

16. This is the resource that the believer is able to rely upon to withstand the agents provocateurs' solicitations to the soul by the sin nature's lust patterns.
17. Volition is the gateway to the soul. Positive volition keeps lust patterns from entering the soul; negative volition allows certain ones of them to gain access to the soul.

Greek Words and Definition for "Lust":

1. Lust Patterns are not located in the soul, but in the body. The Greek words that refer to this mental attitude include:
 1. **ἐπιθυμέω** (*epithuméō*): to have a strong desire to do or secure something, longed for: silver, gold, clothing; earthy things; something that belongs to another; to have sexual interest in someone, desire someone else's wife.
 2. **ἐπιθυμία** (*epithumía*): a great desire for something: desire, longing, craving; a desire for something forbidden or simply inordinate, craving, lust. Of sexual desire in accordance with physical desire alone; to satisfy the desires of the body: gambling, drunkenness, and gluttony. "The desires that ruled over you formerly, when you were ignorant" (1 Peter 1:14).⁶

These definitions contain examples provided by Bauer to illustrate the lust patterns. There are others that are found in Scripture which together provide an inventory of the body's carnal proclivities.

3. James 4:2 begins with the failure to assuage these desires. We have already pointed out in the opening clause, "You lust and you do not have."
2. The verb, **ἐπιθυμέω** (*epithuméō*), an **iterative**, present active indicative which means the action of the verb is repetitious, "you keep on habitually lusting." This describes a believer whose behavior patterns are so facilitated that they have become paths of least resistance.
3. This person may have one in particular or several concurrently yet whatever he lusts for results in the frustrations of the retroactive **progressive** present active indicative of the verb, **ἔχω** (*échō*).

Progressive Present. Definition: The present tense may be used to describe a scene in progress. The difference between this and the iterative present is the latter involves *repeated* action, the progressive present normally involves *continuous* action.⁷

⁶ Walter Bauer, *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), s.vv. "ἐπιθυμέω," "ἐπιθυμία".

⁷ Daniel B. Wallace, "Progressive Present" in *Greek Grammar: Beyond the Basics* (Grand Rapids: Zondervan, 1996), 518.



4. This verse reads so far, “You keep on habitually lusting, but you continuously do not have ...”
5. Yet, whatever the sin nature’s lust pattern happens to be, it remains unassuaged. When the verse continues, we discover how fixated this person is about assuaging his lust pattern: “... so you commit murder.” This is the present active indicative of **φονεύω (phoneúō)**.
6. This person is so driven by a mental attitude lust pattern that the failure to fulfill it leads him to move to the overt lust pattern of homicide.
7. The King James Version translates the verb, *phoneúō* with the word “kill.” But this does not precisely convey the true meaning of the word. The context is dealing with sins of various kinds.
8. There are situations where the act of “killing” someone is authorized and they include: self-defense, capital punishment, combat, and law enforcement.
9. Murder is defined as: “the crime of unlawfully killing a person especially with malice aforethought; to kill (a human being) unlawfully and with premeditated malice.”⁸
10. As the verse continues, we run into a word we encountered in the latter stages of James: Chapter Three:

James 3:16 For where envy [ζήλος (*zēlos*)] and scheming and intrigue exists, in that place there is instability and opposition to established authority and every evil deed or action. (EXT)

11. In James 4:2, the word is the present active indicative of the verb **ζηλώω (zēlóō)**, This word has two applications dependent upon its context. In James 3:16, *zēlos* describes the desire to remove a monarch from power. For example, in 2 Samuel, Absalom was envious of David. He did not want his father’s possessions, he wanted him to lose his power.
12. In the context of James 4:2, the verb **zēlóō** also refers to envy, the desire to have a thing the person cannot acquire.
Principle: Jealousy is directed toward another person’s asset which he wishes to acquire, while envy is directed toward the individual person. In the latter case, Absalom wishes to punish David by diminishing him of his power (2 Samuel 15:1–6).
13. In the context of James 4:2, the New American Standard Bible translates the verb **zēlóō** with “envious,” which is also the case here. It is characterized by the desire to have another’s asset—power, privilege—but cannot acquire it.

⁸ Merriam-Webster’s Collegiate Dictionary, 11th ed. (2014), s.v. “murder.”



14. The present tense of *zēlóō* is customary which indicates a mental attitude of an ongoing status of envy.

15. So far, our expanded translation reads this way:

James 4:2a You keep on habitually lusting, but you continuously do not have; so you habitually commit homicide. You are in an ongoing state of envy ...

16. The verse continues with the negative conjunction *οὐ (ou)*: “but,” followed by the customary present active indicative of the verb, *δύναμαι (dúnamai)*: “to be able.” However, with the negative conjunction, the action is canceled and he is said to be “unable” to do something.

17. What he is unable to do is indicated by the aorist active infinitive of *ἐπιτυγχάνω (epitunchánō)*: “to acquire.” The phrase is thus translated, “... but consistently unable to acquire.” This man is jealous of the assets of others’ but, regardless of his efforts, consistently cannot acquire them.

James 4:2 You keep on habitually lusting, but you continuously do not have that for which you lust; so you habitually commit homicide. You are in an ongoing state of envy but consistently unable to acquire; ... (EXT)

18. Because these reversionists are in reversionism they “fight and quarrel.”

Principles:

1. It is typical for believers in reversionism to be in a constant pursuit of inconsequential things which leads to a habitual satisfaction of lust patterns.
2. A believer’s spiritual life is darkened when under the dictatorship of the sin nature.
3. There are about ten of these agents provocateurs that are deployed to propagandize the soul’s volition to allow the sin nature’s cosmic behavior patterns to take command.
4. The successful result is the activation of the volition to engage in sinful behaviors through thought, speech, or physical applications.
5. In our context are a number of applications mentioned by James. He mentions the failure to satisfy one’s lust patterns which can result in murder; he has envy for someone’s assets, but cannot obtain them, and he can go physical with fisticuffs and verbal with quarrels.
6. Regardless of the situation that occurs, reversionism continues to be driven by lust patterns.

7. Regardless of what the pursued objective happens to be, the successful acquisition does not result in the happiness expected.
8. The reversionist can never acquire the happiness he pursues until he allows the inculcation and facilitation of the Word of God to move him out of the darkness into the light.
9. So, the assumed problem-solving devices are to quarrel and fight. The word quarrel is the present middle indicative of μάχομαι (*máchomai*), which refers to a verbal dispute between two people whereas the present middle indicative of πολεμέω (*poleméō*) means “to fight,” but the verb is plural so the word, “Donnybrook,” is the better definition.
10. Therefore, *poleméō*, indicates a brawl involving numerous people engaged in fisticuffs. Here is the background of the word donnybrook which is the namesake of the brawls common in the village of Donnybrook, Northern Ireland:

Donnybrook. A true donnybrook consists of a knock-down-drag-out brawl with anywhere from a handful to a mob of participants. It takes its name from the town of Donnybrook, a suburb southeast of Dublin. There, from medieval times up to the middle of the nineteenth century, were held annual fairs which for riotous debauchery rivaled the Saturnalian revels of Caesar’s time. They always wound up in fisticuffs and worse—much worse.

Over the centuries the Irish have displayed a notable disinclination to avoid a good fight. Indeed, their hankering for a brawl is as legendary as their ability at handling their traditional weapon, the shillelagh. So it’s hardly to be wondered at that the annual spectacle of thousands of Irishmen flailing lightheartedly about with splendid disregard for the Marquis of Queensberry rules should have made the name *donnybrook* synonymous with riotous brawling.⁹

11. *Poleméō*’s definitions include, “make war, to be warred upon, to be hostile; disputes of Christians among themselves; hostile attitude.”¹⁰

⁹ William Morris and Mary Morris, *Morris Dictionary of Word and Phrase Origins*, 2d ed. (New York: Harper & Row, Publishers, 1988), s.v. “donnybrook”).

¹⁰ Walter Bauer, *A Greek-English Lexicon of the New Testament and other Early Christian Literature*, 3d ed., (2000), s.v. “*poleméō*.”



12. Next is the sentence, “You do not have because you do not ask.” This statement is designed to challenge these reversionists to stop their attitudes and behaviors that are common to believers who function in the cosmic systems.
13. It does not refer to the present mind–set of those in the context, but to the resource they are unable to access and use. These peoples’ problem-solving devices are typical of those enrolled in the Satanic Academy of Cosmic Didactics.
14. This academy’s curriculum has educated them how to acquiesce to the lust patterns of their sin natures. It is all self-centered which puts them into competition with others leading to the question:

James 4:1 What is the source of hostility and what is the source of fisticuffs and donnybrooks among you? Is not the source your insatiable desire for sensual pleasures that wage war in the compartments of your souls?” (EXT)

15. James describes the end result of this process in:

James 4:2a, b (a) You keep on habitually lusting, but you continuously do not have that for which you lust; so you habitually commit homicide. (b) You are in an ongoing state of envy but consistently unable to acquire; so they quarrel and engage in donnybrooks. (EXT)

16. Here is the list of sins that were cited so far in the first two verses: hostility, fisticuffs, donnybrooks, sensual pleasures, waging wars, lusts, homicides, and envy followed by more quarreling and fistfights.
17. Then, following the quarreling and fist-fighting, is this closing sentence, which seems out of context: “You do not have because you do not ask.”
18. This seems to be an appeal for this crowd to stop the mayhem and have a prayer meeting. Yet that is not quite it.
19. What James does in this final sentence is to berate believers in the Diaspora and those who meet locally at his church in Jerusalem with these two charges:

James 4:2c You do not have [the negative conjunction οὐκ (*ouk*) + customary present middle indicative of δύναμαι (*dúnamai*)] because you do not ask [negative conjunction μὴ (*mḗ*) + the present middle infinitive of αἰτέω (*aitéō*)]. (NASB)

1. James 4:1–2*b* introduces the chapter about those who are described as a “madding crowd” from which one may escape by withdrawing in prayer. Close, but no cigar.¹¹ Those to whom James’s opening verses refer is the madding crowd of believers who are deep into reversionism.
2. What James wants them to do is stated at the end of the verse, but in order to do so they must remove themselves “from the “madding crowd.” Here is the source of this phrase:

Far from the madding crowd. Most of us remember Thomas Hardy’s novel *Far from the Madding Crowd*. However, the phrase was not original with Hardy. He quoted it from Thomas Gray’s famous “Elegy Written in a Country Churchyard,” in which the following lines appear:

**“Far from the madding crowd’s ignoble strife, /
Their sober wishes never learned to stray; /
Along the cool sequestered vale of life /
They kept the noiseless tenor of their way.”**

***To mad* is a verb, now almost wholly archaic, meaning “to act out madly or insanely.” A madding crowd, then, is one that is acting like a group of lunatics.¹²**

3. The madding crowd cannot acquire what they desire because they are out of fellowship. The solution is prayer, but prayer is not available to them. The prayer line to God requires the believer to confess his sins (1 John 1:9) after which he is filled by the Holy Spirit (Ephesians 5:18*b*).
4. Having fulfilled this prerogative, former members of the madding crowd may offer their prayers to the Father. However, in the context of James 4:2–3, none are qualified to submit a prayer to the throne room of God.
5. Therefore, in this context, verse 3 has nothing to do with prayer, although this divine privilege, once functional when in fellowship, would be an option.
6. What the madding crowd wants is the ability to acquire things, but the present condition of their souls does not allow that to occur.

(End JAS4-02. See JAS4-03 for the continuation of study at p. 21.)

¹¹ “‘Close but no cigar’ originated at traveling carnivals and sideshows. When the barker spun the wheel of fortune, the winner was customarily rewarded with the gift of a cigar. When the wheel stopped just short of the player’s number the carry barker would offer as consolation: ‘Sorry. *Close—but no cigar.*’” Morris and Morris, *Morris Dictionary of Word and Phrase Origins*, 137.

¹² *Ibid.*, s.v. “madding crowd,” 215.

