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# Life is like a vapor

New Living TranslationHow do you know what your life will be like tomorrow? Your life is like the morning fog—it's here a little while, then it's gone.American Standard Versionwhereas ye know not what shall be on the morrow. What is your life? For ye are a vapor, that appeareth for a little time, and then vanisheth away.Berean Study BibleYou do not even know what will happen tomorrow! What is your life? You are a mist that appears for a little while and then vanishes.Douay-Rheims BibleWhereas you know not what shall be on the morrow. English Revised Versionwhereas ye know not what shall be on the morrow. What is your life? For ye are a vapour, that appeareth for a little time, and then vanisheth away.King James BibleWhereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.World English BibleWhereas you don't know what your life will be like tomorrow. For what is your life? For ye are a vapor, that appears for a little time, and then vanishes away.Young's Literal Translation who do not know the thing of the morrow; for what is your life? for it is a vapour that is appearing for a little, and then is vanishing;James 4:14 Additional Translations ...LinksJames 4:14 NIVJames 4:14 NLTJames 4:14 ESVJames 4:14 NASBJames 4:14 NKJVJames 4:14 KJV

there and make a profit."American Standard VersionCome now, ye that say, To-day or to-morrow we will go into this city, and spend a year there, and traffic, and get gain:Berean Study BibleCome now, you who say, "Today or tomorrow we will go to this or that city, spend a year there, carry on business, and make a profit."Douay-Rheims BibleBut who art thou that judgest thy neighbour? Behold, now you that say: To day or to-morrow we will go into such a city, and there we will spend a year, and will traffic, and make our gain. English Revised VersionGo to now, ye that say, Today or tomorrow we will go into this city, and spend a year there, and trade, and get gain:King James BibleGo to now, ye that say, To day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:World English BibleCome now, you who say, "Today or tomorrow let's go into this city, and spend a year there, trade, and make a profit."Young's Literal Translation Go, now, ye who are saying, 'To-day and to-morrow we will go on to such a city, and will pass there one year, and traffic, and make gain:'James 4:13 Additional Translations ...[Links](#)[James 4:13 NIV](#)[James 4:13 NLT](#)[James 4:13 ESV](#)[James 4:13 NASB](#)[James 4:13 NKJV](#)[James 4:13 KJV](#)

destroy; but who art thou that judgest thy neighbor?Berean Study BibleThere is only one Lawgiver and Judge, the One who is able to save and destroy. But who are you to judge your neighbor?Douay-Rheims BibleThere is one lawgiver, and judge, that is able to destroy and to deliver. English Revised VersionOne only is the lawgiver and judge, even he who is able to save and to destroy; but who art thou that judgest thy neighbour?King James BibleThere is one lawgiver, who is able to save and to destroy; who art thou that judgest another?World English BibleOnly one is the lawgiver, who is able to save and to destroy. But who are you to judge another?Young's Literal Translation one is the lawgiver, who is able to save and to destroy; thou -- who art thou that dost judge the other?James 4:12 Additional Translations ...LinksJames 4:12 NIVJames 4:12 NLTJames 4:12 ESVJames 4:12 NASBJames 4:12 NKVJames 4:12 KJV

you.American Standard VersionSpeak not one against another, brethren. He that speaketh against a brother, or judgeth his brother, speaketh against the law, and judgeth the law: but if thou judgest the law, thou art not a doer of the law, but a judge.Berean Study BibleBrothers, do not slander one another. Anyone who speaks against his brother or judges him speaks against the law and judges it. And if you judge the law, you are not a practitioner of the law, but a judge of it.Douay-Rheims BibleDetract not one another, my brethren. He that detracteth his brother, or he that judgeth his brother, detracteth the law, and judgeth the law. But if thou judgest the law, thou art not a doer of the law, but a judge. English Revised VersionSpeak not one against another, brethren. He that speaketh against a brother, or judgeth his brother, speaketh against the law, and judgeth the law: but if thou judgest the law, thou art not a doer of the law, but a judge.King James BibleSpeak not evil of one another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.World English BibleDon't speak against one another, brothers. He who speaks against a brother and judges his brother, speaks against the law and judges the law. But if you judge the law, you are not a doer of the law, but a judge.Young's Literal Translation Speak not one against another, brethren; he who is speaking against a brother, and is judging his brother, doth speak against law, and doth judge law, and if law thou dost judge, thou art not a doer of law but a judge;James 4:11 Additional Translations ...[LinksJames 4:11](#) [NIVJames 4:11](#) [NLJames 4:11](#)

you have done. Let there be sorrow and deep grief. Let there be sadness instead of laughter and gloom instead of joy.American Standard VersionBe afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness.Berean Study BibleGrieve, mourn, and weep. Turn your laughter to mourning, and your joy to gloom.Douay-Rheims BibleBe afflicted, and mourn, and weep: let your laughter be turned into mourning, and your joy into sorrow. English Revised VersionBe afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness.King James BibleBe afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness.World English BibleLament, mourn, and weep. Let your laughter be turned to mourning, and your joy to gloom.Young's Literal Translation be exceeding afflicted, and mourn, and weep, let your laughter to mourning be turned, and the joy to heaviness;James 4:9 Additional Translations ...LinksJames 4:9 NIVJames 4:9 NLTJames 4:9 ESVJames 4:9 NASBJames 4:9 NKJVJames 4:9 KJV

Page 7 New Living TranslationCome close to God, and God will come close to you. Wash your hands, you sinners: purify your hearts, for your loyalty is divided between God and the world.American Standard VersionDraw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye doubleminded.Berean Study BibleDraw near to God, and He will draw near to you. Cleanse your hands, you sinners, and purify your hearts, you double-minded.Douay-Rheims BibleDraw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. English Revised VersionDraw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye doubleminded.King James BibleDraw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded.World English BibleDraw near to God, and he will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded.Young's Literal Translation draw nigh to God, and He will draw nigh to you; cleanse hands, ye sinners! and purify hearts, ye two-souled!James 4:8 Additional Translations ...LinksJames 4:8 NIVJames 4:8 NLTJames 4:8 ESVJames 4:8 NASBJames 4:8 NKJVJames 4:8 KJV

then, to God. Resist the devil, and he will flee from you. Douay-Rheims Bible# subject thfore to God, but resist the devil, and he will fly from you. English Revised Version# subject therefore unto God; but resist the devil, and he will flee from you. King James Bible# Submit yourselves therefore to God. Resist the devil, and he will flee from you. World English Bible# subject therefore to God. But resist the devil, and he will flee from you. Young's Literal Translation# subject, then, to God; stand up against the devil, and he will flee from you. James 4:7 Additional Translations ...[Links# James 4:7 NIV# James 4:7 NLT# James 4:7 ESV# James 4:7 NASB# James 4:7 NKJV](#). Resist the devil, and he will flee from you. World English Bible# subject therefore to God. But resist the devil, and he will flee from you. Young's Literal Translation# subject, then, to God; stand up against the devil, and he will flee from you. James 4:7 Additional Translations ...[Links# James 4:7 NIV# James 4:7 NLT# James 4:7 ESV# James 4:7 NASB# James 4:7 NKJV](#)

humble."American Standard VersionBut he giveth more grace. Wherefore the scripture'saith, God resisteth the proud, but giveth grace to the humble.Berean Study BibleBut He gives us more grace. This is why it says: "God opposes the proud, but gives grace to the humble."Douay-Rheims BibleBut he giveth greater grace. Wherefore he saith: God resisteth the proud, and giveth grace to the humble. English Revised VersionBut he giveth more grace. Wherefore the scripture saith, God resisteth the proud, but giveth grace to the humble.King James BibleBut he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.World English BibleBut he gives more grace. Therefore it says, "God resists the proud, but gives grace to the humble."Young's Literal Translation and greater grace he doth give, wherefore he saith, 'God against proud ones doth set Himself up, and to lowly ones He doth give grace?'James 4:6 Additional Translations ...LinksJames 4:6 NIVJames 4:6 NLTJames 4:6 ESVJames 4:6 NASBJames 4:6 NKJVJames 4:6 KJV

adulteresses! Do you not know that friendship with the world is hostility toward God? Therefore, whoever chooses to be a friend of the world renders himself an enemy of God. Douay-Rheims BibleAdulterers, know you not that the friendship of this world is the enemy of God? Whosoever therefore will be a friend of this world, becometh an enemy of God. English Revised VersionYe adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore would be a friend of the world maketh himself an enemy of God.King James BibleYe adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.Words English BibleYe adulterers and adulteresses, don't you know that friendship with the world is enmity with God? Whoever therefore wants to be a friend of the world makes himself an enemy of God.Young's Literal Translation Adulterers and adulteresses! have ye not known that friendship of the world is enmity with God? whoever, then, may counsel to be a friend of the world, an enemy of God he is set.James 4:4 Additional Translations . . .LinksJames 4:4 NLTJames 4:4 ESVJames 4:4 NASBJames 4:4 NKJVJames 4:4 KJV

in your pleasures. Berean Study Bible And when you do ask, you do not receive, because you ask with wrong motives, that you may squander it on your pleasures. Douay-Rheims Bible You ask, and receive not; because you ask amiss: that you may consume it on your concupiscences. English Revised Version Ye ask, and receive not, because ye ask amiss, that ye may spend it in your pleasures. King James Bible Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts. World English Bible You ask, and don't receive, because you ask with wrong motives, so that you may spend it for your pleasures. Young's Literal Translation ye ask, and ye receive not, because evilly ye ask, that in your pleasures ye may spend it. James 4:3 Additional Translations ... Links James 4:3 NIV James 4:3 NLT James 4:3 ESV James 4:3 NASB James 4:3 NKJV James 4:3 KJV

lust, and have not: ye kill, and covet, and cannot obtain: ye fight and war; ye have not, because ye ask not. Berean Study Bible You crave what you do not have; you kill and covet, but are unable to obtain it. You quarrel and fight. You do not have, because you do not ask. Douay-Rheims Bible You covet, and have not; you kill, and envy, and can not obtain. You contend and war, and you have not, because you ask not. English Revised Version Ye lust, and have not: ye kill, and covet, and cannot obtain: ye fight and war; ye have not, because ye ask not. King James Bible Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. World English

Page 14 Page 15 Page 16 New Living

TranslationBut the wisdom from above is first of all pure. It is also peace loving, gentle at all times, and willing to yield to others. It is full of mercy and the fruit of good deeds. It shows no favoritism and is always sincere.American Standard VersionBut the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance, without hypocrisy.Berean Study BibleBut the wisdom from above is first of all pure, then peace-loving, gentle, accommodating, full of mercy and good fruit, impartial, and sincere.Douay-Rheims BibleBut the wisdom, that is from above, first indeed is chaste, then peaceable, modest, easy to be persuaded, consenting to the good, full of mercy and good fruits, without judging, without dissimulation. English Revised VersionBut the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance, without hypocrisy.King James BibleBut the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.World English BibleBut the wisdom that is from above is first pure, then peaceful, gentle, reasonable, full of mercy and good fruits, without partiality, and without hypocrisy.Young's Literal Translation and the wisdom from above, first, indeed, is pure, then peaceable, gentle, easily entreated, full of kindness and good fruits, uncontentious, and unhypocritical: -- James 3:17 Additional Translations ...LinksJames 3:17 NIVJames 3:17 NLTJames 3:17 ESVJames 3:17 NASBJames 3:17 NKJVJames 3:17 KJV

to wisdom that cometh down from above, but is earthly, sensual, devilish. Berean Study Bible] wisdom does not come from above, but is earthly, unspiritual, demonic. Douay-Rheims Bible] For this is not wisdom, descending from above; but earthly, sensual, devilish. English Revised Version] This wisdom is not a wisdom that cometh down from above, but is earthly, sensual, devilish. King James Bible] This wisdom descendeth not from above, but is earthly, sensual, devilish. World English Bible] This wisdom is not that which comes down from above, but is earthly, sensual, and demonic. Young's Literal Translation this wisdom is not descending from above, but earthly, physical, demon-like. James 3:15

Page 19New Living TranslationBut if you are bitterly jealous and there is selfish ambition in your heart, don't cover up the truth with boasting and lying.American Standard VersionBut if ye have bitter jealousy and faction in your heart, glory not and lie not against the truth.Berean Study BibleBut if you harbor bitter jealousy and selfish ambition in your hearts, do not boast in it or deny the truth.Douay-Rheims BibleBut if you have bitter zeal, and there be contentions in your hearts: glory not, and be not liars against the truth.English Revised VersionBut if ye have bitter jealousy and faction in your heart, glory not and lie not against the truth.King James BibleBut if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.World English BibleBut if you have bitter jealousy and selfish ambition in your heart, don't boast and don't lie against the truth.Young's Literal Translation and if bitter zeal ye have, and rivalry in your heart, glory not, nor lie against the truth.James 3:14 Additional Translations  
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can a salt spring produce fresh water. Douay-Rheims Bible Can the fig tree, my brethren, h. grapes; or the vine, figs? So neither can the salt water yield sweet. English Revised Version Can a fig tree, my brethren, yield olives, or a vine figs? neither can salt water yield sweet. King James Bible Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can not fountain both yield salt water and fresh. World English Bible Can a fig tree, my brothers, yield olives, or a vine figs? Thus no spring yields both salt water and fresh water. Young's Literal Translation is a fig-tree able, my brethren, olives to make? or a vine figs? so no fountain salt and sweet water is able to make. James 3:12

Page 22Page 23New Living TranslationAnd so blessing and cursing come pouring out of the same mouth. Surely, my brothers and sisters, this is not right!American Standard Versionout of the same mouth cometh forth blessing and cursing. My brethren, these things ought not so to be.Berean Study BibleOut of the same mouth come blessing and cursing. My brethren, this should not be!Douay-Rheims BibleOut of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. English Revised Versionout of the same mouth cometh forth blessing and cursing. My brethren, these things ought not so to be.King James BibleOut of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.World English BibleOut of the same mouth comes forth blessing and cursing. My brothers, these things ought not to be so.Young's Literal Translation out of the same mouth doth come forth blessing and cursing; it doth not need, my brethren, these things so to happen.James 3:10

Page 24New Living TranslationSometimes it praises our Lord and Father, and sometimes it curses those who have been made in the image of God.American Standard VersionTherewith bless we the Lord and Father; and therewith curse we men, who are made after the likeness of God:Berean Study BibleWith the tongue we bless our Lord and Father, and with it we curse men, who have been made in God's likeness.Douay-Rheims BibleBy it we bless God and the Father: and by it we curse men, who are made after the likeness of God. English Revised VersionTherewith bless we the Lord and Father; and therewith curse we men, which are made after the likeness of God:King James BibleTherewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.World English BibleWith it we bless our God and Father, and with it we curse men, who are made in the image of God.Young's Literal Translation with it we do bless the God and Father, and with it we do curse the men made according to the similitude of God;James 3:9 Additional Translations ...LinksJames 3:9 NIVJames 3:9 NLTJames 3:9 NASBJames 3:9 NKJVJames 3:9 KJV

poison.Dewey-Rheims BibleBut the tongue no man can tame, an unquiet evil, full of deadly poison. English Revised VersionBut the tongue can no man tame; it is a restless evil, it is full of deadly poison.King James BibleBut the tongue can no man tame; it is an unruly evil, full of deadly poison.World English BibleBut nobody can tame the tongue. It is a restless evil, full of deadly poison.Young's Literal Translation and the tongue no one of men is able to subdue, it is an unruly evil, full of deadly poison.James 3:8 Additional Translations...LinksJames 3:8 NIVJames 3:8 NLTJames 3:8 ESVJames 3:8 NASBJames 3:8 NKJVJames 3:8 KJV

the sea, is tamed, and hath been tamed by mankind:Berean Study BibleAll kinds of animals, birds, reptiles, and creatures of the sea are being tamed and have been tamed by man: Douay-Rheims BibleFor every nature of beasts, and of birds, and of serpents, and of the rest, is tamed, and hath been tamed, by the nature of man: English Revised VersionFor every kind of beasts and birds, of creeping things and things in the sea, is tamed, and hath been tamed by mankind:King James BibleFor every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind:World English BibleFor every kind of animal, bird, creeping thing, and thing in the sea, is tamed, and has been tamed by mankind.Young's Literal Translation For every nature, both of beasts and of fowls, both of creeping things and things of the sea, is subdued, and hath been subdued, by the human nature,James 3:7 Additional Translations ...LinksJames 3:7 NIVJames 3:7 NLTJames 3:7 ESVJames 3:7 NASBJames 3:7 NKJVJames 3:7

of life. In biblical context, it reflects the wisdom literature, such as Proverbs 27:1, which advises against boasting about the future. The unpredictability of life is a theme throughout Scripture, reminding believers of their dependence on God's sovereignty. Historically, this would resonate with early Christians who faced persecution and uncertainty about their future. It underscores the need for humility and trust in God's plan, as seen in Matthew 6:34, where Jesus teaches not to worry about tomorrow. What is your life? This rhetorical question invites introspection about the nature and purpose of life. It echoes the existential inquiries found in Ecclesiastes, where the brevity and seeming futility of life are explored. The question challenges believers to consider their priorities and the eternal perspective, aligning with Jesus' teachings in Matthew 16:26 about the value of the soul over worldly gain. It calls for a reflection on living a life that honors God, as seen in the parable of the rich fool in Luke 12:16-21. You are a mist that appears for a little while and then vanishes. This metaphor highlights the transient nature of human existence. The imagery of mist or vapor is used in Job 7:7 and Psalm 39:5 to convey life's fleetingness. In the cultural context of the ancient Near East, where life was often short and unpredictable, this would be a poignant reminder of mortality. Theologically, it points to the eternal nature of God in contrast to human temporality, as seen in Isaiah 40:6-8. It also serves as a call to focus on eternal matters, encouraging believers to store treasures in heaven, as Jesus taught in Matthew 6:19-21. Persons / Places / Events 1. James The author of the epistle, traditionally identified as James, the brother of Jesus. He was a leader in the early Jerusalem church and wrote to Jewish Christians scattered among the nations. 2. Jewish Christians The primary audience of the Epistle of James, who were facing trials and needed guidance on living out their faith practically. 3. The Early Church The context in which James wrote, characterized by persecution, dispersion, and the need for practical ethical instruction. 4. Faithful Living The central theme and purpose of the letter, emphasizing the connection between faith and works. 5. Trials and Tribulations The challenges faced by the audience, which the letter aims to address. 6. Eternal Perspective The broader theological framework of the letter, focusing on the ultimate destiny of the faithful. Dependence on God's sovereignty and His guidance in our plans. Living Purposefully Given the shortness of life, we would focus on living purposefully, aligning our actions with God's will and making the most of our time (Ecclesiastes 3:1). Understanding the temporary nature of life should encourage us to invest in eternal treasures and relationships. Lists and Questions Top 10 Lessons from James 4:1s "This too shall pass" found in the Bible? What does "life is a vapour" mean? Why worry about tomorrow's troubles today? How do I measure the days of my life? (4:14) Whereas ye know not... Read, Whereas ye know not aught of the morrow--what, i.e., the event may be. The hopeless misery of the unfaithful servant comes into mind at this; he has left the greater business to perform the less; or, it may be, said in heart, "My lord delayeth his coming," and so has begun "to smite his fellow-servants, and to eat and drink with the drunken." And lo! the thunder of the chariot wheels, the flash of the avenging sword, the "portion with the hypocrites," the "weeping and gnashing of teeth." (Read Matthew 24:42-51.) For what is your life? It is even a vapour... The rebuke is stronger still, the home-thrust more sharp and piercing--Ye are even a vapour: ye yourselves, and all belonging to you; not merely life itself, for that confessedly is a breath; and many a man, acknowledging so much, counts of the morrow that he may lay up in store for other wants besides his own. A vapour, that appeareth for a little time, and then vanisheth away (or, disappeareth). There is a play upon words to mark the sad antithesis. The vision of life vanisheth as it came; and thus even a heathen poet says--"Dust we are, and a shadow." (Comp. Wisdom Of Solomon 5:9-14.) Verse 14 fortifies the rebuke of ver. 13 by showing the folly of their action; cf. Proverbs 27:1, "Boast not thyself of tomorrow (τὰ ἐξ αὐριον), for thou knowest not what a day may bring forth." Whereas ye know not; rather, seeing that, or, inasmuch as ye know not, etc.

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definite article, the God/θεοῦ (Theou)Noun - Genitive Masculine SingularStrong's 2316: a deity, especially the supreme Divinity; figuratively, a magistrate; by Hebraism, very. Therefore, middle voice (noun)/ConjunctionStrong's 3767: Therefore, then. Apparently a primary word; certainly, or accordingly, whoever/βεβαιό (hos)Personal / Relative Pronoun - Nominative Masculine SingularStrong's 3739: Who, which, what, that, chooses/βουλοῦν (boulethei)Verb - Aorist Subjunctive Passive - 3rd Person SingularStrong's 1014: To will, intend, desire, wish. middle voice of a primary verb; to 'will', i.e. be willing to βεβαιό (einaí)Verb - Present Infinitive ActiveStrong's 1510: I am, exist. The first person singular present indicative; a prolonged form of a primary and defective verb; I exist. a friend/φίλος (philos)Adjective - Nominative Masculine SingularStrong's 5384: friendly; subst: a friend, an associate. Properly, dear, i.e. A friend; actively, fond, i.e. Friendly of θεοῦ (toú)Article - Genitive Masculine SingularStrong's 3588: The, the definite article. Including the feminine he, and the neuter to in all their inflections; the definite article; the world/κόσμος (kosmos)Noun - Genitive Masculine SingularStrong's 2889: Probably from the base of komizō: orderly arrangement, i.e. Decoration; by implication, the world (morally), renders himself/καταστή (kathistatai)Verb - Present Indicative Middle or Passive - 3rd Person SingularStrong's 2525: From kata and histemi; to place down, i.e. to designate, constitute, convey, an enemy/ἐχθρός (echthros)Adjective - Nominative Masculine SingularStrong's 1920: Hated, hostile; subst: an enemy. From a primary echō; hateful; usually as a noun, an adversary of God.θεοῦ (Theou)Noun - Genitive Masculine SingularStrong's 2316: a deity, especially the supreme Divinity; figuratively, a magistrate; by Hebraism, very. LinksJames 4:4 NLTJames 4:4 ESVJames 4:4 NASBJames 4:4 KJVJames 4:4 BibleApps.comJames 4:4 Biblia ParalelaJames 4:4 Chinese BibleJames 4:4 French BibleJames 4:4 Catholic BibleJohnNT Letters: James 4:4 You adulterers, you fornicators, do you think that you can stand in the presence of the Lord your Father and say, 'We have not sinned,' and yet receive his wrath? where Jesus encourages believers to ask, seek, and knock. The emphasis here is on the sincerity and intention behind the request; you do not receive this part of the verse addresses the issue of unanswered prayers. In the broader biblical narrative, there are various reasons why prayers may not be answered, including lack of faith (James 1:6-7) or unconfessed sin (Psalm 66:18). The concept of not receiving what is asked for is a call to self-examination and alignment with God's will, as seen in 1 John 5:14-15, which emphasizes asking according to His will, because you ask with wrong motivesThe focus here is on the heart's intention behind the prayer. The Bible frequently addresses the importance of motives, as seen in Proverbs 16:2, which states that the Lord weighs the motives. This phrase suggests that God is concerned not just with the act of asking but with the purity and righteousness of the heart, aligning with the teaching of Jesus in Matthew 6:1-18 about practicing righteousness for the right reasons, that you may squander it on your pleasuresThis phrase points to the misuse of God's blessings for selfish desires. The term "squander" implies wastefulness and a lack of stewardship, which is contrary to biblical teachings on the responsible use of resources (Luke 16:1-13). The reference to "pleasures" connects to the broader theme of worldly desires versus spiritual priorities, as seen in 1 John 2:15-17, which warns against loving the world and its desires. This serves as a reminder of the call to live a life that seeks first the kingdom of God (Matthew 6:33).Persons / Places / Events1. JamesThe author of the epistle, traditionally understood to be James, the brother of Jesus and a leader in the early Jerusalem church. He writes to Jewish Christians scattered among the nations, addressing practical aspects of Christian living.2. Early Christian CommunitiesThe recipients of the letter, who were facing various trials and temptations. James addresses their struggles with worldliness and internal conflicts.3. GodThe ultimate recipient of prayers, whose will and purposes are central to the teaching in this passage.Teaching PointsThe Importance of Motives in PrayerOur prayers should align with God's will and purposes, not merely our own desires for pleasure or self-indulgence. Self-ExaminationRegularly examine your motives in prayer. Are you seeking God's glory or personal gain?Aligning Desires with God's WillCultivate a heart that desires what God desires. This involves immersing oneself in Scripture and prayer to understand His will. The Consequences of Selfish PrayersRecognize that prayers driven by selfish motives may not be answered as expected. God desires to give good gifts that align with His purposes. The Role of Humility in PrayerApproach God with a humble heart, acknowledging your dependence on Him. Do not boast in your own righteousness, as seen in James 4:6-10. The Danger of Worldly InfluencesThe sermon on the mount, Matthew 6:1-18, and it shall be given to you... for every one that asketh receives... And yet St. James says, "Ye ask, and receive not, because ye ask amiss," for our Lord elsewhere limits his teaching, "All things whatsoever ye shall ask in prayer believing..." etc. (Matthew 21:22). Article: αἰτεῖσθε. The active and middle voices are similarly interchanged in 1 John 5:15, on which Dr. Westcott writes, "The distinction between the middle and the active is not so sharply drawn; but generally the personal reference is suggested by the middle, while the request is left wholly undefined as to its destination by the active." That ye may consume it upon your lusts; render, with R.V., that ye may spend it in your pleasures; ἵνα, as in ver. 1. Parallel Commentaries...Greek[And when] you do ask,αἰτεῖτε (aitetei)Verb - Present Indicative Active - 2nd Person PluralStrong's 154: To ask, request, petition, demand. Of uncertain derivation; to ask (you do) νοτοῦ (noú)AdverbStrong's 3756: No, not. Also out, and/or a primary word; the absolute negative adverb; no or not receive,λαμβάνετε (lambanetei)Verb - Present Indicative Active - 2nd Person PluralStrong's 2983: (a) I receive, get, (b) I take, lay hold of, because/διότι (dioti)ConjunctionStrong's 1360: On this account, because, for. From dia and hoti; on the very account that, or inasmuch as you ask/αἰτεῖσθε

beautou; in order that, you may squander [ἱκανέω/ἱκανέω] (dapanése)Verb - Aorist Subjunctive Active - 2nd Person PluralStrong's 1159: To spend, bear expense, waste, squander. From dapano; to expend, i.e. to incur cost, or to waste.ou (en)PrepositionStrong's 1722: In, on, among. A primary preposition denoting position, and instrumentality, i.e. a relation; in that, 'at, on, by, you're you/you/you' (hymon)Person / Possessive Pronoun - Genitive 2nd Person PluralStrong's 4771: You. The personal pronoun of the second person singular; thou,pleasures.ἡδοναί (hédonai)Noun - Dative Feminine PluralStrong's 1237: From hndano; sensual delight; by implication, desire.LinksJames 4:3 NIVJames 4:3 NLTJames 4:3 ESVJames 4:3 NASBJames 4:3 KJVJames 4:3 BibleApps.comJames 4:3 Biblia ParalelaJames 4:3 Chinese BibleJames 4:3 French BibleJames 4:3 Catholic BibleNT Letters: James 4:3 You ask and don't receive because you [Ja Jas. Jam] Page 4Come now, you who say/This phrase serves as a call to attention, urging the audience to listen carefully. It reflects a common rhetorical device used by biblical writers to address their audience directly. The phrase suggests a sense of urgency and importance, indicating that the following message is crucial for the listeners' spiritual understanding and growth. 'Today or tomorrow we will go to this or that city/This part of the verse highlights the presumption of making plans without considering God's will. In the ancient world, travel was fraught with uncertainty and danger, making such statements bold and potentially reckless. The phrase is "this or that city" suggests a lack of specificity, emphasizing the human tendency to make plans based on personal desires rather than divine guidance. This echoes Proverbs 27:1, which warns against boasting about tomorrow spend a year there/The mention of spending a year indicates a long-term commitment and investment in the references to "being there". In biblical times, a year was a significant period for business ventures, reflecting the agricultural and trade cycles. This phrase underscores the human inclination to plan for the future based on personal desires and ambitions, often overlooking the spiritual implications of business, urging believers to conduct their affairs with integrity and reliance on God, as seen in Proverbs 16:3 and make a profit. The desire to make a profit reflects the human pursuit of wealth and success. While the Bible does not condemn profit itself, it warns against the love of money and the dangers of greed, as seen in 1 Timothy 6:10. This phrase challenges believers to consider their motivations and to prioritize spiritual riches over material gain, aligning with Jesus' teaching in Matthew 6:19-21 about storing treasures in heaven./Persons / Places / Events. 1. James/The author of the epistle, traditionally identified as James, the brother of Jesus and a leader in the early Jerusalem church. He writes with authority and pastoral concern for the spiritual well-being of his readers. 2. Merchants/Business People/The individuals addressed in this verse are those who plan their business ventures with confidence in their own ability to control the future, without acknowledging God's sovereignty. 3. Cities/Represents the various places where people plan to conduct their business. In the ancient world, cities were centers of commerce and trade. 4. Time (Today or Tomorrow)/Indicates the human tendency to plan for the future with certainty, assuming control over time and events. 5. Profit/The goal of the business ventures, highlighting the focus on material gain and self-reliance. Teaching Points/Acknowledge God's Sovereignty/Recognize that all plans should be made with the understanding that God is in control. Our lives are subject to His will, and we should seek His guidance in all our endeavors. Humility in Planning/Approach future plans with humility, acknowledging our limitations and the uncertainty of life. This humility should lead us to depend on God rather than our own understanding. Eternal Perspective/Focus on what truly matters—our relationship with God and His kingdom. Material success is fleeting, but spiritual growth and obedience have eternal significance. Trust in God's Provision/Instead of being anxious about future success or failure, trust that

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