

War In The Home

A. The Ongoing War.

"What causes fights and quarrels among you? Don't they come from your desires that battle within you?" James 4:1

1. "Whence fights"- poqen polemni

a. *Pothen* is an interrogative adverb. It asks the question from where, or from what place. When used of origin, it asks what the source of something is. **Here it's asking what is the source of their fighting and quarreling.**

b. The structure of this is an hyperbole, where more is said than actually meant, and exaggeration.

c. An actual war with ongoing battles is not what is happening here. But those words are being used **to heighten the sense of the arguments that were going on in the home and how bad they are.**

2. "And whence quarrels among you"- kai poqen macai en ùmin

a. Again this is structured as the **first statement asking the question**, "Where do these quarrels come from?"

b. The two words *polemos* and *mache* are not synonyms used redundantly, but have two different meanings looking at the same phenomenon from two different perspectives.

c. *Polemos* would look at the whole course of hostilities; the **overall war** that was being waged. While *mache* would look at the **various and individual battles** being fought during the war.

d. What this has reference to is not just fights and quarrels in the home, but that first of all, **there is an ongoing war in the home! A war existing between the husband and the wife, the parents and the children, or between the children themselves.**

e. **Five years, ten years, twenty years, this war continues to go on. There may be days when there is no arguing or fighting, but this doesn't mean that the war has stopped. These are only interludes between battles!**

f. The **second reference** to this is to the individual arguments. These are the *mache*, the battles. *Polemos* refers to the fact that there is an ongoing war in the home, often lasting for years, maybe for the entire length of the marriage, or the family unit. And *mache* refers to the individual battles in the home, the fights, the arguments, the screamings, the violent outbursts of anger, the name-calling, cursing, vilifying, etc.. Not a pretty picture.

g. *En humin*, in the dative plural, is "among you", or, "among you all". And is a reference to the relationships that believers have with each other. It may be between brothers in the church, or friends, or neighbors, or co-workers, but is usually found in the home between the husband and the wife, children and the parents, or siblings.

h. This first statement is very significant because it tells us that there are not only quarrels and arguments in the home, but that a state of war can exist and often does exist between the aforementioned individuals in the home.

i. Too many believers deny that these things exist in Christian homes, but they do! **They even fail to see the even larger picture of an all out, ongoing war in the home**, between parents and

children, husband and wife. Not just arguments here and there, but a long-term war. **And the arguments that sprout up from time to time are all a part of that war!**

j. For our study we will define **quarrels** as mild disagreements, spats between the husband and wife. **Arguments** as the harsher, more angry mean spirited form, with it's attendant anger, raising of voices, name calling, etc., screaming, (which is self explanatory), as a part of the arguments.

Threatening as the threat to do harm to the other person, physical, emotional, or financial harm; which can be overtly stated, implied by gestures, or by innuendo. This would include the threat of abandonment or rejection. **Fighting** would entail the idea of the actual outbreak of physical violence. And **battering** would cover the idea where the weaker one would be the recipient of physical beatings, due to his/her inability to defend themselves. Battering would also include the idea of emotional battery as well as physical battery.

k. Most Christians are familiar with the concept of arguments in the home, the verbal battles between husband and wife, or the children, or parents and children. But what they don't see is that in the majority of these cases these are not isolated, disconnected arguments (battles), **but are all a part of an ongoing, overall war in the home between the members of the home who live there.** Even though the arguments may not be connected by the same issue each time, (although many argue about the same thing over and over, money and the control of the home), they are connected because they are all a part of an ongoing war! **It's a war of the wills and a war of the lusts!**

3. *"Don't they come from your desires that battle within you?"*- ouk enteugen ek twm hdonhn umwn twm strateuomenwn en tois melesin umwn. Pres. Mid. Part. mp gen- strateuw.

a. The Apostle James teaches that there are wars going on in believer's homes and lives accented by the battles of their constant bickering and fighting, and he asks the question, *"What is the source of these arguments and this war between husband and wife? Where does it come from? What is the thing that causes them?"*

b. He then goes on to answer it by the statement, *"Don't they come from your desires that battle within you?"* He shows that they, individually, are the problem, not someone else. It's their own flesh natures, **their desires of wanting this and that, that is the cause of this war in the home and the constant battles of arguing and fighting.**

c. *"Don't they come"* is *ouk enteuthen* and is asked in a way that he expects the reader to agree with. He knew what the problem was, and so do they. In fact, even unbelievers knew what the source of the arguments was, as expressed by Plato's "Phaedo" (66), "For whence come wars and fightings and factions? Whence from the body and the lusts of the body."

d. The word *enteuthen* answers the question of *pothen*. What is the source (*pothen*) of this ongoing and war and all its battles? From our desires warring in us (*enteuthen*)!

e. Remember that *polemos* refers to a **permanent state of hostility, a state of war that exists in the home**; and *mache* to the **arguments, like battles, that break out now and then. War exists. A state of war actually exists between two parties in the home and breaks out into the verbal battles of arguments between the two parties, sometimes, into physical violence.**

e. **One must not minimize this concept at all; that a state of war exists between husband and wife, parents and children, or between the children themselves.** Actually, what you usually find is that all members of the home are warring constantly with each other. One must see that a state of war does exist and everything else stems from this. And the reason why it does exist is because somebody wants their own way; they want to gratify their pleasures.

f. The word for *desires* is *hedone* (hedonism), and is sometimes translated as desires, but actually means to have a desire for pleasure, for fun. It refers to things that are pleasing to the body, to the senses, and is totally flesh oriented.

g. *Lusts, epithumia*, is the intense desire for anything. It too springs forth out of the flesh nature and is characterized by wanting. Lusting after food, drink, sex, drugs, power, approval of others, to be recognized, in the limelight, to be loved, and many other things. Lusts, intense desire, cannot be limited to just a couple of things. For it covers everything that the flesh might want. It comes from the presence of sin in the flesh. It is the presence of sin in us that causes people to lust. Much like the presence of poison oak causes us to itch, where we then want to scratch it.

h. While *hedone*, **even though it is a lust, centers around the concept of pleasure. Where one pursues after the things that bring us pleasure**; things that are pleasing; things that are fun (again something that is pleasing to us); things that are not necessarily sinful in themselves. There's nothing wrong in owning a nice house, or a car, color TV, stereo, hot tub, etc. What's wrong is the desire to be going after these things. One is seeking after pleasure. These things, and others, are seen as a vehicle to give you pleasure, so you go after them.

i. **Hedonism** is so much a part of the scene of California living, that most Christians are unaware of the fact that they, too, have also been caught up in the lust for pleasure and this has had a negative impact on their own lives and homes. And that this has become the source for all the arguments in the home, and the reason why a state of war now exists in the home! "What's wrong with having a new car, a nicer car, a new home, bigger home, better home, better furniture!? Why can't I have it? Everyone else does! Why can't we have a hot tub, stereo, color TV, new clothes? Why can't we go places and have fun? Why can't I go places with my friends? What's wrong with shopping, I "need" things?" As the arguments go in the home.

j. In Paul's day, and today too, there were people operating by the principle of hedonism. They wanted things that would make them happy, (and things can never make us happy); they wanted things that would bring them pleasure; and they wanted to do things that were fun. You say, "What's wrong with that!" The mere fact of wanting is the function of the sinful nature of the flesh. And going after them is the idea of seeking to gratify the flesh. But the flesh can never be satisfied. Like poison oak, you can scratch its itch, but it will still keep on itching. They set out on a lifestyle of going after pleasure, consciously, or unconsciously. **They wanted these things that were pleasing to the flesh; they now are going after them; and nothing was going to stand in their way of getting them. Hence, the war and continual battles in the home.**

k. Hedonism is condemned in the Word of God, because it is a living in the flesh, for the flesh, and after the flesh. It pulls men away from the Lord, *"The seed that fell among thorns stands for those who hear, but as they go on their way they are choked by life's worries, riches and pleasures, and they do not mature."* Lk.8: 14. It is a phenomenon of believers in the Last Days, *"Treacherous, rash, conceited, lovers of pleasure rather than lovers of God."* 2 Tim.3: 4. And it is a way that believers can become enslaved, *"At one time we too were foolish, disobedient, deceived and enslaved by all kinds of passions and pleasures.."* Tit. 3:3.

l. This brings us around to the next point, and that is there is a campaign to get the things that the believer wants. These desires for pleasures is in the genitive plural showing that there are many things that the believer wants, and it says that these desires are battling in them. *Melos* (in) refers to that which is in the body. These desires are battling in us.

m. But the idea of *strateuo*, to battle as it has it here, does not mean that our desire for pleasure, or that the pleasures themselves are warring against each other inside of us, but really brings in the whole idea of **a campaign of war**, where the strategy and tactics needed to conduct a war are

involved. **What it says is that the believer is plotting a campaign of war so that he or she can get the things that they want; the things that give them pleasure.**

n. When planning for war the general has to sit down and plan how many men he would need, what their different specialties would be, their weapons, logistical supplies, battlefield strategies, etc., all towards the single object of victory over the enemy.

o. In this matter of the arguments in the home, what we have are two believers who are at war with each other. **Even if one of them has taken the biblical position in the matter, there still is a war, because the other believer has declared war on him.** And it's just like two nations who are at war with each other. The important thing to recognize is not that one person might be in the right, which is often the case, but the fact that a war does exist, because one party has taken the side of the flesh.

p. Both individuals, the husband and the wife, parent and the child have their own agendas. Each one wants what it wants; each one wants to have it's own way; each one has the things that it wants that will bring them pleasure. They may be different things, (and often are), but underneath it all it's the husband, wife, or child's desires to have and do the things that will bring them pleasure; that will be fun for them; that will gratify some lust of their flesh; with each one having their own agenda to get them.

q. And it matters not if it's the desire for drugs, because they are pleasurable, or alcohol, or to go out and have fun with one's friends, (fun is meaningless), or the desire to go shopping all the time, or for eating, new clothes, furniture, etc.. The underlying theme of all these things is **hedonism, the desire to do something because it is pleasing to you.** It also may be the desire to have attention, to be loved, to feel secure. It's all about the desire for pleasure; what is pleasing to the individual.

r. Now we come to the next point. We have seen what their objective is, to gratify one's lusts and pleasures; to get what they want; now we come down to planning how to go about it, and this is *strateuo*.

s. **When the husband and/or the wife have the desire for pleasure, you can be sure that a state of war exists between the two, with each one waging a campaign of war against the other party. They think of ways that they can get what they want.** And for most, they don't have to even think that much about it, for it all comes quite naturally for all of us. And so they plan ways that they can get whatever it is that they want. Often it's with no definite object in mind! They just want things! Things that will give them pleasure. And heaven help those who stand in their way!

t. Anger, arguments, scheming, conniving, threats, violence come at the end of it. Usually they start out with trickery, deception, being nice and sweet, lying, guilt manipulation, getting you to feel sorry for them, phony facades, punishing tactics, (withholding affection, sex, etc.), trying to buy the other person off, trying to bribe the other person, ingratiating speech, etc.. Anything and everything will be used by the other party to get what it wants. They only use words to get what they want- the gratification of their pleasures! So don't listen to their words; pay not attention to their words, no matter how sweet and nice they are; they are nothing more than the weapons they are using in their campaign of war against you, so they can get what they want! **The plotting and planning, the trickery, the words, all the wiles one can come up with are all a part of the strategy of their war against you.**

u. It must be added here that in most marriages this campaign of war is ongoing, until the husband or wife ends, or the children win against the parents. It's a two-sided thing with a winner and a loser.

v. There is also another concept involved and that's when a spouse, or a parent tries to hold the doctrinal position against those in the home who don't. When you have a child or spouse who is

bent upon pursuing after their lusts and pleasures, and the other spouse tries to maintain the doctrinal position; the pleasure bound individual will wage a campaign of war against them with all the strategy and tactics they can muster. And there will be in that home a state of war, as long as the pleasure bound person persists in the path of gratifying their lusts and pleasures. And that war will be ongoing until the one side wins and the other one quits.

w. **This is one of the main reasons why there are so many divorces today, or two people living together in a divorced state of mind. Couple living in a divorced state of mind will manifest such things as: non-communication, aloofness, avoidance, coldness, distance, hostility, etc.. They're still living together, the children may still be in the home, but there's no closeness. They're separated, even though they're still together physically.**

x. It all begins with them operating under the philosophy of the World System, living life to have pleasure. So life, now, has become for them an odyssey of ways and things that will bring them pleasure. Their life is now about pleasure. It's what gratifies them; it's what pleases them; it's what they want; and it's what they go after and nobody better stand in their way!

y. If they get what they want, they can become the most happiest, nicest, sweetest and most pleasant people on the face of the earth. But if they don't get their way, they can become raging tyrants of hatred, vindictiveness, meanness, cunning and guile that would shock anyone.

z. So here's one spouse who wants to have this or that, or do this or that; and it may not be just about material things, but things for the ego, and the other spouse takes the position of doctrine which denies our lusts and pleasures. This opposition to the other person's lust for pleasure will set them off resulting in them setting forth on a campaign whereby they can get what they want. A state of war in the home now exists between the two. Earmarked by continual arguments (battles), until one or the other wins.

aa. **Often the doctrinal person is so decimated by the never-ending hostility waged by the other spouse against them, then they are forced to leave the home and marriage.** Imagine! One would destroy their marriage and family just to gratify their lusts! And it's happening every day in America. Or sometimes they just stay in the home with a broken spirit living in a divorced state of mind.

bb. To recap, the problem goes back to the flesh nature, with it's indwelling problem of sin, where it wants things that are pleasing, excitable, fun, stimulating, (Americans as a whole are stimulation junkies). These pleasures, this desire for pleasure, now seeks ways that it can get what it wants, and begins a very calculating, cunning plan of action to accomplish the objective. And remember, it is totally fixed on gaining that objective. **Anything, or anyone who stands in the way is considered the enemy. Hence a state of war.**

cc. *"What causes fights and quarrel among you? Do they not come from your pleasures which are plotting a campaign of war to get them!"* In this campaign of war **many strategies will be used** to gain the objective: being sweet, being nice, being accommodating, flattery, love, affection, etc.. Being a good little boy or girl- **the angelic approach.**

dd. If those tactics don't work, then the individual would resort to cunning, craftiness, deception, manipulation, lying, where you scheme and plot behind their backs; plan ways you can get what you want without them knowing it- **the devilish approach.**

ee. If those tactics don't work, then one could try sulking, pouting, (and we're talking about adults too); withholding love, affection, sex; not talking to them; being cold and distant- **the punishing tactic.**

ff. And if all these tactics still don't work there is still- **the monster approach**. This is where one flies apart attacking the other person with anger, threats, arguments, screaming, even violence, all to get what one wants.

gg. These are some of the many tactics used by people in the war to get what one wants; to gratify their lusts and pleasures. Sometimes it's only one person who is warring to get what they want. But usually, it's both spouses who have their own agendas. And you better believe that the kids in the home are warring to get what they want.

hh. When these drives (*lusts*) to gratify our pleasures are not dealt with biblically through confessing sin biblically (1Jn.1:9), the filling of the Holy Spirit, and operating in the new nature, because they are so strong, if anyone stands in our way of getting them, or appears to do so, then our anger will be directed towards them considering them our enemy and a state of war will begin with it's many ensuing battles. The husband against the wife; the wife against her husband; parents against the children; children against their parents; sibling against sibling.

ii. It's a war of the wills; it's an ongoing war in most homes; some may refer to it as the battles of the sexes, but actually it's a war waged by the flesh to have it's pleasures. **Two opposing armies on the battlefield of their home**. Husband and wife, parent and child fighting it out on the home front- their own home!

jj. What's the problem? What we have is two wills slugging it out with each other, **when there should only be one will! The will of Christ!** For there to be harmony in the home, all parties need to subject their will to the will of God, not the desires of their own flesh natures. This requires that they confess their sins to God, recover the filling of the Holy Spirit, and walk by faith in the new nature that God created in them.

B. Our Intense Desires v.2

"You want something but don't get it. You kill and covet, but you cannot have what you want. You quarrel and fight. You do not have, because you do not ask God." James 4:2

1. "You want something"-epiqumēite- Pres. Act. Ind. epiqumew 2pp

a. Literally, "*You lust!*" In the present tense it says that this action goes on all the time. That they were continually lusting. "*You are continually lusting*". The word lust meant an intense desire. The object of one's lust or desire was not the issue, **rather the emphasis is on the aspect of intense desiring**.

b. **Lusts can be conscious, or they can be unconscious**. That is, we may be consciously aware, at a given moment of what it is that we may be wanting or lusting after. And we may be lusting after something and not know what it is that we are lusting after, or even aware that we are lusting at all!

c. Lusts cover every category and can be broken down into various groups: **biological, mental, emotional, volitional, material, social and lust for power**.

d. Some people mistakenly think that lusts apply to only certain concepts, such as sexual lusts, or the lust to sin in certain areas. But in reality they cover all areas of desire that proceed from the flesh nature.

1) The desire to be loved, when it becomes intense.

2) The desire for approval by others; approbation lust.

3) The desire to be accepted; like by others.

4) Cravings for food, alcohol, or drugs.

- 5) The desire for power, to control other people; power lust.
- 6) The desire for pleasure; hedonism.
- 7) The categories of psychological drives; obsessions.
- 8) The desire to have things; covetousness.
- 9) The desire for more money; greed.
- 10) The desire to accumulate things; materialism.

e. Any intense desire that pertains to the flesh is a lust, *epithumeo*. Where our lusts come from is the body, the flesh nature. Or, more specifically, the problem of the element of sin in these bodies. It is the flesh nature that continually generates these desires. It can do no other than continually lust after things.

f. To handle the problem of lusts one has to understand that one will never be able to eradicate the problem of lusting, because it is in the body. It is the nature of our bodies, due to the presence of sin in them and will always be there.

g. That's the first thing one needs to understand. The second thing is that **one has to learn to operate apart from the flesh nature, to live outside it in the new nature that God has created in everyone who has believed on Christ as their savior.**

h. This is accomplished through confession of sin, when we have sinned, the power of the Holy Spirit through living by faith; and the concept of doctrine metabolized by faith, which becomes the spiritual food and energy needed to strengthen the new man against the desires and attacks of the flesh nature.

i. Remember, that the old man will still be there, only in a more or less dormant state where it is not in operation. But, if one activates it again by stepping outside the life of the power of the Holy Spirit and the new nature those old lusts will start up once again.

j. The activity of the old sin nature (OSN) with its cravings, lusts, desires, wants is like the itching of poison oak. It itches and itches and wants to be scratched. And after awhile the temptation to scratch the itching is so great, that one breaks down and scratches it. And it feels so good, for a while. But guess what? It starts itching all over again! And the problem becomes worse. And so is the problem of giving in to the lusts (itching) of the flesh nature. But living in the filling of the Holy Spirit and in the new nature puts the believer outside the itching of the OSN.

k. It's also like going down a hallway and there are two doors. In the one room there is a motorcycle gang drunk, brawling and so on. But through the other door there is a room filled with pleasant music, a wonderful view, excellent food, and peace. What experience one will be living with is determined by what door he chooses to go through. The room of anger, drunkenness, brawling, lusting, boasting, etc., the room controlled by the old sin nature. Or the room of peace and pleasantness, the room controlled by the new nature. The choice is ours. Which is also brought out by the active voice of "*You lust*", showing that this was their volitional choice.

2. "*But don't get it*"- kai ouk ecete- Pres Act. Ind. ecw

a. Here we have the **frustration factor** brought in, where one is stymied, can't do what he wants to do, can't fulfill his plans or schemes. And when that happens reactor factors will set in, Operation OSN.

b. The emphatic no, *ouk*, tells how dramatic and absolute this concept is, that they don't get what they want.

c. The word *echo* is to have and hold as one's possession. You actually have it; you achieved it, it's yours, you got it: the promotion, raise in salary, success, career, car, money, things, pleasures,

material concepts, love, recognition, acceptance, power, approval, etc.. All the things they wanted, but didn't get!

d. The present tense of *echo* is the static present telling us that this is a condition that continually exists. They are continually wanting things; continually lusting after things, but under the constant condition that they don't get them! And, constantly frustrated!

e. The indicative mood, mood of reality, is a declarative indicative stating a simple fact. Don't have to chew them out; don't have to belabor the point; it's evident to all, including themselves that they're not getting what they want. (How manifest it is that human nature has not changed at all in the last 2,000 yrs.).

f. So here we have the crux of the matter. On the one hand we have all these believers who are continually lusting after the pleasures of life, which means that they have opted to live by the philosophy of the World System the frantic search for happiness and pleasure in material things, which means that they are constantly controlled by their sin natures. And on the other hand, we have the reality of the perpetual condition that they're not getting all those things that they want.

g. These two things now add up to the frustration factor being brought in. In fact, what we have is believers being continually frustrated! Once their wills are thwarted; once their desires are denied; the arrogance factor operating in conjunction with an OSN controlled will over not getting what it wants kicks in the first stage of the anger complex- bitterness or resentment. From bitterness it goes to the stages of mental anger, then into anger expressed verbally, then anger manifesting itself physically.

3. "You kill and covet"- kai zhloute foneuete - Pr. Ac. In.- foneuw, PAI -zhl ow 2pp

a. The problem here is the anticlimactic word order of to kill first, (which is the worse), and then to covet. (Actually *phoneuo* means to murder).

b. In the context of an hyperbole, (wars and battles), it would be better to take the word for **murder as a hyperbole for hatred**. In wars you have: a war, many battles, and killing. In the home there would be an ongoing war, many arguments and hatred. **Everything takes a step up. The conflict in the home would be raised to the analogy of a war. The arguments would be raised up to battles. And the step above hatred would be murder, or killing.**

c. And the concept of hatred would certainly match up better with the idea of coveting and jealousy. And murder certainly has been a factor over the years because of the problem of people wanting things, arguing about it, and the hatred of the one who stood in the other person's way.

d. The indicative mood, with the present tense, shows that they were continually murdering (hating) and coveting. So a **hyperbole of murder for hatred** seems the best approach, and hatred is also the mental attitude that murders.

e. *Zeloo, to covet* as translated here, actually speaks of jealousy; where you covet, or desire, what someone else has for yourself. You see other people with nice homes, cars, furniture, clothes, power, fame, prominence, success, careers, family, raised in a happy home, love, acceptance, approval, in the limelight, pleasures, etc., and that's what you want for yourself! That's what coveting is! That's what jealousy is! **You want what others have!**

f. But another factor is brought in here by the use of killing, and that is you burn with hatred; hatred towards those who have these things, because you don't have them. Or **hatred towards those who you think are standing in your way of getting them!**

g. We continually lust after those things that other people have; we're jealous because we don't have them; we're jealous of them; and we burn with hatred because of it; and hatred is the mental attitude of murder!

h. And all these negative mental attitude dynamics are now brought into the home under a constant state of war, with spouses and children arguing for the things that they want; the things that other people have.

4. "But you cannot have what you want"- kai ou dunasqe epitucein- PPI- dunamai 2pp, AAIf-epitugxanw

a. "And you are not able to obtain".

b. We have a parallelism between this statement and the preceding one:

1) "You intensely lust after things, and do not possess them; you burn with intense hatred because of it, and are intensely jealous of those who have them."

2) "And you are not able to obtain them, so you war and argue with each other in the home."

c. *Dunamai* speaks of the ability or power to do something or have something, which here is the obtaining of the things that they want. Found in the static present, it describes a perpetually existing condition in their lives. The status of their home life is that they are not able to obtain all the things that they want; the things that they are lusting after.

d. *Epitunchano* means to obtain something.

e. Putting all these things together we have, **first of all**, believers who have adopted the philosophy of the World System, living life to gratify their pleasures. They want to do things and have things that bring them pleasure; things that are exciting, fun, stimulating, pleasing to the senses, and they pursue after those things.

f. **Secondly**, they see others who have these things, and want them for themselves. They are not only jealous of them, but want them for themselves. They are bound over now and are operating under the lust patterns of their OSN's. They want and want, and have ordered their lives so they can get what they want!

g. But, **thirdly**, they are not able to obtain what they want. Now this could only be for certain reasons: 1) the goods don't exist; 2) if they do exist they are not obtainable in the market place; 3) or they don't have the money to buy them. Which is what the case is, for we know that they were obtainable, because the others, who they were jealous of, had them!

h. So it boils down that the power, that they were lacking to buy the things that they desired, was **money power!** They didn't have the money. It must be remembered that in those days there wasn't a large middle class, as there is today. Most of the people were poor, or slaves, with the rich, (who had the money), at the top.

i. So these believers, wanting to gratify their own lusts and pleasures, saw the things that other people had and were jealous of them. But weren't able to get them, because they didn't have the money.

j. What little money people had then, as well as today, went for food, clothing, housing and the children. There wasn't enough money to save for a rainy day, let alone for luxury items, or the never-ending spending on what one is lusting after. Why? Because one will never stop lusting! The flesh nature never stops lusting! There isn't enough money in the world to keep up with the lust factor of the OSN.

k. Most people today barely live from payday to payday. Most people then just survived from day to day!

l. The solution to the lust problem does not lie in having more money so we can buy all the things we want; it is not putting the wife to work in the marketplace; and it is not getting more credit cards. The solution lies in living outside the influence of the sin nature, (where all the lusting takes place), and living life in the filling of the Holy Spirit in the New Nature that lies in every believer in Christ.

m. So it boils down to where we have believers in Christ who are jealous of what other people have, eventually ending up at the place where they get angry over it, (often with self pity). They want to gratify their lusts and pleasures too. "Others have them. Why can't I?" They are not able to get them, due to lack of money or some other reason. So they fight and argue in the home. "LET'S GET READY TO RRUMBBLE".

n. **And what do most couples argue the most about in the home? Money!** The husband wants to spend the money on his lusts and pleasures; the wife doesn't want him to, so they argue. That's because she wants to spend the money on her lusts and pleasures! Or vice versa.

o. Or, one of the spouses wants to spend the money that comes in on food, bills, the family, etc., but the other spouse wants to spend the money on his/her lusts and pleasures, so they fight and argue. Both are wrong, both are out of line, both need to curb their lusts, and both need to submit to the authority of their mutual Lord and Master, Jesus Christ and run the home according to what he says in his Word.

5. "*You quarrel and fight*"- macesqe kai polemeite- PMI- maconai, PAI- polemew

a. Again both verbs are in the static present which describes a perpetually existing condition in the home. The condition that exists in the home is an ongoing war between the husband and the wife, battling each other by arguing.

b. And what does the problem go back to? What is the thing that has created this perpetually existing condition of war in the home? It goes back to verse 2 where it says, "*You want something*".

c. As long as there is one party in the home, the husband or the wife, or the kids, that is operating under the condition of wanting something; wanting to gratify their own lusts and pleasures; as long as there is one person in the home that is always wanting things, then there will be the existing condition of war, with it's fighting and arguing.

d. It goes back to the frustration factor where one's plans are thwarted; their desires denied; their goals unfulfilled. When that happens, we have the immediate sinful reaction of the flesh of bitterness or resentment setting in. This reaction of bitterness sets in gear the whole anger complex: bitterness> the inner seething of wrath> the more pronounced form of anger that is vindictive in nature (Operation Getting Even)>arguments> hostile arguments with hurting words> various categories of physical violence, from throwing things all the way to killing someone. To put it simply, the individual wants something; doesn't get their way; gets mad, and the rest follows.

e. It might occur over not being able to go shopping and spending money; or, not being able to go out with the guys; or, not getting that thing that you wanted; or, being denied the career you wanted; or, something that would have pumped up your ego; or being denied the emotional relationship that you wanted.

f. Whatever the reason, and there are many of them, we have desires denied, their reaction of arrogance, bitterness, anger, and the continual condition of war in the home, or in our relationships, with people constantly arguing with each other.

6. "You do not have, because you do not ask God"- ouk ecete dia to mh aitesqai umas PAI- exw 2pp, PMIf- aitew

- a. "You do not have" is the pres. ind. of echo telling us of the reality of an ongoing condition. They do not have these things, because they are not asking God for them.
- b. The word for God is not in the original. What we have is *aiteo*, which is the word used for a request by an inferior party to a superior party. So God is implied in the passage.
- c. We have two declarative statements. **One** is that we do not have; the **other** is that we are not asking God.
- d. Now lest one think that God is telling us that the reason why we don't get what we want, (our lusts and pleasures), is because we are not asking God for them, is not what is being taught here.
- e. First of all, it tells us that these believers were not praying to God for the things they needed and wanted. They were wanting, boy were they wanting. They were cursing and fighting and arguing and jealous and hating; they were doing it all, but they weren't praying.
- f. God wants to do things for us; he wants to give us things; things that we need ,and things that we would like to have. But he wants us to go to him in prayer and ask him for them. But if we're lusting after these things; if we're really bound on having them, (operation OSN), then he's not going to give them to us.
- g. We have to learn to curb our OSN activity by living in the new nature under the filling of the Holy Spirit; and by being content with the things that we have; the things that God has given to us! We have to learn to not be jealous of what God has given to others. And we have to learn to be content with who we are and the life that we have.
- h. And then, if there's something we need, or something we want, and it's not a lust with us, because we are content in life having only the Word, with no need for external stimulation, then all we have to do is ask God for it, and if he wants us to have it he will give it to us.

C. Asking For The Wrong Thing v.3

"When you ask, you do not receive, because you ask with wrong motives, that you may spend what you get on your pleasures." James 4:3

1. "When you ask, you do not receive"- aiteite kai ou lambanete- PAI- aitew 2pp, PAI- lambanw 2pp

- a. First of all, we see that these believers are continually frustrated, jealous and angry; and that their homes are nothing more than battlefields of never ending arguments. They might go a short time without an argument, but arguments are the normal course of events in their homes, and worse.
- b. The second thing is that they do not obtain what they want for one reason or another; and the reason why is because they are not asking God for it. Some will reply, "I did ask God for it, but I didn't get it!"
- c. And now the passage deals with that problem. The reason why they are not obtaining what they want, and what they have asked God for, is because they are still trying to gratify their lusts and pleasures.

2. "Because you ask with wrong motives"- dioti kakws aitesqe PMI- aitew 2pp

- a. The word *kakos* is the adverbial use of evil, and means evilly, wickedly, wrongly. It says that they are praying wrongly; that **the nature of their prayer is wicked, evil.**
- b. I would imagine that a lot of believers would never think that they are praying wickedly before God, but they are. **The intent of their prayer is to get something for the wrong purpose.** They really want to gratify their lusts and they are using God to do that!
- c. God wants us to pray for the things that we want; but he wants us to pray for the right thing, and for the right reason.
- d. To pray for the wrong thing, or to pray for something for the wrong reasons, changes the nature of our prayer into a wicked one!
- e. *"And asking (God) you do not receive, because you are asking wickedly"*. You are either asking for the wrong thing, or for the wrong reasons. **Either the thing asked for is bad, or you are wanting to gratify your lusts.**

3. *"That you may spend what you get on your pleasures"*-ina en tais hdonais umwn dapanhshte-AAS- dapanaw 2pp

- a. *Hina* plus the subjunctive introduces a purpose clause. If they are praying for some things, they are doing it for the purpose that they can spend it on their pleasures.
- b. Again *hedone* is in the plural telling us that there were **many areas of fleshly stimulation and pleasure that they were desiring to have.**
- c. They tried the **money route**; the **work and hustle route** to get the things they wanted. But were not able to obtain them. Most of the time, the money that we do get ends up in purchasing the things that we need, not the things that we want, our lusts and pleasures. Resulting, once again, in frustration, anger, arguing, fighting, etc..
- d. Of course they tried the **argument route**; temper tantrums; threatening; sulking; pouting; withdrawing of affection; arguing to get what you want; blaming the other spouse, fighting, carrying on, etc.. But when that doesn't work, then they try the God route.
- e. Trying the '**God**' route they become sweet, wonderful Christians. They go to church, turn over a new leaf, etc.. They go for Doctrine, or so it seems; they try their hand at prayer; they learn all these Christian concepts, so they can now go to God in prayer to get what they want. But the one doctrine they didn't learn, or failed to apply is the **doctrine of contentment**. *"But godliness with contentment is great gain."* 1Tim.6: 6.
- f. Their prayers only reflect the desire they have to gratify their lusts and pleasures. Only now, **under the God route, they're asking God to grant them their lusts and pleasures.**
- g. The word *dapanao* means to spend money on something, but has the idea of spending it freely, wasting it, using it up. Used of the woman who had been bleeding for 12 years spending all that she had on the doctors, who had not only not helped her, but were a source of great suffering to her. Mk.5:24-29.
- h. Also used of the **prodigal son**, who took his inheritance and went off to a foreign country, where he squandered everything he had on wild living. Lk.15:11-24. His coming back to his father expressed that he had a total repentance towards the Lord and left his old lifestyle behind.
- i. While we're on the subject of what is one of the greatest, if not the greatest sources of arguments in the home, we would do well to look at the story of the prodigal son. For here is an excellent example of what happens to believers who have not learned to deal with the lusts and pleasures of their OSN's, when they do have the money to gratify them!

j. The Apostle James tells us that **God will not give us money when he knows that we will spend it on gratifying our lusts and pleasures.** We'll take that money and go out and spend it, blow it, waste it on the things that the flesh nature is desiring, just like the prodigal son.

k. Here's an example of a young man who had never learned to develop capacity, integrity, responsibility and duty. His older brother had, (although he had his own problems), but as the younger brother, he had never grown up.

l. Life for him was about having fun; of doing things that are fun and exciting; things that stimulated him; things that brought him pleasure. If he had never come into money, he would have had to stay home. There he might have learned to curb his desire for pleasure! He might have been bored and miserable, but he wouldn't be throwing his money away.

m. But as it was, he took his share of the estate, and because he had never learned to overcome his desire for pleasure, he took off to a foreign country. There he found some new "friends", who were more than glad to party with him.

n. And, in time, he spent all that he had. In fact, he spent all that would have carried him through the rest of his life! Now, he was homeless and living in the gutter. Worse than the gutter; he was living with pigs!

o. It was then that he decided to admit that he had sinned against God and his father in total humility, and went back home. (Sometimes we have to hit bottom, before we can start going up the right way).

p. The point is, if he had never gotten his hands on the money, he would not have been able to do that. He would not have wasted his life and his money on his lusts and pleasures. He would have had to stay home and learn to work on and overcome those areas in his life, until he had the responsibility, capacity and integrity to handle the wealth. And that's why God doesn't give us money to spend on our lusts and pleasures.

q. **America has become like the prodigal son** before it's God Yahweh and his Son Jesus Christ. We have taken our inheritance: the land that God gave us, our natural resources, our gold, our silver, our families, even our mental stability and squandered them on our lusts and pleasures.

r. We have spent all our prosperity; we have squandered our wealth; we have let the sovereignty of this once great land slip through our fingers; and we have watched our families disintegrate right before our eyes. And not learning from that, we have gone to the bankers to borrow more money, making slaves not only of ourselves, but our grandchildren! All so we can gratify our lusts and pleasures.

s. Women prostituting themselves; young people going into drugs; families falling apart; all because the people want to gratify their lusts and pleasures. And while America is gratifying it's lusts and pleasures, it is losing everything of value, even our freedom!

t. **Will America return to its Father, as the prodigal son did? Only if it comes to it's senses and comes back to God and his Word.**

u. Can we not see the disastrous results of going down the road of hedonism? **Can we not understand why God does not give us the money in grace so we can gratify our lusts?**

v. But we say, "No problem, **I'll just borrow the money!**" We find that we can't pay back the loans to the bankers. We say, "**No problem, I'll just put my wife to work!**" We see our families dysfunctional, falling apart, hurting desperately; we see our nation coming apart ruled by evil; this great nation that so many died for to preserve. We say, "No problem, I got what I wanted! I'm having fun; enjoying my things."

w. God will not give us money to spend on our lusts and pleasures, but he does do things for those believers who have doctrinal capacity of soul.

D. Friendship With The World v.4

"You adulterous people, don't you know that friendship with the world is hatred toward God? Anyone who chooses to be a friend of the world becomes an enemy of God."

James 4:4

1. *"You adulterous people"*- *micalides* fem. pl. voc. *micalis*

a. In the vocative plural it should be rendered, "*Adulteresses*". The vocative case is for address. It's not only stating the facts, but doing it in a shocking manner.

b. In the feminine, it's a reference to the Church, believers in Christ.

c. God's relationship to his people is a covenant relationship, as in a marriage. The people of God in the OT were the wife of Yahweh, Jer.31: 32; and the people of God in the NT are the Bride of Christ, Eph.5: 23-32. **Any departure from the covenant relationship therefore becomes adultery, spiritual adultery.**

d. Here the Apostle James is calling them spiritually unfaithful Christians, because they are living like the people of the World is; following after their lusts and pleasures.

e. **Adultery committed by God's people is not sexual, it's a spiritual unfaithfulness; where the believer now no longer seeks after the Word of God, but seeks after the things of the World and the desires of the flesh nature.** They have developed a love for the World System now, that system of evil set up and controlled by satan. They have begun adopting the World's system of values, their lifestyles, and pursuing after what the people of the World pursue after.

f. The average Christian doesn't realize how important all this is and where it will lead them. They just simply want; want all kinds of things. If the restrictions were lifted off them, they would go the full way of the World, like a racehorse bursting out of the starting gate.

g. The term adulteress is a blunt and shocking word, but it is the true spiritual condition of these believers, like so many believers today, who have gone down the path of materialism and pleasure seeking.

h. No doubt James took this idea from the OT people's relationship with God. (Remember the only Scriptures the early Church had until the Canon of Scripture was completed was the OT). Here are some of the references to Israel's unfaithfulness to God, and how they became the adulteress wife of God:

1) Jer.3: 8- *"I gave faithless Israel her certificate of divorce and sent her away because of all her adulteries. Yet I saw that her unfaithful sister Judah had no fear; she also went out and committed adultery."*

2) Jer.3: 14a- *"Return faithless people"; declares Yahweh, 'for I am your husband..'"*

3) Jer.9: 2- *"Oh, that I had in the desert a lodging-place for travelers (motel), so that I might leave my people and go away from them; for they are all adulterers, a crowd of unfaithful people."* (Let her have the house and I'll go live in a motel far away from her).

4) Ezek.16: 32-42- *"You adulteress wife...."*

5) Isa.54: 5a- *"For your maker is your husband- the Lord Almighty is his name..."*

i. The union and relationship of a husband and a wife is the closest and most intimate of relationships between people to be found. Sex is only one aspect of it. In it is to be found the communion of souls. But how can there be communion, if one, or both, of the parties is always angry, always fighting, always lusting, or always seeking after the things of the World?

j. The union and relationship of God to his people is like that, because it's covenant based, but even closer, (obviously without the sex aspect). So close, that it is described as a marriage, with God being the husband and his people the wife.

k. The intimacy of the relationship is based upon the will, the mind, the heart, the body and the soul and spirit. Undying love and devotion; full volitional commitment; the adjustment of one's life and values to the values of God; loving what he loves; hating what he hates; a repudiation of the World System and Satan who presides over it; the responding to his will by obedience; and a total commitment of the mind to be occupied with him, by occupying one's mind and heart with his Word!

2. "Don't you know that friendship with the World is hatred toward God?"- ouk oidate òti h filia tou kosmou exgra tou qeou estin?? PFAI- oida, PAI- eimi 3ps.

a. "You do know this!" "How can you not know this!" "You don't know that friendship with the World System is hatred toward God?" "Of course you do". Deep down inside every believer is the witness that this is wrong. God saved us and took us out of the World. By that act we instinctively know that the World and all that goes with it is wrong.

b. The word for *friendship* is *philia*, which describes an inward attitude directed positively toward another. Found in it are the ideas of: friendship, affection, love, liking something- all positive concepts.

c. While on the other side is *echthra*, which describes an inner attitude of hatred. An enemy is someone from whom you can expect harm and danger.

d. **The two words stand in opposition to each other**, and can be best described as the difference between one's friend and one's enemy.

e. Contrasted here is the World on one hand and God on the other. They both stand in direct opposition to each other. God is not a friend of the World, and the World is not a friend of God. In fact, God says, "Do not love the World or anything in the World. If anyone loves the World, the love of the Father is not in him." 1Jn.2: 15.

f. For the Christian, friendship with the World, being on friendly terms with it; loving it; liking it; wanting what it has to offer; wanting to be a part of it, means that the believer is actually in a state now of being an enemy of God! His love for it has put him in the position of being in the "camp of the enemy"! **He loves what God hates!**

g. **God is at war with the World System, as it is headed up by satan**. And for the Christian, who loves, likes and wants to be in it; he has walked over and put himself in the camp of God's enemy.

h. These Christians should have certainly known where the World System stood in relation to God. They knew that it was the brainchild of the devil; and they knew they were in it and a part of it, when God saved them. They also knew that when he saved them, he also transferred them out of that wicked dominion of the devil.

i. But perhaps what they didn't understand, (or what they didn't want to know), was that by operating under concept dynamics of: covetousness, jealousy, lusts, pleasures, and the lifestyle of hedonism, they had put themselves back into living in the World System. Not positionally, but practically; by adopting all these practices as their lifestyles. It was things that made them a friend of the World. And perhaps they also didn't know, (but they sure found out now), that by doing those things, they made themselves enemies of God!

j. Christians can't have it both ways. They can't have a love of the World, and a love of God. They can't pursue after the things of the World and serve God at the same time. They can't be separate

from the World and be absorbed in it. They can't serve two masters; they can serve God or Mammon. They can't love good and love evil! They can't love what God hates. *"No one can serve two masters. Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and Mammon."* Mt.6: 24.

k. If you really love Yahweh, you will hate the World System of satan. If, on the other hand, you love the World, then you are actually hating God. You have become his enemy. He is not your enemy, but you have become his. If you are devoted to the Lord and his Word, then you will despise the World; the system run by satan. But, on the other hand, if you are one of those believers who love the World and what's in it, then you will despise the Lord and his Word. You will despise Bible Doctrine! Probably **the reason why so many believers despise doctrinal teaching and ministries- they're worldly Christians!**

3. *"Anyone who chooses to be a friend of the world"*- òs ean oun boulhqh filòs einai kosmou- APS-boulomai, PAIf- eimi

a. The word *to choose, boulomai*, signifies the deliberate choice made by a believer. It may not be that he sat down and said, "I reject God and have decided to be his enemy, and now I am going out into the World System."

b. It's more like the World System and all the things that it has to offer him begin looming up bigger and brighter in his mind. He wants these things for himself; he wants what others have; he wants to be successful and have money; he wants the power, the glory, the fun; all the things that the people of the World have.

c. **From all that he starts to make deliberate choices in his life**, for the purpose that he can have these things for himself. Perhaps plans a course of action, then goes after them. Of course, the things of the Lord: doctrine, the local church, the will of God get pushed way back in priority, if not forgotten about all together. Like Demas who forsook Paul, having loved this present age.

d. This believer may still maintain some type of church presence; going to church, perhaps active to some degree, but this is mainly for the sake of appearance. His heart is not really with the Word of God. He may be going to church solely for the sake of furthering his worldly desires! Churches are often used as centers of influence to make business connections. He may also join certain types of churches that can offer him things in various areas: counseling, emotionalism, entertainment; or churches that are motivationally dynamic that will impart to him a positive mental attitude, so he can go back out into the World and accomplish his objectives. All of these things he uses for the purpose of enabling him to go out into the World and get the things that he wants!

e. If he does enter a church that does nothing but teach the Word, he's not interested. If it doesn't enable him to fulfill his worldly desires and lifestyle and ambitions, he's not interested. He'll just leave it and go find a church that will! But the problem is, that he's chosen to be a friend of the World. He likes it; he wants it; and he's going for it.

4. *"Becomes an enemy of God"*- echros tou qeou kaqisthmi- PPI

a. We note that they have become *"an enemy of the God"*. *Kathistemi* means to be instituted as something, to appoint someone to an office or position, to cause someone to be something. **It means to be viewed by God as an enemy; he is in God's eyes an enemy, and he is!**

b. **This is a shocking statement and undoubtedly be rejected by many of most of the subjective, emotional Christians today. Believers, if they are, who have some goofy idea that**

they can reject the Word of God ; despise doctrinal teaching; spurn the grace of God; and go out into the World System grabbing all that they can get, and still think, or feel, that all is well between them and God.

c. They would be shocked, horrified to think that God has constituted them as his enemy! And so they are! Because, by lusting after their pleasures; their coveting; their wanting, etc., they have made themselves friends of the World. But, at the same time, they have become enemies of God!

d. Why is it? Why does God now view, regard, constitute this category of believer as his enemy? The answer is quite simple and is found in Jn.15: 18. **The World hates his Son!!!** "If the world hates you, (and it does), keep in mind that it hated me first."

e. Now, if you have made yourselves a friend of that which hates God's Son, what do you suppose that God is going to think of you? How do you think he's going to view you now?

f. Subjective, touchy-feely, emotional, unprincipled, non-doctrinal believers might be deceived in the matter, but the thing is quite clear with God.

g. On the one hand, we have his Son, whom he loves more than anything on earth. And, on the other hand, we have the World who hates his Son. The mere fact that it hates his Son is sufficient cause for God to regard it as his enemy. And if a lusting, world loving Christian comes along, then he falls into the camp of the World as God's enemy! Because he's on friendly terms with that, and those who hate his Son!

E. Scripture Teaches Against Spiritual Adultery v.5

"Or do you think Scripture says without reason that the spirit he caused to live in us tends toward envy?" James 4:5

1. *"Or do you think that the scripture says without reason"- h dokeite òti kenws h grafh legei PAI- dokew, PAI- legw*

a. When the plural of *graphe* is used, *scriptures*, it refers to the entire OT as a whole. But when the singular, *scripture*, is used it refers to some OT quotation, or something taught from the OT.

b. The adverb *kenos* means in an empty manner, idly, vain, for no purpose, for no reason.

c. The concept brought out here is Yahweh's jealous love for his people. It wasn't necessary to quote any OT passage on the subject, for the OT is full of them, and all the readers were well familiar with the concept. But here are a few of them:

1) Ex.34: 14- *"Do not worship any other God, for Yahweh, whose name is Jealous, is a jealous God."*

2) Ex.20: 5- *"You shall not bow down to them, or worship them; for I, Yahweh your God, am a jealous God, punishing the sin of the fathers to the third and fourth generation of those who hate me."* (Idolatry is hatred of God).

3) Deut.4: 24- *"For Yahweh your God is a consuming fire, a jealous God."*

4) Zech.8: 2- *"Thus saith the Lord of hosts, 'I was jealous for Zion with great jealousy, and I was jealous for her with great fury.'"*

5) Ezek.20: 32,37- *"You say, 'We want to be like the nations, like the peoples of the world, who serve wood and stone'. But what you have in mind will never happen. I will take note of you as you pass under my staff, and I will bring you into the bond of my covenant."*

d. The fact that Yahweh was, (and is), a jealous God, and this jealousy was directed toward his OT people was well known by them and the early Church. He not only stated his jealousy on many occasions, but also the OT people, who aroused his jealousy, got to see it in action.

e. And his jealousy was aroused, when they turned from his Word and wanted to be like the people of the World. Which is exactly what these NT people were doing by living in their lust patterns.

2. "That the spirit he caused to live in us tends toward envy"- pros fqnon to pneuma katwkisen- PPI- epipoqew, AAI- katoikizw

a. There are several words used in regarding a dwelling place. *Oikeo* was to inhabit a place as one's home. But *katoikeo* meant to settle down and make it your home permanently.

b. The verb *katoikizo* keeps that idea and more. "Caused to dwell" is how it is translated here, but it means to assign a dwelling place.

c. This refers to God the Father, **who has assigned the Holy Spirit to dwell permanently in every believer's body at the moment of salvation.**

d. Pros *phthonon* was regarded as an adverbial idiom for jealousy, that he longs jealously. Put it all together we have, "That the Spirit he assigned to live in us as his permanent home, longs jealously."

e. The word for long is *epitheo* and it means to earnestly and intensely long or desire someone in a good sense. It was usually used with people with a good connotation.

1) To have a close Christian friend, where the two of you have been separated, so you long to see each other.

2) Two people in love, separated for some reason, and they long to see each other.

f. Here, it is the Holy Spirit who longs, but jealously. He wants to have fellowship with us, and he longs to do so intensely. But because we are loving the things of the World and wanting them, not the things of the Lord and his Word, his longing is jealous.

g. Some have tried to define God's jealousy in different ways; always with the attempt to minimize it some how, or explain it away all together. Remember, this is not a jealousy over the things that people have, but a jealousy over someone you love. Basically we are ill prepared to define what is going on inside of God in this matter of jealousy. We would do well to avoid those concepts that make him jealous, for his love for us is intense.

F. More Grace To The Believer v.6

"But he gives us more grace? That is why scripture says: 'God opposes the proud but gives grace to the humble'". James 4:6

1. "But he gives us more grace"- meizina de didwsin carin- PAI- didwmi-, compar.- megas

a. The particle de is contrasting two concepts here, all the things that pertain to the world, flesh and the devil; and the grace of God.

b. *Meizona* is the comparative of megas, which speaks of greatness of number, quantity, quality, intensity, etc..

c. What it says is that the believer is confronted by many powerful concepts in this world:

1) The attractiveness, temptations and allurements of the World System,

- 2) The sometimes-overpowering drive of the Flesh Nature for gratification, to have the things that the World has to offer,
 - 3) And the devil, skillfully orchestrating them all to get us to walk away from the Lord and the Christian life to go after these things.
- d. So, on the one hand, we have all these things, powerful things, pulling at us to destroy our lives. But on the other hand, in comparison, we have something that is even more powerful than them enabling us to overcome them. The grace of God!
- e. The grace of God is not only more powerful than all our sins, but is more powerful than the World, the Flesh and the Devil. And it is there if we want it; if we ask God for it; if we submit ourselves to him and take advantage of it!
- f. God has already supplied to his people the various grace provisions needed to stand against these adversaries of our homes, families and souls.. Concerning the World System; knowing that it operates on Human Viewpoint (HVP); God has enabled the believer in Christ to overcome the World's thinking, by submitting himself to doctrinal teaching in a local church under the authority and teaching of a Pastor-Teacher. As he learns the things of the Lord, his mind is renewed and transformed. His thinking becomes transformed from the viewpoint of the World, unto the viewpoint of God. It is a grace provision from God, and is absolutely mandated that the believer be taking advantage of it. There are no substitutions and no excuses!
- g. Concerning the Flesh Nature, God has provided in his grace: a New Nature at salvation, the indwelling Holy Spirit, the priesthood function of confessing sins biblically, (1Jn.1:9). It is these concepts that allow us to operate outside the pull and craziness of the flesh. But the key to learning to operate in the New Man, and not the Old Man is accomplished by learning to confess our sins to God.
- h. Confession of our sins to God is more vital than just admitting to God that we have done something wrong. What it does is shut down the operation of the Flesh Nature, with it's continual desire for lusts and pleasures, and enables us to live in the power of the New Nature and the filling of the Holy Spirit.
- i. But we must confess our sins to God! No one can do it for us; and no one can make us do it! To confess is to admit we've done wrong. Failure to confess, or refusal to do so, is to deny that we have done wrong.
- j. This means that the believer in Christ has to admit to God, of his own free will, those acts and attitudes that are wrong. If we're angry, proud, arguing, coveting, jealous, lusting; involved in mental attitude sinning; verbal sinning, or overt acts of sin, then we have to state those things to God. Actually, to cite, as in a courtroom.
- k. Refusal to confess our sins to God puts us under the continual control of the OSN. Days, weeks, months, years can go by with the believer being controlled by his/her sin nature; many times without them knowing it!
- l. The reason why confession of sin biblically (CSB) is such a vital factor in the Christian life is not only because God will forgive him, but also because God will separate him from the wrongdoing he is involved in.
- m. This is important, because as we operate in the OSN we can get caught up in sinful activities; that in time will take over our lives and destroy them. We are no longer in control anymore, (some might think they are); the sins we are committing are controlling us!
- 1) The soul comes under the attack and control of the Sin Nature.
 - 2) This continues on, now destruction of the soul comes in.
 - 3) Mental illness comes in. The believer can lose his mind.

- 4) Hospitalization, institutionalization, doctor's care, medication, drugs.
- m. But if we start confessing our sins to God, then God will not only forgive us; reinstate us to fellowship with him once again, but separate us from the wrong doing that we got caught up in. We will not only start operating in the New Man once again, but come out of the sinful activity that we were involved in; and save our sanity!
- n. And it all **starts with confession of sin to God**. It doesn't take any effort on our part to do it; we make a decision to do so and do it! It's actually one of our functions as a believer-priest. If we do that, God not only will forgive our sins, but separate us from the wrongdoing we are involved in.
- o. It's so important for the Christian to see this and submit to God in this matter. For if he doesn't, he will be trapped under the control of his OSN the rest of his life! Always lusting after the things of the World; always trying to gratify his flesh nature's lusts; not getting what he wants; always frustrated; always angry and argumentative as a way of life; and missing out on the grace life that God has for him.
- p. It can't be emphasized enough, that the confession of our sins to God is the provision of God's grace that enables us to live outside the power, tyranny and destructiveness of our flesh natures, with their inherent sin problem!
- q. Why? Because the sin nature is rendered inoperative, inactive, shut down, no longer in control; and the believer is now operating in the power dynamic of the new nature under the power and control of the Holy Spirit. And because God actually separates us from the wrongdoing we are involved in; he actually takes us out of it.
- r. Another factor involved here is the problem of the flesh nature as it relates to God. We have seen how it relates to the World and fleshly desires; how all it does is lust after things, but we need to see how it relates to God and the things of the Lord.
- s. **First of all**, the mind controlled by the flesh nature is hostile toward God and everything that pertains to God! *"The sinful mind is hostile to God. It does not submit to God's Law (the will), nor can it do so (the ability)."* Rom.8: 7. The flesh not only is unable to please God and do the things that he wants; it doesn't want to! If it wanted to do God's will, it couldn't. And if it could do God's will, it wouldn't!
- t. The flesh nature in all of us, because of Adam's sin, not only does not submit to God; it is incapable of submitting and it doesn't want to submit. And even beyond that, it rages in hateful anger toward God, the true God! It hates God and the things that pertain to God; grace, faith and truth. Can we now see why it is so important for us to live in the new nature, through confession of sin, and not the old nature?
- u. **Secondly**, *"Those controlled by the sinful nature cannot please God."* Rom.8: 8. We not only are not pleasing to God when we are controlled by the flesh nature, but we cannot please him.
- v. **Thirdly**, Rom.8: 5 gives us the why of the matter. *"Those who live according to the sinful nature have their minds set on what that nature desires; but those who live in accordance with the Spirit have their minds set on what the Spirit desires."* Here we can see the result of what happens when the believer is under the control of the flesh. His mind now starts to desire what the flesh and the World System desires! And what does the flesh desire? Anything and everything that gives it sensual gratification and pleasure! All the mind controlled by the flesh will be thinking about is what it wants and how to go about getting it! And if it doesn't get what it wants, then the person will get angry, start to argue, or worse! But, if the believer puts off the flesh nature, through the confession of sins to God, then his mind will start wanting what God wants!
- w. **The fourth thing** about the flesh nature's relationship to God is that it wants what is contrary to God; and what God wants for the believer is contrary to the flesh! The Spirit and the Flesh; God

and the Old Nature stand in direct opposition to each other. *"For the sinful nature desires what is contrary to the Spirit, and the Spirit what is contrary to the sinful nature. They are in conflict with each other, so that you do not do what you want."* Gal.5: 17.

x. As we've said before, the flesh nature in us just wants and wants and wants. And it's wanting, and the things that it wants are in direct opposition to what God wants. And what God wants for the believer is in direct opposition to what the flesh wants. But if we live by the filling of the Holy Spirit and confession of sins, we will not gratify the desires of the flesh. *"So I say, live by the Spirit, and you will not gratify the desires of the sinful nature."* Gal.5: 16. (The grace provision for successfully standing against the Devil is putting on the armor of God. Eph.6: 10-20).

2. *"That is why the scripture says: God opposes the proud"*- *διο λεγει ò qeos ùperhfanòis antitassetai- PMI- antitassw*

a. Literally, *"Therefore it (scripture) says."*

b. It ties back to the idea of more grace. Yes, the believer faces a formidable foe in the World, flesh and devil; but God gives us more grace to overcome them and live the Christian life. That's why the scripture says, *"God gives grace to the humble."*

c. *Antitasso* was a military term for arranging oneself in order to do battle against the enemy. It has the idea of the enemy out on the field of battle, and you're being led out onto the field, taking your position to do battle against them. Or to maneuver one's ships out at sea to battle the enemy.

d. The believer in Christ, by involving himself with the World, with his lusts and pleasures, the fast life, and running around with the unsaved, has allied himself with those, and that thing (the World), that hates God's Son! In so doing, he has made himself an enemy of God.

e. **We now see God marshaling his forces against that believer to do war with him! Why?**

Because that believer has crossed over to the enemy's side. During a battle, if a soldier crosses over to the enemy's side of battle, all the artillery that is being directed toward the enemy will now fall on that soldier who has crossed over!

f. God also calls this category of believer, *"the proud"*; because he has rejected the grace of God and the authority of God over him. And because he has crossed over to the enemy's side, (the World System), God now opposes him; that is, he now wages war against him. Why? He's on the side that God is warring against!

g. God knows how hard it is for the believer to resist the World, flesh and Devil; in fact, it's impossible in his own strength. But God in his grace gives us the strength and help we need to resist the appeal of the World, the pull of the flesh, the attacks of the Devil and remain loyal to him.

h. The proud believer is the one who does not submit himself to the grace of God needed to overcome these things. He has become the enemy of God, because he has fully involved in gratifying his/her lusts and pleasures in the World System; aligning themselves with the thing that hates Christ. They have become proud believers because they refused to avail themselves of his grace to overcome it.

i. Nevertheless, that believer is at the point where God is now lining himself up to do battle against him. Not only because he's over on the enemy's side, but because he's arrogant!

j. *"The proud"*, *huperephanoi*, is in the plural showing that there were, and are, many believers who fall into this category.

k. It's one of several words used for pride and is distinguished by the believer vaunting himself, or showing himself to be other believers. Now he doesn't do it by walking around saying, "I'm better than the others", but by not submitting himself to the grace of God and God's authority. He's saying

in effect, "I don't have to do these things; I don't have to do what God says; I can do what I want to do!"

l. The Apostle Peter quotes this same scripture when dealing with a different problem in the Church, 1Pet.5: 5. James is dealing with proud believers caught up in the World System and fleshly living; while Peter is dealing with young men who are rebelling against the authority structure of the local church.

m. To say that the Lord hates pride is an understatement: "*But the proud he pays back in full.*" Psa.31: 23b. "*Whoever has haughty eyes and a proud heart, him will I not endure.*" Psa.101: 5b. "*There are six things the Lord hates...haughty eyes.*" Prov.6: 16,17. "*The Lord detests all the proud of heart. Be sure of this: they will not go unpunished.*" Prov.16: 5. "*Pride goeth before destruction, a haughty spirit before a fall.*" Prov.16: 18. "*A man's pride brings him low, but a man of lowly spirit gains honor.*" Prov.29: 23.

n. Pride is the worse of all sins, and it was this very sin that caused Lucifer's downfall. Those who are caught up in pride are involved in the mental attitude of satan!

o. So, this believer has two negative things against him:

- 1) He is on friendly terms with those who hate God's Son;
- 2) His pride in rejecting grace and the Word, and his place under the authority structure of the local church.

3. "*But gives grace to the humble*"- tapeinois de didwsin carin- PAI- didwni

a. In the plural this refers to another category of believers. They are antithetical concepts at the opposite ends of the scale.

b. **The humble**, lowly of mind, not thinking higher of himself than he actually is. While the proud, *huperephanos*, is the one who thinks higher of himself than he actually is.

c. **The proud believer** thinks he can do what he wants! The humble believer thinks he is to do what God wants. The proud believer thinks he's above authority, "Nobody's going to tell me what to do." While the humble believer knows that he's under the authority of: God, Christ, the Word, the local church and the Pastor-Teacher. The proud believer rejects God's grace. But the humble believer appropriates it.

d. **Humility** is both an attitude, and is manifested in the actions of the believer. Not a false humility, where he acts like he's humble; speaks a certain way; walks a certain way; wears certain clothes; acts very religious, etc.. This is false humility.

e. One of the characteristics of **true humility** is the believer submitting himself to the authority structure of God: Jesus Christ, his Word, the local church, the Pastor-Teacher. This believer will be sitting under the teaching of God's Word! True humility is submitting one's mind to doctrinal teaching! Many, if not most believers now, go to Churches with the emotional, programmistic, entertaining, religious, dog and pony show. But they're arrogant, because they are not submitting to the doctrinal teaching of God's Word.

f. Another characteristic of humility can be found in one's actions. True humility orders one's life in obedience to God's Word. It seeks to bring every aspect of one's life: the home, family, job, personal life in conformity to the teaching of God's Word. While the proud believer does what he wants to do; not what the Word wants him to do. He orders his life, his home, even his church in line with what he wants to do, his desires.

g. We've got another one of those wonderful particles of contrast, de. As a practice, God opposes arrogant believers. But, he is continually giving grace to humble believers!! And if they stay humble, they will be receiving God's grace all their lives!!

h. What's the difference between how God deals with you? The difference is between pride and humility. That determines whether God is opposing you, or giving you grace! So the solution is to get rid of the pride and humble yourselves under the mighty hand of God! To submit yourselves to the teaching of the Word of God and the power dynamic of living in the new nature under the filling of the Holy Spirit. Go the grace route!

i. God gives and keeps on giving grace to the humble believer; to the one who submits himself to the authority structure of God; to the spiritual dynamic provisions that he has supplied in his grace, that enable us to live our lives above and apart from the pull of the World System and the lusts of the sin nature.

j. In this matter of salvation, there was nothing that he could do about our corrupted flesh inherited from Adam. It is in a constant of rebellion against God, but is totally at home in the World System; a system made up by, and for, people with sinful natures! The unsaved have built a system comprised of religion, politics, economics and pleasures, (it's called Babylon), that reflects their OSN's bent.

k. The flesh is unable to do the will of God; it is unable to live the life that God wants, and it is unwilling! It does not want to live the kind of life that pleases God, and it is unable to do so. All it does is lust!

l. So, God set it aside and did something entirely different. He created a new nature inside of every believer in Christ. A nature that perfectly reflects God's righteous desires for us. It wants to do God's will and is able to do it. But the key is that we have to shift over to operating in it's spiritual dynamic, instead of operating in the dynamic of the flesh nature. Which corrupts our mind and behavior, and will eventually destroy our well being.

m. The key to this is found in the grace provision of confessing sin biblically, 1Jn.1:9. When we confess our sins to God, and we must do this, no one else can do it for us; when we do, God will forgive us and separate us from the wrongdoing we were caught up in.

n. The humble believer is the one who faithfully attends church, under doctrinal teaching, under a Pastor-Teacher; who is positive to the Word; who lives by faith; who applies the Word to his life, etc.. It is this believer who God gives more grace to, not only to prosper him, but enable him to live apart from the World, flesh and devil.

G. The Key To Recovery. v.7

"Submit yourselves, then, to God. Resist the devil, and he will flee from you." [James 4:7](#)

1. *"Submit yourselves, then, to God" - ùpotaghte oun tw qew- APIv- ùpotassw*

a. We have a double command here where both concepts have to be applied. We have to submit to God, and we have to resist the devil, with the first command, submitting to God, being applied first.

b. Remember, this letter is being directed toward believers, who are not only operating outside their new natures in the flesh, but they are also caught up in the hedonistic lifestyle of the World!

Wanting this, wanting that, their souls are constantly in the state of fleshly desire; lusting after things, **always wanting constant stimulation**; always lusting after things that give them pleasure.

- c. And beyond that, they have set a course of action in their lives whereby they can get these things. Their priorities have become all messed up. Where at one time the Lord, his Word, their families, and then their jobs were in the right priority, now all that has been replaced by sensual gratification.
- d. A glaring example today of how lusts, and the gratification of lusts, can be carried to its ultimate conclusion is with the drug addict. At one time, his family and job were the most important things to him in life, until the drugs came in. At first it was casual, then it became all-consuming, until he lives for nothing else but the drugs. He lost his wife, his children, his home, his job, his friends; and then it destroyed his health and his mind. You say, "That's drugs!" No, **that's lust!** It's exactly the same principle, only drugs are a more intensified and recognizable form of it. Living for one's lusts operates on the same principle.
- e. Anyway, these believers had their priorities right at one time in their life: Word, family, job, etc., but they got their eyes on the things that the World has to offer and refused to live in the dynamic of the new nature. Their OSN's got control over their souls and lives, then it was nothing but lusting for one thing after another; pursuing after them, and then getting angry when they didn't get them.
- f. The word for *submit*, *hupostasso*, was primarily a military term, and it meant to put oneself in subjection to the officers over him; to submit oneself to their authority and obey their orders.
- g. In the aurist imperative, we are not only told that this is a command, but a command that is to be carried out now! It is not a growth concept, where one could grow into it over the years, but a command that is to be carried out immediately! In fact, there will be no growth in the Christian life until one does. And we see here who the believer is to submit himself to- God!
- h. But how does one submit himself to God?** Is he left up to his own ideas on how this is done? No! This is already being done by so many self-righteous legalists. God has already ordained, through Christ, the means by which we submit to God.
- i. The Bible is very clear, as every Pastor-Teacher knows, on what is entailed in submitting to God. To submit ourselves to God, we need to be sitting under the teaching of God's Word, preferably face to face in a local church. Then we need to be operating in the spiritual dynamics of the new nature and filling of the Holy Spirit. And then the obedience factor of applying God's Word to our lives.
- j. If the believer has not been consistent in these areas, then he will need to confess his sins to God, and prioritize his life so that he is.
- k. But, if he has abandoned these things; living out in the World System; governed by his lusts and pleasures; having left the church, or having spotty attendance, then he is going to have to have a full and complete change of mental attitude, (it's called repentance), toward the Christian life and re-submit himself under the authority of a Pastor-Teacher in some local church.
- l. This is a more difficult concept, and undoubtedly he will have to petition God's throne for the permission and enabling to do so; and be totally committed toward walking with the Lord. *"Those who oppose him he must gently instruct, in the hope that God will grant them repentance leading them to a knowledge of the truth, and that they will come to their sense and escape from the trap of the devil, who has taken them captive to do his will."* 2Tim.2: 25,26.

2. "Resist the devil"- *antisthete de diabolw- AAIv- anqisthmi*

- a. *Anthistemi* is not the same as the opposite of *hupotasso*, which meant to submit oneself to the orders of the one over you in authority.
- b. *Antitasso* meant to arrange oneself in battle formation to do battle against the enemy, which is what God does against the believer in the World System. *Anthistemi* meant to stand your ground.

c. Militarily speaking *antitasso* would look at the army taking the offensive, going out into the battlefield to actively and aggressively do battle against the enemy. Sort of like ships sailing into "harm's way".

d. While *anthistemi* looks at the soldier in the field, who has taken a position that he is assigned to and holding his ground. He is standing his ground.

e. Again, it's like ships who have taken up defensive positions off shore to protect vital interests; verses ships of war that have sailed out into harm's way looking to do battle.

f. What this tells us about the angelic conflict is very clear. Christians do not go out to do battle against satan! This is the height of arrogance, ignorance, not to mention stupidity. Ours is not an offensive posture! What the Christian is to do, though, is to hold his ground; to take a defensive posture. To resist using the spiritual grace provisions: faith, prayer, the Word, filling of the Holy Spirit, metabolized doctrine, obedience, separation, etc..

g. The ancient Roman soldier in the field had his orders. He was to stand still, stete! When the order was given, each one was to take his place in the line and stand his ground over the 3' by 3' piece of ground assigned to him. All he needed to be concerned about was that the enemy did not pass over the ground he was standing on. And so it is to be with the Christian in the Church Age. He is told to hold his ground, defensively, with the armor that God has issued him, and not let satan in his life.

h. Christ puts us in a place, a position, a situation, (job, ministry, family, etc.); and then wants us to hold our ground. He positions us and we're to stand firm. The things that we are to defend against satan are many:

- 1) The level of growth we have attained to.
- 2) The body of doctrine we have learned.
- 3) Our insight into spiritual matters.
- 4) The practice of living by faith in the F/HS and the new man.
- 5) The biblical norms and standards we have acquired.
- 6) Our homes and families.
- 7) Our church.
- 8) Our various ministries we serve the Lord in.
- 9) For our nation.

i. How we are to accomplish this matter of standing our ground is by putting on and utilizing the armor that God has given us: the helmet of salvation, the breastplate of righteousness, girding our loins with truth, shodding our feet with the preparation of the gospel of peace, taking up the shield of faith, with which we can quench all the fiery darts of the devil, and the sword of the spirit which is the Word of God; and to be praying at all times, over all things for all believers.

j. We see that this is a command from the headquarters of God and that it is to be put into practice immediately! It is not a growth concept; in fact, there will be no growth until one does it. And in the active voice, it tells us that we alone, of our own free will, must do this. No one can do it for us.

k. But it's also important again to see the relationship of submitting to God, the other command, plays in this. One will not be able to resist the devil in his life, his home, family and church, until he first submits to God! The believer must do both of these things, with being in submission to God first!

l. It's like the soldier out on the battlefield. The enemy is coming at him; he's not only going to have to defend whatever it is that he's supposed to be defending, but he's going to have to be defending himself as well! Or be destroyed. So he's going to have to stand his ground, but first of all, he has to be sure that he is in submission to his authorities over him. Rebellious soldiers on the battlefield lose! It's the ones that follow orders that stay alive.

3. "And he will flee from you"- kai feuxetai af ùmwñ- FMI- feugw

- a. Military history is full of battles where a well-trained, well-disciplined, and obedient body of soldiers successfully defended themselves, and defeated an enemy of overwhelmingly superior strength and numbers.
- b. What was their secret? They were well-trained, well-disciplined, and when the battle came they followed orders and utilized the training they had. Because of this, they were able to hold their ground in the face of an enemy of superior strength and size.
- c. Here, the Christian does battle against an enemy, the demon army of satan, that totally outnumbers him; beings who are stronger than we are; and beings who are smarter than we are. Not to mention that they are well skilled and practiced in the art of war. They've been at it for thousands of years.
- d. So, they are stronger, smarter, craftier and more skilled than we are; and they have better weapons than we, humans, have. How do we win? How do we stand against them? How do we send them running? By being in submission to God; by using the training we have received; and by putting on the armor of God he has given us. Satan cannot defeat the strategies, tactics, armor, or weapons of God, so he flees! By submitting to God and resisting the devil with the armor of God satan will have to flee from us. The future indicative of *pheugo, to flee*, speaks of the **absolute certainty of the matter; satan will flee from us**. We also have *apo* in the ablative of separation, which shows that **satan will separate himself from the Christian**, his home, his family, his body, etc., when that believer finally submits to God and takes his stand against the devil.
- f. Something else we need to note here is the connection that exists between the World, the flesh and the devil. These Christians may have thought that they were just wanting things, but as the Word shows it was an activity of their flesh. Then he goes on to show how all this is part of the World System. And then he shows how it's all connected to satan who presides over it all!

H. Drawing Near To God. v.8

"Come near to God and he will come near to you. Wash your hands, you sinners, and purify your hearts, you doubleminded." James 4:8

1. "Come near to God"- eggisate tw qew- AAIv- eggizw

- a. We see that the believer is caught up in the OSN activities of his flesh nature. Continually lusting after things, he is acting like the rest of unbelievers in society; always looking for sensual gratification and pleasure.
- b. The result of all this is: failure in the plan of God; self induced misery; discipline from the Lord; and disharmony in the home.
- c. James tells us where the believer is in his life; carnal, worldly, God battling against him; and what he has to do about it; submit to God and resist the devil.
- d. Continuing on with this idea, he now commands the believer to "*draw near to God*" using the orist active imperative of *engizo*. Which, in the active voice, shows the believer's responsibility to do it. It is also a command to begin the action immediately! Not somewhere down the road, but now!

e. Even though there are various things involved in drawing near to God, and there will be a time factor, the process needs to start somewhere, hence the command to start drawing near to God. There is also the idea of the results of that action, that God will draw near to you!

f. The believer is going to have to start learning, (if he doesn't know them already), and applying, certain doctrines pertaining to Christian living in this matter of drawing near to God. He has wandered away from these things, now he's going to have to start back. Back to fellowshiping with God over his Word.

g. **Spatially**, *engizo*, would look at one person, who is afar from another person; and now, starts to draw near to him. He must make the decision to do so, which begins the process; and every step he takes he is drawing near to him.

h. In the Old Testament it was used of the priests. Only the priest who had conformed to Yahweh's specifications could draw near to Yahweh's sanctuary.

i. *"What great nation is there that has a god so near to it as the Lord our God is to us, whenever we call on him."* Deut.4: 7.

j. These believers, (and many today), had become estranged from God, because they had set their hearts on pleasures. Their minds were now set on gratifying their flesh natures; instead of having their minds set on God and the things of the Lord.

k. To correct this problem they're going to have to start setting their minds on the Word of God and not the things of the World. Obviously this is a process, but it has to begin somewhere; hence the command to start drawing near to God; with good results!

l. Involved in this will be **confession of sins**, 1Jn.1:9. They will have to start confessing sins in their life now. Next, they will have to have a **total change of mental attitude** about all the things of the Lord. They will have to see, and admit, that their lifestyle is wrong; and that they need to be living the Christian life separate from the World. The next thing involved in this, is that they will have to **start making many decisions to break their habits and contacts with the old way of living**, including the people they were doing it with! The next thing is that they will have to **re-identify themselves with a local church under the authority and teaching of a Pastor-Teacher**; and they will have to be disciplined about it. m. No laziness, no missing class, no letting other things come before it; totally disciplined about putting God's Word first in their lives.

n. There will be external things that one has to do: re-identify with a local church; breaking ties with unbelievers; breaking ties with those who pull you down; and stopping things that hurt your Christian life.

o. There will be certain internal things that one has to do: confessing sins; prayer; occupying your mind with the Word; living by faith; biblical, positive, faith thinking; putting on the armor, etc..

p. These are all involved in the matter of the believer "*drawing near to God*"; and one will have to be a fanatic about them. One was more or less fanatical about gratifying his lusts in the World System, which pulled him away from the Lord; now he is going to have to be fanatical about drawing near to the Lord!

2. *"And he will come near to you"*- kai eggei ùmin- FAI- eggizw

a. The future active indicative expresses the certainty of God drawing near to the believer. But it is **predicated on the condition that the believer first draws near to God**.

b. The ideas of worship and fellowship are found in here; and also the idea of a relationship that is strained.

c. Technically speaking it is the responsibility of the guilty party to come completely to the person that he has offended. The offended party is under no obligation to come to him, or make the first overture. But if the offended party does start drawing near to the guilty party, who has begun drawing near to the one that he has hurt, then it demonstrates the love, grace and mercy of the one who was offended.

d. The offended one does not demand that the one who has offended him bridge the entire gap, although he has the right to do so. A gap, by the way, that was created by the act of the offending one. The offended party, in grace, is more interested in restoring the relationship, than he is in standing on protocol, or rights.

e. But, nevertheless, those ideas are not thrown out altogether, for the offending party must take the first step in drawing near to the one he has offended. In so doing, he admits he was in the wrong, and the one who caused the rift.

f. In grace, God meets us more than half way. But the burden of taking the initiative of getting right with God falls on the shoulders of the believer. We must take the first step of drawing near to God, and we will find that he will draw near to us.

g. It's like in forgiveness; God wants to forgive us of the sins that we commit in our lives, and he will forgive us! But we must be the one's who first confess our sins to him. If we do that, then he will forgive us and cleanse us. If we don't, then he won't.

h. So it is with the believer living in the World System. He must start the process of drawing near to God, and God will draw near to him.

3. "*Wash your hands, you sinners*"- kaqarisate ceiras àmartwloi- AAIv- kaqarizw

a. *Katharizo* meant to cleanse, purify, or to wash. It was a word borrowed from the Levitical priests, where they had to wash their hands, feet and garments before they could go into the presence of Yahweh for worship and fellowship. So it speaks of a ritual washing. Ex. 30: 18-21.

b. In the foot washing passage of Jn.13: 4-12 the Lord told the disciples that he had to wash their feet. Peter replied that he wanted the Lord to wash his hands, feet and head. In other words, to give him a bath; wash him from head to toe.

c. But the Lord replied to Peter that he had already been cleansed, *louo*. In the perfect passive participle, it shows that it was a one time act completed in the past, and that it was a permanent concept. What he needed now was to have his feet washed, *nipto*, because they had gotten dirty from walking around in this World System.

d. But in this passage, James tells them they need to wash their hands. He doesn't use *nipto*, as the Lord did for washing the feet, (**a picture of fellowship**), and he doesn't use *louo*, as the Lord did for washing the body, (**picture of salvation**), which also included the hands; but he uses *katharizo*, which was a ritual concept practiced by the priests.

e. So what we have are believers being commanded to wash their hands, as God's new covenant priests, so they can serve, worship and have fellowship with him.

f. But what does it mean to wash your hands? Is it literal? Or, a figure of speech? And if a figure of speech, what do hands speak of, and how do we do it?

g. The word hands is a metonymy, a figure of speech. And it does not refer to the hands, but what the hands do! So hands speak of the believer's actions; the things that they are doing in life. Which, here, is being out in the World System gratifying the desires of their flesh natures.

h. It's like in 1Tim.2: 8, where Paul writes Timothy for the men to "*lift up holy hands in prayer*". Pentecostals and Charismatics all over the world lift up their hands while they are praying in their

services. They say, "It's in the Bible, isn't it!" Which is true, it is. But, it's a metonymy, a **figure of speech, speaking of a holy lifestyle. It says that their acts are to be holy; they are to pray not being involved in wrongdoing.**

i. Here the Christian, (called a sinner, a term of disgust because of their present conduct), is commanded to wash their hands, to purify their lifestyle.

j. Now before we go on any further, we need to understand that **the hands refer to the acts of the believer; his feet refer to his walk in life in the World**; and his garment. We do not need to wash our garments, because we have been clothed with Christ; our garments are pure.

k. But our feet do need to be washed, because of the problem of sin and evil in this present age. This washing comes about when we confess our sins to God. When, and if, we do that, then God forgives and cleanses us.

l. But, as we see here, it doesn't handle the problem of purifying the hands, *katharizo*. Which is a reference to the sinful acts that we get caught up in. And we notice that in the aorist active imperative, **we have a command to start doing it now!**

m. Simply put, we are to discontinue, stop, leave off, get away from, repudiate, stop doing the sinful acts that we have gotten caught up in the World System. Let the thief steal no longer; stop getting drunk on wine. Stop those things and start being filled with the Holy Spirit. Stop living according to the flesh and start living according to the Word of God. Stop being covetous, and start being content! Stop living in the Old Nature, and start living in the New Nature.

m. Here we have a very positive command to discontinue those things that are wrong. To wash the hands means to purify one's acts! The purpose of washing in the first place is the removal of dirt from the body. Here, it means to remove ourselves from those things that defile us!

n. James gives a whole series of commands, (ten in all), that the believer is to implement, so he can get out from under the control of the World System, the flesh nature, and the devil. The **first** one is, to submit to God; the **second**, to resist the devil; the **third** to draw near to God; the **fourth**, to stop sinning in these areas.

4. "*And purify your hearts, you double minded*"- kai àgnisate kardias, diyucoi- AAIv- àgnizw 2pp.

a. In the ancient world, whenever an individual wanted to approach the deity for worship, fellowship, or receiving divine favor, he would first have to go through a ceremonial purification ritual; washing his clothes, his body, etc.. The deity was clean, pure and holy, and so he would have to be also.

b. For the worshipper of Yahweh, he would have to be clean, free of sin, diseases, dirt, filth, demons, moral impurity, etc.. The purification ritual was designed to do that. And that was what hagnizo was all about. It had the basic meaning of separating the thing that defiled you from your body and soul.

c. But the believer's souls have already been purified through their faith in Christ, so this speaks of something different. 1Pet.1: 22.

d. The object in view here is the heart and the need to purify it from not being fully devoted to the Lord. As the Lord said, "*These people honor me with their lips, but their hearts are far from me.*" Mt.15: 8; Isa.29:13.

e. In Mt.15, we have the Lord quoting Isaiah the prophet, who was speaking of the people of Israel. There wasn't much difference between the Israelites of Isaiah's day and the Lord's time. They were out making money; trying to get ahead in life; have nice things; homes, etc.. Others were out solely pursuing after pleasures and lusts, after the lifestyle of hedonism. While still others were busy

about the business of self righteous worship; using their own ideas on doing this. The one thing they all had in common was that their hearts were all far from the Lord.

f. And we had the same problem with these believers whose hearts were not fully devoted to the Lord. There was something there that was preventing them from doing that; a defilement that they needed to get rid of.

g. The problem is quite clear. These believers are living according to the lusts and pleasures of their sin natures. Their hearts were set on those things; not on knowing the Lord, and the things of the Christian life. And it's things those that they needed to get out of their hearts!

h. How this is done is revealed in one of the aspects of hagnizo; it is done by the matter of separation. One purifies himself; gets rid of; cleanses himself from these things, by separating himself from them, as washing separates the dirt from the garment. He puts distance between these things and himself; he doesn't do them any more; he gets rid of them. Even to the place of getting them out of his heart!

i. He's aware that he's doing them; he admits their wrong; he makes a decision to get out of it; and then works toward that end. If they arise in his heart; he confesses them and puts them away. He utilizes confession of sin, doctrinal teaching, faith, prayer, focus, all on keeping these things out of his heart. He makes a conscious decision to have and make his heart wholly devoted to the Lord, and that's what he does!

j. The word *dipsuchoi* could look at the heart split between two worlds; the world of lusts, pleasures and hedonism; and the world of the spirit of God: grace, faith and truth.

k. It could also refer to the believer who has **developed psychological disorders**; mental problems, as the result of living in the flesh. Both are possible; both are true.

l. Technically speaking, *dipsuchoi*, means to be double-souled; to have a split soul. But it originally referred to believers who had developed what are classified today as schizophrenia, or multiple personality disorders. And then also came to be known as the word for all mental disorders.

m. Strictly speaking in this passage, it refers to the believer whose soul has been split down the middle. And what has torn his soul apart is his involvement in lusts and pleasures in the World System.

n. From that concept came all the other problems that will damage the soul. As the soul is subjected to the destructiveness of the World, flesh and devil, it will become sick and begin to fragment; literally come apart. From that we have the ideas of mental disorders, split personalities, multiple personality disorders, etc..

o. You see, Christians can't handle that kind of lifestyle; we weren't created for it! We were created for righteousness, purity, truth and holiness. And when we try to go down the road of lusts, as the rest of the world does, it will have disastrous effects on our souls. It will split our souls in two. If we want to have mental stability, peace, balance and wholeness, then we're going to have to live like God wanted us to live!

p. What Christians fail to see is how uniquely different they are from the unsaved in the world. Not that they're just forgiven, loved by the Lord, have eternity, etc.. But how uniquely different they are as individuals! Once they were born again, through faith in Jesus Christ, there was a new man created inside of them by God himself. And this new man's makeup and needs are entirely different than the unsaved! The unsaved can go on in life, without God, in his fleshly body, work hard, enjoy his family and have a good life, in the World System under the control of satan. But the true Christian cannot do that! If he's separated from the life of God: the filling of the Holy Spirit, new

nature, doctrine in the soul, etc., his whole mental and spiritual condition starts to deteriorate. And if it is not stopped, then it will end up with him developing mental disorders!

q. It's not the presence of the flesh nature and the World System that causes that, but his involvement in them; living outside the dynamics of the filling of the Holy Spirit, the new nature and metabolized doctrine in the soul! The presence of these things only causes conflict! A continual conflict; a continuous struggle against these things will always be there. Their presence will not cause the believer to develop a split soul, or mental disorders, but our involvement in them will!

r. There's always a struggle going on in the soul against these things. But it's when the believer starts to put the weight of his life behind the flesh that will tear the soul in two; that's when the mental problems start to develop. But if the Christian denies these things; separates himself from them; and lives in the new nature under the filling of the Holy Spirit; and if he metabolizes God's Word by faith, then his soul will become stronger and stronger. The soul that has been made strong cannot be torn in two. It is an easy thing to tear a single piece of paper in two, but not a ream of paper of 500 sheets. **The tearing occurs because the paper is gripped on both ends pulling in two directions.** But, if there are 500 sheets of paper, it won't be torn in two. By the way, the soul has been designed to go in the direction that God is pulling it! Not the way that the world, flesh and devil are pulling at it. It gets torn, when you start pulling on the devil's side!

I. Getting Right With God. v.9

"Grieve, mourn and wail. Change your laughter to mourning and your joy to gloom." James 4:9

1. *"Grieve, mourn and wail"*- talaipwrhsate kai penqhsate kai klausate- AAIv- talaipwrew, AAIv- penqew, AAIv- klaiw.

a. The word *talaiporeo* means to be miserable. It was the condition of those who had worn themselves out physically through hard work. Or to be worn out emotionally due to stress or grief. To be miserable, wretched.

b. These concepts, to grieve, mourn, wail, gloom, humble yourselves are very Jewish in nature; and were very much wrapped up in the idea of getting right with God. As we have noted, the Apostle James is writing to the scattered 12 tribes.

c. We know what repentance is, having a total change of mental attitude toward the things of God; and it may, or may not be accompanied by displays of sorrow or regret.

d. But, for the Jewish people, there was a much more profound display of emotions and sorrow when they got right with God: shaving their heads, sackcloth and ashes, going around with their head down, being depressed and miserable was the manifestation of the one who was truly sorry for what he had been doing; rebelling against God by his involvement in the mother-goddess cult, and he now was getting right with God.

e. They were not even to enter into a house where there was feasting and gaiety! Eating, drinking, banqueting, feasting, gaiety, fun, happiness, lusts, pleasures, the good life; this was what the believers, who had gone back into the world system, were doing.

f. What it is, more than anything, is a repudiation of, and disassociation from everything that the believers were involved in; of now taking a position in opposition to them. You not only were not going to have anything to do with them at all, but you repudiated their lifestyles and mental state.

g. So we have these commands: be miserable, mourn, wail; you've had the good life, now be miserable as an expression that you have gotten out of it all together. It's your rejection of the fleshly, worldly life of fun.

h. *Mourn, pentheo*, was used of the external manifestation of grief. Used with the loss of loved ones; of living a life of fleshly pursuits in the world, where you have seen that it is wrong and got out of it; also over other believers who have refused to do so. it can also be used of believers who are walking with the Lord, who are mourning, downcast, depressed, cast down over the state of affairs in their country, church, or family.

i. *Wail, klaio*, was a loud expression of grief, to cry out loud. And again was used in mourning over the loss of loved ones, etc..

j. All three of these concepts: **misery, mourning and wailing go together**. The **misery**, the wretchedness, speaks about the condition of the believer's soul. He has either made himself miserable, or something has happened to him that made him miserable.

k. The next one is **mourning**. This is where a believer goes round in a state of mourning. He's depressed; he's sad; he's despondent; he's cast down.

l. The third, **wailing**, is where the believer is actually crying about things.

m. **Now what can cause a believer**, who has been out in the World System having a gay old time, seeking pleasure, gratifying his lusts, doing what he wants, eating, drinking and having fun, etc., **to end up miserable, mourning and crying?**

n. **One way is through self-induced misery**. The party was fun while it lasted, but one day they woke up to find out that; they had lost their job; lost their car and house; lost their wife and kids; were broke; and had some kind of disease. Now they're miserable, mourning and crying. They brought their misery on themselves!

o. **Another way is through divine discipline**. All these things may have happened, or not, but now God has brought his personal discipline to bear down on them. And the result of that discipline is misery, mourning and wailing. While the desired effect that God wants is to bring about a total change of mental attitude towards his Word and his things.

p. **The third way is through personal repentance**. The believer has been so convicted in his heart about his life away from God, and is so disgusted with it, that it has profoundly affected him. He would rather be this way, than have the fun and pleasure of the world.

2. "Change your laughter to mourning and your joy to gloom"- ò gel ws ùmwv eis penqos metatraphtw kai h cara eis kathfeian- APIv- metatrepw, metastrefw

a. Gelos covered the gamut of humor and laughter all the way to ridicule and scorn. You could laugh with someone over something funny, or laugh at someone to ridicule him or her.

b. But all too often **laughter was associated with a certain lifestyle**; drinking, partying, hanging out with your friends; getting together to have a few drinks and a some laughs.

c. In fact, we use this figure of speech about parties where there are a lot of booze, broads and music. Someone will say, "How'd the party go last weekend?" To which the usual reply is, " Oh, it was a lot of laughs. Everybody got drunk and had a ball. You should have seen old what's his name. He got drunk and made a fool out of himself. I laughed until I thought I'd die"

d. **But there was something else about the concept of laughter in the ancient world, and that is it denoted the presence of one of their deities! Gelos, laughter, was a sign of one of their demon gods (daimones), who spread laughter around when he was present.**

e. This obviously is a sobering thought when one considers the **laughing movement** that is spreading throughout America from Toronto, Canada through Pentecostal churches. Where the people are told not to pray, and not to bring their Bibles, for they are there to have "merry laughter" spring up from within them; where they then go into uncontrollable laughter for no reason at all. **They say it's from the "holy spirit", but it sounds more like one of the demons of ancient Greek society.**

f. **So laughter was basically associated with two things: the hedonistic lifestyle of lusts, pleasures, partying, having fun and lots of laughs; and the infectious laughter brought on by the presence of demons.** Now this isn't saying that laughter is wrong. It's what the laughter is associated with in context; the party lifestyle.

g. And the Christian here is commanded to change his laughter into *mourning, penthos*. That is, stop the partying lifestyle!

h. And your joy to gloom, *chara*, speaks of the joy or happiness that one might have. But where does this joy come from? The Word of God metabolized by faith in the filling of the Holy Spirit? Or by living the party life of wine, women, song, music, jokes, laughter?

i. *Gloom* here is *katepheian* and speaks of a heaviness, a casting down of the eyes. In the past these believers' lives had been characterized by the laughter and joy of the party life. Life to them was a bowl of cherries as they went from one party situation, with all its revelry, to another. But now the party was over! Now, either through divine discipline, or self induced misery, where their lascivious lifestyles ended in tragedy, or they were under deep conviction, the party for them was over.

j. Similar in idea to the nation of Israel in the Old Testament. It was under one grand party for decades. Drinking, partying, money, women, new homes, new furniture, new clothes, party after party, until they were invaded and destroyed by the Assyrians, then later the Babylonians. Now notice their demeanor, heads down, depressed, dejected, mourning, heaviness and sorrow. Their party was over too!

k. *Metastrepho* was to change something into something different; laughter into mourning; joy into gloom.

l. God isn't against laughter and happiness, but he is against a lifestyle of living life out in the world following after one's lusts and pleasures. And if that is where he's "getting his kicks" from, then he's to get out of it! Even if it means that he's not going to have fun any more; even if he's not the "happy little self" that he was before!

m. Remember, that **it is the World and the people of the World that hates God's Son!** To put it another way, how would you feel if your wife was partying and laughing with the group of people that murdered your son?! And how would you feel if she told you that, "I just wanted to have a few laughs; to have some fun!" I think you would rather that she turn her joy to gloom and her laughing into mourning and not have anything to do with them. **Loyalty and choices are the important things for God's people, not how we feel!**

J. Self-Imposed Humility. v.10

"Humble yourselves before the Lord, and he will lift you up." James 4:10.

1. *"Humble yourselves before the Lord"*- tapeinwqhte enwpion kuriou- APIv tapeinow

- a. Peter used this same construction when addressing the younger men in the Church, 1Pet.5:6, and there are several concepts involved in it.
- b. First of all, the believer needs to see that he is not above other Christians. He is nothing more than a sinner saved by grace as the others are.
- c. He needs to see what his relationship to Christ is: that he is a priest, a son of God, a member of God's royal family, that he has died to sin, satan and the World, that he is servant who is to serve his master, that he is under the authority of God and is to obey him.
- d. That his life has permanently changed for time and eternity. It is no longer his to do with as he pleases.
- e. That, if he persists, his life here on earth will consist of nothing more than disappointment, discipline and cursing.
- f. So, humbling yourselves, (actually in the passive voice, to be humbled), looks at the concept from the standpoint that God is humbling the believer through divine discipline and a host of many other things; and the believer is to submit himself to this humbling; to stop fighting it.
- g. It's to submit your will to the will of God; to submit to the filling of the Holy Spirit; to confess your sins to God; to submit yourself to the authority of a Pastor-Teacher in a local church, taking in the Word of God; and to obey God by breaking off your Old Sin Nature operation and involvement in the World System.
- h. "*Before the Lord*", *enopion*, is in the Lord's presence, before him, in the sight of, in the judgment of. **It has the idea that the Lord is watching the activity of the believer and has already made a divine judgment on him because of his lifestyle.**
- i. This believer not only has self-induced misery, but the favor of God has been withdrawn from him; he is being cursed, instead of blessed. But, if he humbles himself under the will and authority of God, then God will judge in his favor and begin to bless him again.

2. "*And he will lift you up*" - kai ùywsei ùmas- FAI ùyow

- a. *Hupsoo* means to lift someone up high and is used figuratively for enhancement in honor, fame, position, power, wealth, prosperity, advancement, success, elevation, etc..
- b. Actually, for the Christian living out in the World System, with the World's people, pursuing after the lusts of his flesh, is living like a beast; a pig in filth. So, for God to take him out of that, is in itself lifting him up.
- c. **But God goes much farther than that. He keeps on elevating him to positions of power, influence, wealth, success, etc..** This is the promotion of God and his prosperity.
- d. It's really sad to know that all these material things, that the carnal, worldly believer is pursuing; all the success and promotion he's working so hard to get, would be given to him, and so much more, by God in his own time and way!
- e. He wanted money, fame, fortune, success, material things, promotion to position or power; and he frantically pursued after these things all his life. The result? He never really did get what he wanted, or all that he wanted. He did get, however, lots of anger and arguments in the home; a failed marriage and children that are messed up.
- f. If he would have pursued God all those years; his Word, his will, his plan, grace, faith and truth; he would have had success in the perfect plan of God for his life. God would have prospered him so much, that he would have ended up with more things, and better things than what he had! He would have been successful in the right field chosen for him by God; he would have even found fame, honor, high position, advancement, wealth, etc.. If not in this life, certainly in the next!

g. The potential for these things is there, even for the rebellious believer, and God will promote him to these things, if, the believer humbles himself before God! And that's what this passage is all about; being humble before God.

h. This concept is taught both in the OT and the NT:

1) Prov.3: 33,34- *"The Lord's curse is on the house of the wicked, but he blesses the home of the righteous. He mocks proud mockers but gives grace to the humble."*

2) Matt.23: 12- *"For whoever exalts himself will be humbled, and whoever humbles himself will be exalted."*

3) Psa.75: 6,7- *"No one from the east or west or from the desert can exalt a man. But it is God who judges: He brings one down, he exalts another."*

4) Job 36: 8-12- *"But if men are bound in chains, held fast by cords of affliction, he tells them what they have done- that they have sinned arrogantly. He makes them to listen to correction and commands them to repent of their evil. If they obey and serve him, (self-imposed humility), they will spend the rest of their days in prosperity and their years in contentment. But if they do not listen, they will perish by the sword and die without knowledge."* Here we have believers who are involved in the World and fleshly pursuits. God instructs them concerning their ways, and commands them to get out of it. If they obey him, self-imposed humility, then they will spend their days in the prosperity of God and be promoted by him.

5) Php.2: 8,9- *"And being found in appearance as a man, he humbled himself and became obedient to death- even death on a cross! Therefore God exalted him to the highest place and gave him the name that is above every other name."*

6) Psa.24: 3-5- *"Who may ascend the hill of the Lord? Who may stand in his holy place? He who has clean hands and a pure heart, who does not lift up his soul to an idol or swear by what is false. He will receive blessing from the Lord and vindication from God his savior!"*

i. The theme is the same throughout the Bible. The believer is not to be involved in the World, flesh and the devil. If he is, then the Lord's face will be set against him. But if he repents of it, gets out of it, then the divine favor of God will be on him and he will be promoted and prospered beyond his wildest dreams.