradiction to God's protocol plan, and is the primary reason for the believer to execute the spiritual life.
10. Arrogance is the basic mental attitude of sin.
  - a. Arrogance is the father of evil and the sins we commit are the children of evil.
  - b. The documentation of the satanic attack on wisdom through arrogance includes:

**Proverbs 11:2** When arrogance comes, then comes dishonor."

**Proverbs 13:10** Through arrogance comes strife, but wisdom is with those who receive instruction.

**Proverbs 16:18** Arrogance precedes destruction, and before a fall there is a lifestyle of arrogance."

**Proverbs 23:29** A person's arrogance will bring him low, but a lifestyle of humility will attain honor."

**Romans 12:3** For I say through the grace which has been given to me to everyone who is among you, stop thinking of self in terms of arrogance beyond what you ought to think, but think in terms of sanity for the purpose of being rational without illusion as God has assigned to each one of us a standard of thinking from doctrine."

**James 3:14** But if you have bitter envy [ ζήλος (*zélōs*) ] and selfish pursuit of one's personal self-interests in your *kardía's* stream of consciousness, do not arrogantly boast and lie against the truth.

**v. 15** This category of wisdom is not that which finds its origin in heaven, but is common to *cosmos diabolicus*, human viewpoint, human good, and evil, and doctrines of demons.

**v. 15** For where envy and scheming and intrigue exists, in that place there is instability and opposition to established authority and every evil deed or action.



16. Pastors, who are loyal students of the Word of God, exegete its contents from the original languages, organize its text in association with systematic theology, and communicate the results, fulfill the objective for resultant spiritual growth among assembled, Spirit-filled believers. This system can never be rightly accused of being the source of reversionism in the soul of any believer.
17. Quite the opposite is true for those who with positive volition possess biblical wisdom that results in an honorable manner of life.

**James 3:13** Who among you is biblically wise with advanced understanding of doctrine? Demonstrate [ IM #25 ] [ *πραΰτης* (*praiútēs*)<sup>6</sup> ] characterized by wisdom [ *σοφία* (*sophía*) ]! (EXT)

**James 3:14** But if you have bitter jealousy and selfish ambition in your heart, do not be arrogant and so lie against the truth. (NASB)

1. James 3:13 presents a positive analysis of a believer who has advanced to the summum bonum of the Christian way of life.
2. Wisdom speaks of the content of the believer's stream of consciousness when he has attained spiritual maturity.
3. James indicates in verse 13 that such a level of spiritual growth is demonstrated by a person who has an "honorable manner of life of a gentleness characterized by wisdom."
4. The word "gentleness" is the Greek noun, *πραΰτης* (*praiútēs*). It is a good translation; however, the word's impact is revealed by these excerpts that positively contrasts this character trait to the negative ones in verse 14:

**An inwrought grace of the soul, and the expressions of it are primarily toward God (James 3:13). It is a condition of mind and heart which demonstrates gentleness, not in weakness, but in power. It is a balance born in strength of character.<sup>7</sup>**

**The quality of not being overly impressed by a sense of one's self-importance, gentleness, humility, courtesy, considerateness, meekness (James 3:13).<sup>8</sup>**

<sup>6</sup> "The diacritical mark *diaéresis* (¨) is placed over a vowel to indicate that the vowel is pronounced in a separate syllable" (*Merriam-Webster's Collegiate Dictionary* (2014), s.v. "diaéresis.")

<sup>7</sup> Spiros Zodhiates, "πραΰτης," *The Complete Word Study Dictionary: New Testament*, 1210.

<sup>8</sup> Walter Bauer, "πραΰτης," in *A Greek-English Lexicon of the New Testament and other Early Christian Literature*, 3d ed., rev. and ed. Frederick William Danker (Chicago: The University of Chicago Press, 2000), 861.



**Gentleness is a mark of the true righteous who are inspired by divine wisdom (James 3:13). It is demonstrated in the whole walk of the righteous and stands in pleasing contrast to bitter zeal and contentiousness, 3:14.<sup>9</sup>**

5. Before we get into the exegesis of verse 14, we need to indicate that the translation provided by the King James Bible is pretty much off plumb:

**James 3:14** But if you have bitter envying and strife in your hearts, glory not, and lie not against the truth. (KJV)

6. This verse is correctly introduced by the adversative conjunction, **δέ (dé)**, which is used instead of the expected conjunction, **ἀλλά (allá)**, and translated, “but.”
7. James wants to immediately establish a stark contrast between what he has stated before in verse 13.
8. The particle, **allá**, is used to mark opposition or an antithesis to what went before. The particle, **dé**, is “strictly adversative, frequently denoting transition and serving to introduce something else that is quite the contrary;<sup>10</sup> a “marker of heightened emphasis.”<sup>11</sup>
9. James’s use of **δέ** goes beyond the opposition or antithesis of **ἀλλά**; instead, he heightens his opposition by stressing the stark adversity that exists between verse 13 and verse 14.
10. Verse 13 presents the character traits of a believer who has acquired wisdom by which he maintains an honorable manner of life. James 3:14 returns the reader to the way things really are.
11. He immediately identifies those who are his present subjects with the present active indicative of verb, **ἔχω (échō)**, and is correctly translated, “you have.”
12. In this context, the better translation is, “to have and to hold” since this attitude has facilitated behavior patterns that follow paths of least resistance in the soul’s status of reversionism.
13. The behavior patterns are stated next beginning with the phrase, “bitter jealousy.” The adjective “bitter” is, **πικρός (pikrós)**, but is intensified to include such emotions as harshness and cruelty.

**(End JAS3-90.Rev. See JAS3-91.Rev for continuation of study at p. 361.)**

<sup>9</sup> Friedrich Hauck and Siegfried Schulz, “παύτης,” in *Theological Dictionary of the New Testament*, eds. Gerhard Kittel and Gerhard Friedrich (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1968), 6:650.

<sup>10</sup> Zodhiates, “δέ,” 399.

<sup>11</sup> Bauer, “δέ,” 213.



14. What it defines is the noun, ζήλος (*zēlos*): “envy, jealousy, anger.” The adjective, *pikrós*, which includes “bitter,” is also defined as “cruelty.” It defines *zēlos* whose negative definitions include “envy.”
15. When used negatively, *zēlos* “may degenerate into jealousy which makes war upon the good it sees in another, thus troubling that good and diminishing it.”<sup>1</sup>
16. The NASB and NET Bibles translate ζήλος (*zēlos*) with “jealousy,” the KJV with “envying,” and the NIV opts for “envy.” These two English words are the ones Walter Bauer uses to define ζήλος: “Intense negative feelings over another’s achievements of success, *jealousy, envy*. James 3:14, 16.”<sup>2</sup>
17. This indicates that the definition of ζήλος is best defined by these two words plus theological dictionaries addition of the word, “zeal.” Let’s note each:

**Jealous:** exacting exclusive devotion; intolerant of rivalry. Disposed to suspect rivalry in matters of interest and affection. Suspiciously watchful.

**Jealousy:** suspicion, or resentment, arising from mistrust of another. Grudging; envy.

**Envy:** chagrin or discontent at the excellence of good fortune (of another); resentful begrudging. To long after; covet.

**Envious:** feeling or exhibiting envy; actuated by, or proceeding from, envy. Malignant; spiteful. Envious implies a grudging of that which one covets inordinately; jealous, a grudging of that which one regards as peculiarly one’s own.

**Zeal:** ardor in the pursuit of anything; ardent and active interest; enthusiasm. Passion: implies energetic and unflagging activity that manifests one’s devotion to a cause or an end.

**Zealot:** one who is overzealous; a fanatical partisan.

**Zealous:** character and behavior of a zealot; excess of zeal; fanatical devotion.<sup>3</sup>

<sup>1</sup> Spiros Zodhiates, “ζήλος,” in *The Complete Word Study Dictionary: New Testament*, rev. ed. (Chattanooga: AMG Publishers, 1993), 699.

<sup>2</sup> Walter Bauer, “ζήλος,” in *A Greek-English Lexicon of the New Testament and other Early Christian Literature*, 3d ed., rev. and ed. Frederick William Danker (Chicago: The University of Chicago Press, 2000), 427

<sup>3</sup> Definitions cited from *Webster’s New Collegiate Dictionary*, 2d ed. (1953), s.vv. “jealous,” “jealousy,” “envy,” “envious,” “zeal,” “zealot,” “zealous.”



18. Each of these definitions contribute to a better understanding of ζήλος. Probably the best English word to translate this noun is “envy.”
19. This noun properly describes one of the major mental-attitude sins of the human race. If envy in the soul can be rounded up and cast out, then the spiritual growth of a believer will be enormously improved.
20. Therefore, to best understand James’s emphasis on this issue requires us to do some research by engaging a study of the Doctrine of Envy.

## The Doctrine of Envy

### Introduction:

The major resource for this study is the book, *Envy: A Theory of Social Behavior*, by Helmut Schöeck, reprinted in English in 1987 by Liberty Fund, Inc., from the original, 1966, German edition.

My purpose in using this resource is because Schoeck’s book applies the word to the circumstances by which envy is exercised in the human race. This universal and singular source of the sin of envy and its applications are a constant among those who populate the earth at any given moment of history.

The Bible regards envy as a sin; its Greek root, ζήλος (*zēlos*), and its derivatives are used 17 times in the New Testament. What follows are excerpts from Schoeck with page numbers indicated in parentheses.

### A. Definitions:

‘Envy’ and ‘envious’ in modern English are derived from the Latin *invidia* and *invidiōsus*, which have the same meanings. The verb ‘to envy’ corresponds to the Latin *invidēre*. (17)

Definitions emphasize the feeling of hostility, spite and ill-will. According to these, envy is present when there is ‘mortification and ill-will occasioned by the contemplation of superior advantages.’

The first definition of envy as a verb is more specific: ‘To feel displeasure and ill-will at the superiority of (another person) in happiness, success, reputation, or the possession of anything desirable.’ It is also called envy when a person withholds a thing from someone else out of spite.

‘Jealous’ came to include a craving for the affection of someone else. Later it came to designate the fear of losing another person’s affections, just like ‘jealous’ in the modern sense.

But the principle meaning of ‘jealousy’ remains the passionate endeavor to keep something that is one’s own by right. One may postulate a man of jealous disposition whose mind is at rest once he knows he is free of rivals. (18)

Where jealousy acquires undertones of mistrust or hatred, what is meant is generally the suspicion that somebody is seeking to take something from us which we have hitherto enjoyed in tranquility. (18–19)

The jealous man can never normally become a spontaneous, primary aggressor. His hostile behavior begins only when a rival appears on the scene to give him specific reason of anxiety.

‘Envious’ is defined as a disgruntled emotional state arising from the possessions or achievements of another, a spiteful wish that the other should lose them. ‘Jealous’ is used when we observe or imagine with mistrust or dissatisfaction that someone is acquiring something which is really our due or which belongs to us.

Thus, the decisive difference is evident: jealousy is only directed against a definite transfer of coveted assets, never against the asset as such. Envy very often denies the asset itself. (19)

*Envy and emulation.*

A masterly definition and description of envy is found in the *Encyclopedia of Religion and Ethics*, published in 1912. Therein, William L. Davidson, Professor of Logic at the University of Aberdeen, has this to say:

Envy is an emotion that is essentially both selfish and malevolent. It is aimed at persons, and implies dislike of one who possesses what the envious man himself covets or desires, and a wish to harm him. There is in it also a consciousness of inferiority to the person envied. He who has got what I envy is felt by me to have advantage of me, and I resent it. Consequently, I rejoice if he finds that his envied possession does not give him entire satisfaction—much more, if it actually entails on him dissatisfaction and pain: that simply reduces his superiority in my eyes, and ministers to my feelings of self-importance. Envy is in itself a powerful emotion, although it is associated with pleasure when misfortune is seen to befall the object of it. (20–21)

Next, envy is compared with emulation, a term that has been equated with it.

**NOTE:** “Emulate” needs to be defined for the context that follows:



**Of persons:** To strive to equal or rival (a person, his achievements or qualities); to copy or imitate with the object of equaling or excelling. To desire to rival; hence, to be jealous of, envy, feel a grudge against.

**Emulation:** The endeavor to equal or surpass others in any achievement or quality; also, the desire or ambition to equal or excel. Ambitious rivalry for power or honors; contention or ill-will between rivals.<sup>4</sup>

Americans prefer ‘envy’ to the obsolete use of ‘emulation,’ but are quite unaware of the shift in meaning. They have forgotten envy’s spiteful, destructive spirit.

He emulates, who seeks to do what another has done, is neither self-seeking, spiteful, nor filled with hatred. Emulation requires a rival, a competitor, but the latter does not have to be seen as an enemy. He may even be a friend whose example stimulates our own power and talents. (21)

While ambition may be laudable, it may also degenerate into a ruthlessness leading ultimately to methods of harming a rival very similar to those of the envious man. Emulation may turn into envy as when, for instance, shortly before the end of the race a runner realizes that he will not be able to outpace the winner and so tries to trip him up. (21–22)

John Gay (1669–1745), philosopher and Fellow of Sidney Sussex College, Cambridge, keeps to the common definition of envy as the anguish that besets us when we observe the prosperity of others; but ... it is not the prosperity of all but of specific persons. As soon as we look around us to discover who it is we might envy we will, Gay maintains, find the source of this passion: the objects of envy invariably prove to be persons who had formerly been the envious man’s rivals. (22)

What is decisive is the envious man’s conviction that the envied man’s prosperity, his success and his income are somehow to blame for the subject’s deprivation, for the lack that he feels [i.e., class warfare].

*A Definition in German: Grimm’s German Dictionary:* Envy expresses that vindictive and inwardly tormenting frame of mind, the displeasure with which one perceives the prosperity and the advantages of others, begrudges them these things and in addition wishes one were able to destroy or to possess them oneself: synonymous with malevolence, ill-will, the evil eye. (24)

We shall now examine the elements of the definition:

<sup>4</sup> *The Oxford English Dictionary* (1971), s.vv. “emulate,” “emulation.”