

HHBC



James

4: 5-10

PART II:

God's Desire & Plan in Conflicts



James 4: 1-10

1 What is the source of quarrels and conflicts among you? Is not the source your pleasures that wage war in your members? 2 You lust and do not have; so you commit murder. You are envious and cannot obtain; so you fight and quarrel. You do not have because you do not ask. 3 You ask and do not receive, because you ask with wrong motives, so that you may spend it on your pleasures. 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.

5 Or do you think that the Scripture speaks to no purpose: *"He jealously desires the Spirit which He has made to dwell in us"*?

6 But He gives a greater grace. Therefore it says, "GOD IS OPPOSED TO THE PROUD, BUT GIVES GRACE TO THE HUMBLE."

7 Submit therefore to God. Resist the devil and he will flee from you.

8 Draw near to God and He will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded.

9 Be miserable and mourn and weep; let your laughter be turned into mourning and your joy to gloom.

10 Humble yourselves in the presence of the Lord, and He will exalt you.



7 **Submit therefore** to God. **Resist the devil** and he will flee from you. 8 **Draw near to God** and He will draw near to you. **Cleanse your hands**, you sinners; and **purify your hearts**, you double-minded. 9 **Be miserable** and **mourn** and **weep**; **let your laughter be turned into mourning** and your joy to gloom. 10 **Humble yourselves** in the presence of the Lord, and He will exalt you.

1. What are we looking at in Verses 7-10 in the bolded highlights?
2. All Imperative commands
 - a) All Aorist tense: why not present tense?
 - b) There are 10 aorist imperative verbs here = contained in 7 separate commands.
 - c) Active voice: you are to do it, God is not going to do it for you. Make it a point volitionally to do it.
3. But why aorist tense?
 - a) Aorist: a “plain, vanilla tense” / an “unmarked tense” / ie: no past time stamp, no present time stamp, no future time stamp
 - b) Present tense: used many times by Paul e.g. “be imitators of God”, “walk in love”, “obey your parents” have a ‘do it now’ and ‘keep on doing it’ stamp to it, you are to continue in the action
 - c) But the aorist says: “one and done”; “do it once”; and do it once as a settled thing for the soul (Wm. Kelly)
 - d) Aorist imperative: is a fact command make it a fact in your life. See that you do it right away. (Merryman)

James 4:7-10



7 **Submit therefore** to God. **Resist the devil** and he will flee from you. 8 **Draw near to God** and He will draw near to you. **Cleanse your hands**, you sinners; and **purify your hearts**, you double-minded

”Submit to God”:

James 4: 7,8

Same “be subject to”: as wives to husbands, Eph 5:22, but also believer to believer “one another” 5:21

- **Hypotassō**: to arrange militarily under the command of one of higher rank. “*Fall in!*” order with God as your Commanding Officer. [Merryman]
- Which man- in you- submits to God, or other believers, or your own husband?
- Different from the word: obey = **hypakouō** - listen, harken under, incline your ear to ...
- **Instead of seeking to be somebody and something in the world, the Christian will cheerfully accept the circumstances that God orders. The Lord Jesus is the perfect example of One whose confidence in God led Him to submit perfectly to God. In the presence of the most sorrowful circumstances, when rejected by the cities in which He had wrought His miracles of love, He said, “Even so, Father: for so it seemed good in Thy sight” (Matt. 11:26) Hamilton Smith**

”Resist the Devil”:

- Withstand / oppose the devil
- Means: 1) by grace (Jas. 4:6): 2) by girding your loins with truth, 3) by putting on the breastplate of righteousness, 4) by lacing up with the gospel of peace, 5) taking up the shield of faith, and 6) putting on the helmet of salvation and 7) arming up with sword of the spirit, the Word of God and 8) pray! [Eph. 6:11-18]
- Result: he will flee: c.f.: Christ’s temptation by Satan...



7 Submit therefore to God. Resist the devil and he will flee from you. 8 Draw near to God and He will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded

James 4: 7,8

”Cleanse your hands”:

- ***katharizō***: TO CLEAR, PURIFY, wash away
- How? 1 John 1:9. this is an imperative, “do it”, “confess!”
- Is there any other way?
- ”you sinners”: what cardinal rule of the gospel of grace does James seem to be breaking here?
- James: is focused on condition, state, practice and doesn’t overtly touch position/standing, is most likely the reason for the pejorative, you “sinners”

”Purify your hearts”:

- This word is ceremonial in nature, ***hagnizō***
- the adjective is: ***hagnos***, being free from defilement, not contaminated
- The same root as ‘Holy’ = ***hagios***
- **“Blessed- *happy* are the pure in heart”**, Mat. 5:7
- Double-minded, used again by James (1:8); don’t be unstable; ***double-souled***, divided in heart
- How do we ’purify our hearts’? See I Jn 3:2-3:



Purify your hearts. & 1st John 3: 2-3

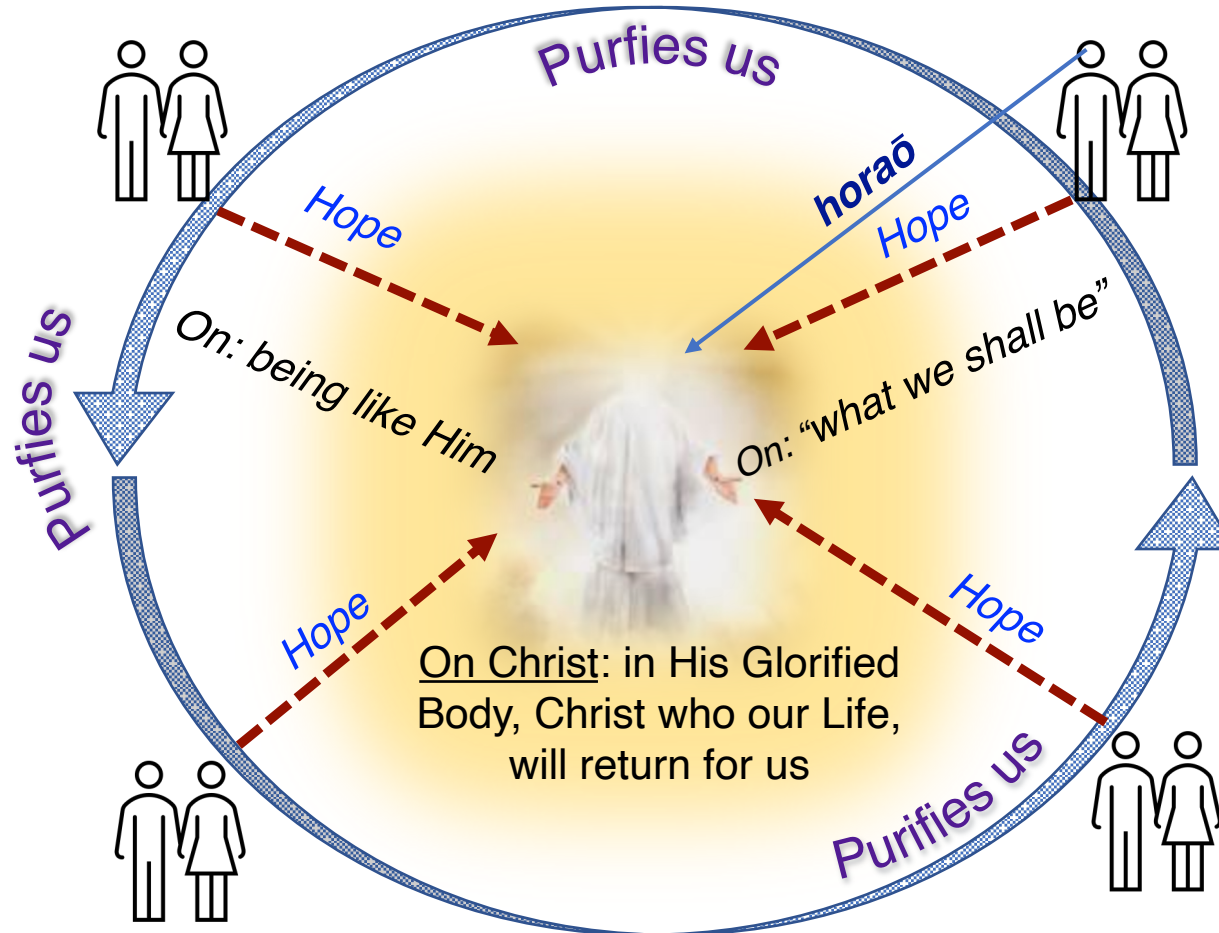
Beloved, now we are children of God, and it has not appeared as yet what we will be. We know that when He appears, we will be like Him, because we will see Him just as He is. And everyone who has this hope fixed on Him purifies himself, just as He is pure.

We will see: *horaō* = we will see with the eyes; be acquainted with by our real, yet future, experience:

A FIXED GAZE, (to stare), *become acquainted with by experience.....*

This seeing- being acquainted with- is also our present: fixing on Him through the Word of God, being acquainted with our positional privilege in Him; letting that express itself in our daily walk of life.

II Cor. 3:18



When Christ, who is our life, is revealed, then you also will be revealed with Him in glory.

[Col. 3:4]



Be miserable and mourn and weep; let your laughter be turned into mourning and your joy to gloom.

James 4: 9

”Be miserable (verb a.) and mourn (verb b.) and weep (verb c.)”:

- But what about our commands (Paul, Peter) to REJOICE? e.g. *Rejoice in the Lord always; again I will say, rejoice!* (Phil 4:4) . . . *Rejoice always . . .* I Thes. 5:16 . . . *Keep on rejoicing?* I Pet. 4:13
- The context, context, context: Beginning in Vs. 1-3 of chap. 4: a quick narrative summary: James was addressing hostility among believers- one to another. Their soulish passions within were bubbling up to the surface, manifesting in jealousies, etc.; there is a militancy in these pleasure-seeking drives; there was warring, factions among them. Many had a selfish desire to be elevated teachers, but were not qualified [Merryman]; that became a source of frustration. Then their prayers fell on God’s deaf ears (He was blocking them because of their pride, lack of humility.) They were in love with cosmic-wordly thinking. They were adulteresses in their fidelity to God.....
- Conclusion: YES! What a mournful, sad, tragic condition these believers were in.
- be **distressed!** You are missing God’s best... And that is a miserable condition for a Christian to miss God’s best by grace. (Merryman)
- The Jewish picture they would recognize: rip your garments!, put on sackcloth and ashes!, weep and mourn!



Humble yourselves in the presence of the Lord, and He will exalt you.

James 4:10

"Humble yourselves":

- *(Note): this slide was not included in the audio recording of the class, and is added here. . . .*
- Humble is: **tapeinoō**, and is in the passive voice, (again: one and done; aorist command) which means the Spirit of God must be the one who provides the ability for true Godly humility; otherwise it's a faux, contrived humility done on the Old Nature's steam. Many times people you may know have a false humility
- A mountain that is leveled and made low, made to be a plain is the thought with **tapeinoō**- cut the elevation down to a flat surface
- In the presence of the Lord, though, what or **who cannot** be made low, or of nothing? That would be every living creature, even the creation itself ranks under it's Creator. . . .
- In the presence of: is **enōpion**, occupying a space opposite of one; a face to face occupation, same as Eph. 1:4 we being holy and blameless before Him in love
- God lays low the haughty, and elevates the meek is an iron-clad Godly principle ***"Whoever exalts himself shall be humbled; and whoever humbles himself shall be exalted.*** (Mat. 23:12)



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James 4:10

"Humble yourselves":

- Peter, below has virtually the same exhortations to his flock:

. . . . clothe yourselves with humility toward one another, for **GOD IS OPPOSED TO THE PROUD, BUT GIVES GRACE TO THE HUMBLE. Therefore humble yourselves under the mighty hand of God, that He may exalt you at the proper time**, casting all your anxiety on Him, because He cares for you. 8 Be of sober spirit, be on the alert. Your adversary, **the devil**, prowls around like a roaring lion, seeking someone to devour. But **resist him**, [1 Pet. 5: 5c-9a]

- He will exalt you: really the opposite of cutting level to make a plain from an elevation. This is lifting up on high, raise to a summit. 'Of honor, dignity and even happiness' [Strong's]
- It's future tense, so it's our eternal future in Heaven, our reward for the lowliness and trials and tribulations and humiliations of this earthly plane.
- Active voice, but the I, or me, or you are all gone from the scene: He is the one doing the exalting



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1. Could James be trying to spur on these believers to sorrow and repentance as Paul did in his 2nd letter (though not intentionally) to the Corinthians?

James 4:7-10

For though I caused you sorrow by my letter, I do not regret it; though I did regret it—**for I see that that letter caused you sorrow, though only for a while**— I now rejoice, not **that you were made sorrowful, but that you were made sorrowful to the point of repentance**; for you were made sorrowful according to the will of God, so that you might not suffer loss in anything through us. **For the sorrow that is according to the will of God produces a repentance** without regret, leading to salvation, but the sorrow of the world produces death. **For behold what earnestness this very thing, this godly sorrow, has produced in you: what vindication of yourselves, what indignation, what fear, what longing, what zeal, what avenging of wrong!** In everything you demonstrated yourselves to be innocent in the matter. [2 Co. 2: 8-11]

Addendum:

follows (didn't get to in
the class on 8.13.2023)
re: last week's lesson

HHBC





5 Or do you think that the Scripture speaks to no purpose (**or in vain**): "He jealously desires the Spirit which He has made to dwell in us"?

James 4: 5

A FEW MORE THOUGHTS ON THE HOLY SPIRIT / a little more development from last week:

a verse that- with beauty- supports the point James is making in Vs. 5 is: Isa. 55:10-11

“For as the rain and the snow come down from heaven, And do not return there without watering the earth- And making it bear and sprout, And furnishing seed to the sower and bread to the eater, **So will My word be which goes forth from My mouth; It will not return to Me empty, Without accomplishing what I desire, And without succeeding in the matter for which I sent it.**”

- Jesus’s words on the ministries of the Holy Spirit: (all from John 16:7-15): (1) He glorifies Christ, (2) He shares/discloses Christ’s glory and His things with us, (3) He has a conviction ministry: of sin, +R & judgment, (4) a guiding ministry: into all truth, (5) Teaching ministry (Jn 14:26), will recall to memory, like a Teacher’s Aide, (6) Helping/Comforter ministry: He is a ***paraklētos***: He is a pleader, intercessor, aide, helper, succourer
- From ‘Major Bible Themes’ [L.S. Chafer & J.F. Walvoord]: He has ministries as well of: Regeneration, Indwelling & Sealing, Baptism, Filling....



5 Or do you think that the Scripture speaks to no purpose: "He jealously desires the Spirit which He has made to dwell in us"?

James 4: 5

A FEW MORE THOUGHTS ON THE HOLY SPIRIT / a little more development from last week:

Last week what I was getting at: was besides these above, I think there is another aspect of the H.S.: one of being a **Defender/Aggressor/Protector ministry**: desiring against the flesh *epithymeō*, (within us) [Gal. 5:17] and (different word) envying/yearning for us and against our attention/love with the world *epipotheō* [Jas. 4:5] (outside of us); the protection of Israel against Balaam's potential curses; the smiting of Baal worshippers in the camp in Num. 25; or the zeal of Jesus when He overturned the \$ tables in the temple... He can be **grieved** (Eph. 4:30) by us... Further adding to this observation...

- And grieving the Spirit should make us miserable, we should weep and mourn, and have no joy in it: as Verse 9 states...
- Perhaps it's not accurate to say it's a "ministry," - but what Chafer-Walwood call His 'Personality' – point 2 on Chap. 14 (p. 88) of their book says, "**He is affected as a person by other beings**" : so maybe better: His desiring against the flesh- *epithymeō*, and envying/yearning for us in 4:5 - *epipotheō* – is better called: personality trait of the H.S. ...
- Chafer also says men may **vex** the H.S., they can **quench** Him, they can **lie** to Him, and they can **disrespect** Him, and he gives the references to these in 'Major Bible Themes'
- All this I believe is related to this concept of '**to envy yearns the spirit**' (Gr. Interlin. Jas. 4:5)