James 4

1 From where come battles (wars, disputes, strifes, latin-bella-wars) and from where conflicts (fights, contentions, latin-lites-debates) among you? Is it not from there, from out of your sensual pleasures (hedonon like hedonistic, pleasure senses) waging war in your members (limbs, organs)?

2 You passionately urge upon and have (hold, possess) not; you murder and envy (are jealous), and are not able to obtain (to hit the mark); you fight and battle, yet you have not, because of your not asking.

3 You ask and do not receive, because you ask wrongly (badly, kakos), so that you might spend (expend) it in your sensual pleasures (pleasure senses, hedonais).

4 Adultresses! Do you not know that the friendship (friend love, latin-amicita-friendship like amicable) with the world is enmity (enemy, hostility, latin-inimica-hostile) to God? Whoever then has resolved (willed, determined, resolutely planned) to be a friend of the world is constituted (set down in place, appointed, latin-constituitur-constituted roots are appoint/ determine) an enemy (someone openly hostile) of God.

5 Or do you think that the Scripture says in vain, “The Spirit that He has made to dwell (settle down as a permanent resident, inhabit, reside) in us earnestly yearns (yearns upon) with envy?”

6 However He gives greater grace. Therefore He says, “God resists (sets Himself against, squares off to, opposes, to arrange against) the proud (arrogant, over-shining), however gives grace to the humble (lowly).”

7 Be subject (arranged under) then to God. And stand against (stand opposed, fully oppose, latin-resisite-resist) the devil and he will flee (escape, shun, avoid in flight) away from you.

8 Draw near to (approach) God and He will draw near to you. Cleanse (katharisate) your hands, you sinners and have purified (hagnisate) your hearts, you double-souled (dipsychoi, two-souled, double-self).

9 Realize your own misery/wretchedness/calloused-ness (to bear/undergo callous, miserable, distressed, afflicted, miseri-wretched miseri estote-grieve, wretched (beaten down) from continued strain leaving one full of callouses/deep misery), and mourn and weep aloud. Let your laughter be turned into mourning and your joy into gloom (dejection, downcastness, to bring to light/appear down, your shine/appearing is down).

10 Be humble (lowly) in the sight of the Lord and He will exalt (uplift, raise high) you.

11 Do not speak against (down) one another, brothers. The one speaking against his brother or judging his brother, speaks against the law, and judges the law. And if you judge the law, you are not a doer of the judge, but rather a judge.

12 There is One lawgiver and judge, being able to save and to destroy. However, who are you judging your neighbor (nearby one)?

13 Come now, those saying, “Today or tomorrow, we will go into this city and will spend (do, make) a year there, and will trade (our English root for emporium) and will make a gain” –

14 You who do not know what will happen on the next day, what is your life? For it is a vapor appearing for a little and then vanishing,

15 Instead you ought to say, “If the Lord should will, we will live and we will do this or that.”

16 Now, however, you boast (latin-exultatis-rejoice root is exalt) in your empty boastfulness (pretensions, vauntings, superbness, superbiis-presumptions root is pride/superb/higher like presumptive pride). All such boasting is evil.

17 To him knowing then to do good (kalon) and not doing it, to him it is sin.