

6. The result is that blessings accrue for the subject and all he has to do is ask for them.
7. In reversionism, all sorts of objectives were pursued, but to no avail. Even if some are attained, it does not result in the anticipated happiness.
8. What can have interesting after affects is when a reversionist recovers he expects those things he pursues will occur. Some do, but there are phenomenal blessings available that only requires him to pray for them.
9. So the question arises, how then does a believer offer a prayer with confidence it will be answered? It has to do with the status of the person's soul when the prayer is offered. This brings us to our next verse:

James 4:3 You ask and you do not receive,
because you ask with wrong motivations, so that you may
spend it on your pleasures. (NASB)

1. This verse begins with the same verb that ended verse 2. Verse 2's last sentence reads, "You do not have because you do not ask: μή (*mē*): "not" and the present middle infinitive of the verb, αἰτέω (*aitéō*): "ask."
2. If this believer were in fellowship, he might ask for a blessing from God but since he does not petition the Father for it, then because of that oversight he does not receive anything.
3. James 4:3 begins with this same verb, "to ask": the present active indicative of αἰτέω (*aitéō*). Here the person does ask but he, too, is in reversionism. The present tense is iterative indicating that this is an event that *repeatedly* happens.
4. This person may pray until he grows hoarse, but there is no response from God. This is indicated by the present active indicative of the verb λαμβάνω (*lambánō*): "to receive." This is a customary present which is used to signal either an action that *regularly occurs* or an *ongoing state*.²
5. This person is living in habitual reversionism. The mature believer at the end of verse 2 does not receive anything from God because he does not ask God for it.
6. The conjunction that links the petition with the negative response is διότι (*dióti*): "because; for this reason."
7. The reversionist in verse 3 does pray for a blessing, but did not receive it because he asked, "with wrong motives." This is indicated by the word κακῶς (*kakōs*).

² Daniel B. Wallace, "Customary Present," in *Greek Grammar: Beyond the Basics* (Grand Rapids: Zondervan, 1996), 521.



8. However, the verse confirms that this prayer will not be answered because it was offered with wrong motivation. This is identified by the clause, “so you may spend it on your pleasures.”
9. Well, the “pleasures” are multiple and vary with the individual. It doesn’t really matter what pleasures are involved because no matter which ones are cited, they result in confirming there will be no divine response.
10. In short, the person’s prayer is an appeal to God to make it possible for him to pursue his pleasures with divine approval. The request is of course not going to be answered because the motive is to “spend” it, the aorist active subjunctive of **δαπανάω (dapanáo)**: “to squander.”
10. The active voice means that the reversionistic believer produces the action of squandering his efforts for pleasures during a frantic search for happiness.
11. The working objects of this man’s desire is the plural, instrumental of means, **ἡδονή (hēdonē)**, a variety of perverted, sensual pleasures and various sources of personal gratification, physical pleasures, and appetites.
12. This verse describes a believer not only in reversionism, but one also engaged in a wide variety of behaviors that are clearly prohibited in Scripture from multiple references. He has the audacity to actually offer a fruitless prayer to God in order to facilitate his hedonistic desires.

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 are unable to acquire; so you quarrel and engage in donnybrooks. Mature believers do not have because they do not ask.

v. 3 You keep on asking, but you consistently do not receive, because you ask with wrong motives so that you may squander it on a variety of perverted sensual pleasures. (EXT)

James 4:4 You adulteresses, do you not know that friendship with the world is hostility toward God? Therefore whoever wishes to be a friend of the world makes himself an enemy of God. (NASB)

1. Verses 2 and 3 end with the divine analysis of those reversionists whose lust patterns have not been mollified to their satisfaction resulting in murder, jealousy, quarrels, donnybrooks, and perverted sensual pleasures.