



# Practical Faith

*A Study in the Book of James*



# Book of James

## *Practical Faith*



Week	Section	Topic	Teacher
1: February 8 <sup>th</sup>	Intro & James 1:1-18	Testing of Your Faith	Ron Grebe
2: February 15 <sup>th</sup>	James 1:19-27	Hearing and Doing the Word	Adam Collins
3: February 22 <sup>nd</sup>	James 2:1-13	The Sin of Partiality	Mike Gann
4: March 1 <sup>st</sup>	James 2:14-26	Faith Without Works Is Dead	Ryan Snider
5: March 8 <sup>th</sup>	James 3:1-12	Taming the Tongue	Ron Grebe
6: March 15 <sup>th</sup>	James 3:13-18	Wisdom from Above	Mike Gann
7: March 22 <sup>nd</sup>	James 4:1-12	Warning Against Worldliness	Ron Grebe
8: March 29 <sup>th</sup>	James 4:13-17	Boasting About Tomorrow	Adam Collins
April 5 <sup>th</sup>	Easter		No Class
9: April 12 <sup>th</sup>	James 5:1-6	Warning to the Rich	Ron Grebe
10: April 19 <sup>th</sup>	James 5:7-12	Patience in Suffering	Adam Collins
11: April 26 <sup>th</sup>	James 5:13-20	The Prayer of Faith	Mike Gann

# Pure Religion vs Worldliness



- James 4:1-12 is about **quarrels, fights, and slander** which revisits two topics that James discussed earlier.

- Contrast of James 1 when he talked about **true religion**:

*"<sup>26</sup>If anyone thinks he is religious and does not bridle his tongue but deceives his heart, this person's religion is worthless. <sup>27</sup>Religion that is pure and undefiled before God the Father is this: to visit orphans and widows in their affliction, and to keep oneself unstained from the world."* – James 1:26-27

- Contrast of James 3:16-18 for those who **make peace**:

*"<sup>16</sup>For where jealousy and selfish ambition exist, there will be disorder and every vile practice. <sup>17</sup>But the wisdom from above is first pure, then peaceable, gentle, open to reason, full of mercy and good fruits, impartial and sincere. <sup>18</sup>And a harvest of righteousness is sown in peace*



*by those who make peace."* – James 3:16-18

# Warning Against Worldliness (v 4:1-12)



## Warning Against Worldliness

<sup>1</sup>What causes quarrels and what causes fights among you? Is it not this, that your passions are at war within you? <sup>2</sup>You desire and do not have, so you murder. You covet and cannot obtain, so you fight and quarrel. You do not have, because you do not ask. <sup>3</sup>You ask and do not receive, because you ask wrongly, to spend it on your passions. <sup>4</sup>You adulterous people! Do you not know that friendship with the world is enmity with God? Therefore whoever wishes to be a friend of the world makes himself an enemy of God. <sup>5</sup>Or do you suppose it is to no purpose that the Scripture says, “He yearns jealously over the spirit that he has made to dwell in us”? <sup>6</sup>But he gives more grace. Therefore it says, “God opposes the proud but gives grace to the humble.”



# Warning Against Worldliness (v 4:1-12)



<sup>7</sup>Submit yourselves therefore to God. Resist the devil, and he will flee from you. <sup>8</sup>Draw near to God, and he will draw near to you. Cleanse your hands, you sinners, and purify your hearts, you double-minded. <sup>9</sup>Be wretched and mourn and weep. Let your laughter be turned to mourning and your joy to gloom. <sup>10</sup>Humble yourselves before the Lord, and he will exalt you.

<sup>11</sup>Do not speak evil against one another, brothers. The one who speaks against a brother or judges his brother, speaks evil against the law and judges the law. But if you judge the law, you are not a doer of the law but a judge. <sup>12</sup>There is only one lawgiver and judge, he who is able to save and to destroy. But who are you to judge your neighbor?"





There is something  
different & unique  
about James 4:1-12



# Warning Against Worldliness (v 4:1-12)




## Warning Against Worldliness

<sup>1</sup>What causes quarrels and what causes fights among you? Is it not this, that your passions are at war within you? <sup>2</sup>You desire and do not have, so you murder. You covet and cannot obtain, so you fight and quarrel. You do not have, because you do not ask. <sup>3</sup>You ask and do not receive, because you ask wrongly, to spend it on your passions. <sup>4</sup>**You adulterous people!** Do you not know that friendship with the world is enmity with God? Therefore whoever wishes to be a friend of the world makes himself an enemy of God. <sup>5</sup>Or do you suppose it is to no purpose that the Scripture says, “He yearns jealously over the spirit that he has made to dwell in us”? <sup>6</sup>But he gives more grace. Therefore it says, “God opposes the proud but gives grace to the humble. <sup>7</sup>Submit yourselves therefore to God. Resist the devil, and he will flee from you. <sup>8</sup>Draw near to God, and he will draw near to you. Cleanse your hands, **you sinners,** and purify your hearts, **you double-minded.** <sup>9</sup>Be wretched and mourn and weep. Let your laughter be turned to mourning and your joy to gloom. <sup>10</sup>Humble yourselves before the Lord, and he will exalt you.

<sup>11</sup>Do not speak evil against one another, brothers. The one who speaks against a brother or judges his brother, speaks evil against the law and judges the law. But if you **judge the** law, you are not a doer of the law but a judge. <sup>12</sup>There is only one lawgiver and judge, he who is able to save and to destroy. But who are you to judge your neighbor?”



Is it significant that  
James says:

“You Adulterous People”,  
“You Sinners”, and  
“You Double-Minded”? 

# Brothers vs Sinners in James



## Greeting

1:1 James, a servant of God and of the Lord Jesus Christ,  
To the twelve tribes in the Dispersion:  
Greetings.

## Testing of Your Faith

**2 Count it all joy, my brothers,** when you meet trials of various kinds, <sup>3</sup> for you know that the testing of your faith produces steadfastness. <sup>4</sup> And let steadfastness have its full effect, that you may be perfect and complete, lacking in nothing.

<sup>5</sup> If any of you lacks wisdom, let him ask God, who gives generously to all without reproach, and it will be given him. <sup>6</sup> But let him ask in faith, with no doubting, for the one who doubts is like a wave of the sea that is driven and tossed by the wind. <sup>7</sup> For that person must not suppose that he will receive anything from the Lord; <sup>8</sup> he is a double-minded man, unstable in all his ways.

<sup>9</sup> Let the lowly brother boast in his exaltation, <sup>10</sup> and the rich in his humiliation like a flower of the grass he will pass away. <sup>11</sup> For the sun rises with its scorching heat and withers the grass; its flower falls, and its beauty perishes. So also will the rich man fade away in the midst of his pursuits.

<sup>12</sup> Blessed is the man who remains steadfast under trial, for when he has stood the test he will receive the crown of life, which God has promised to those who love him. <sup>13</sup> Let no one say when he is tempted, "I am being tempted by God," for God cannot be tempted with evil, and he himself tempts no one. <sup>14</sup> But each person is tempted when he is lured and enticed by his own desire. <sup>15</sup> Then desire when it has conceived gives birth to sin, and sin when it is fully grown brings forth death.

**16 Do not be deceived, my beloved brothers:** <sup>17</sup> Every good gift and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation or shadow due to change. <sup>18</sup> Of his own will he brought us forth by the word of truth, that we should be a kind of firstfruits of his creatures.

## Hearing and Doing the Word

**19 Know this, my beloved brothers:** let every person be quick to hear, slow to speak, slow to anger; <sup>20</sup> for the anger of man does not produce the righteousness of God. <sup>21</sup> Therefore put away all filthiness and rampant wickedness and receive with meekness the

implanted word, which is able to save your souls.

<sup>22</sup> But be doers of the word, and not hearers only, deceiving yourselves. <sup>23</sup> For if anyone is a hearer of the word and not a doer, he is like a man who looks intently at his natural face in a mirror. <sup>24</sup> For he looks at himself and goes away and at once forgets what he was like. <sup>25</sup> But the one who looks into the perfect law, the law of liberty, and perseveres, being no hearer who forgets but a doer who acts, he will be blessed in his doing.

<sup>26</sup> If anyone thinks he is religious and does not bridle his tongue but deceives his heart, this person's religion is worthless. <sup>27</sup> Religion that is pure and undefiled before God the Father is this: to visit orphans and widows in their affliction, and to keep oneself unstained from the world.

## The Sin of Partiality

**2:1 My brothers,** show no partiality as you hold the faith in our Lord Jesus Christ, the Lord of glory. <sup>2</sup> For if a man wearing a gold ring and fine clothing comes into your assembly, and a poor man in shabby clothing also comes in, <sup>3</sup> and if you pay attention to the one who wears the fine clothing and say, "You sit here in a good place," while you say to the poor man, "You stand over there," or, "Sit down at my feet," <sup>4</sup> have you not then made distinctions among yourselves and become judges with evil thoughts?

**5 Listen, my beloved brothers,** has not God chosen those who are poor in the world to be rich in faith and heirs of the kingdom, which he has promised to those who love him? <sup>6</sup> But you have dishonored the poor man. Are not the rich the ones who oppress you, and the ones who drag you into court? <sup>7</sup> Are they not the ones who blaspheme the honorable name by which you were called?

<sup>8</sup> If you really fulfill the royal law according to the Scripture, "You shall love your neighbor as yourself," you are doing well. <sup>9</sup> But if you show partiality, you are committing sin and are convicted by the law as transgressors. <sup>10</sup> For whoever keeps the whole law but fails in one point has become guilty of all of it. <sup>11</sup> For he who said, "Do not commit adultery," also said, "Do not murder." If you do not commit adultery but do murder, you have become a transgressor of the law. <sup>12</sup> So speak and so act as those who are to be judged under the law of liberty. <sup>13</sup> For judgment is without mercy to one who has shown no mercy. Mercy triumphs over judgment.



Brothers

# Brothers vs Sinners in James



## Greeting

1:1 James, a servant of God and of the Lord Jesus Christ,  
To the twelve tribes in the Dispersion:  
Greetings.

## Testing of Your Faith

**2 Count it all joy, my brothers,** when you meet trials of various kinds, <sup>3</sup> for you know that the testing of your faith produces steadfastness. <sup>4</sup> And let steadfastness have its full effect, that you may be perfect and complete, lacking in nothing.

<sup>5</sup> If any of you lacks wisdom, let him ask God, who gives generously to all without reproach, and it will be given him. <sup>6</sup> But let him ask in faith, with no doubting, for the one who doubts is like a wave of the sea that is driven and tossed by the wind. <sup>7</sup> For that person must not suppose that he will receive anything from the Lord; <sup>8</sup> he is a **double-minded man**, unstable in all his ways.

<sup>9</sup> Let the lowly brother boast in his exaltation, <sup>10</sup> and the rich in his humiliation like a flower of the grass he will pass away. <sup>11</sup> For the sun rises with its scorching heat and withers the grass; its flower falls, and its beauty perishes. So also will the rich man fade away in the midst of his pursuits.

<sup>12</sup> Blessed is the man who remains steadfast under trial, for when he has stood the test he will receive the crown of life, which God has promised to those who love him. <sup>13</sup> Let no one say when he is tempted, "I am being tempted by God," for God cannot be tempted with evil, and he himself tempts no one. <sup>14</sup> But each person is tempted when he is lured and enticed by his own desire. <sup>15</sup> Then desire when it has conceived gives birth to sin, and sin when it is fully grown brings forth death.

**16 Do not be deceived, my beloved brothers:** <sup>17</sup> Every good gift and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation or shadow due to change. <sup>18</sup> Of his own will he brought us forth by the word of truth, that we should be a kind of firstfruits of his creatures.

## Hearing and Doing the Word

**19 Know this, my beloved brothers:** let every person be quick to hear, slow to speak, slow to anger; <sup>20</sup> for the anger of man does not produce the righteousness of God. <sup>21</sup> Therefore put away all filthiness and rampant wickedness and receive with meekness the

implanted word, which is able to save your souls.

<sup>22</sup> But be doers of the word, and not hearers only, deceiving yourselves. <sup>23</sup> For if anyone is a hearer of the word and not a doer, he is like a man who looks intently at his natural face in a mirror. <sup>24</sup> For he looks at himself and goes away and at once forgets what he was like. <sup>25</sup> But the one who looks into the perfect law, the law of liberty, and perseveres, being no hearer who forgets but a doer who acts, he will be blessed in his doing.

<sup>26</sup> If anyone thinks he is religious and does not bridle his tongue but deceives his heart, this person's religion is worthless. <sup>27</sup> Religion that is pure and undefiled before God the Father is this: to visit orphans and widows in their affliction, and to keep oneself unstained from the world.

## The Sin of Partiality

**2:1 My brothers,** show no partiality as you hold the faith in our Lord Jesus Christ, the Lord of glory. <sup>2</sup> For if a man wearing a gold ring and fine clothing comes into your assembly, and a poor man in shabby clothing also comes in, <sup>3</sup> and if you pay attention to the one who wears the fine clothing and say, "You sit here in a good place," while you say to the poor man, "You stand over there," or, "Sit down at my feet," <sup>4</sup> have you not then made distinctions among yourselves and become judges with evil thoughts?

**5 Listen, my beloved brothers,** has not God chosen those who are poor in the world to be rich in faith and heirs of the kingdom, which he has promised to those who love him? <sup>6</sup> But you have dishonored the poor man. Are not the rich the ones who oppress you, and the ones who drag you into court? <sup>7</sup> Are they not the ones who blaspheme the honorable name by which you were called?

<sup>8</sup> If you really fulfill the royal law according to the Scripture, "You shall love your neighbor as yourself," you are doing well. <sup>9</sup> But if you show partiality, you are committing sin and are convicted by the law as transgressors. <sup>10</sup> For whoever keeps the whole law but fails in one point has become guilty of all of it. <sup>11</sup> For he who said, "Do not commit adultery," also said, "Do not murder." If you do not commit adultery but do murder, you have become a transgressor of the law. <sup>12</sup> So speak and so act as those who are to be judged under the law of liberty. <sup>13</sup> For judgment is without mercy to one who has shown no mercy. Mercy triumphs over judgment.



Brothers

2:1 My brothers

5 Listen, my beloved brothers

16 Do not be deceived, my beloved brothers

19 Know this, my beloved brothers

# Brothers vs Sinners in James



## Faith Without Works Is Dead

**14 What good is it, my brothers,** if someone says he has faith but does not have works? Can that faith save him? **15** If a brother or sister is poorly clothed and lacking in daily food, **16** and one of you says to them, "Go in peace, be warmed and filled," without giving them the things needed for the body, what good is that? **17** So also faith by itself, if it does not have works, is dead.

**18** But someone will say, "You have faith and I have works." Show me your faith apart from your works, and I will show you my faith by my works. **19** You believe that God is one; you do well. Even the demons believe—and shudder! **20** If you want to be shown, you foolish person, that faith apart from works is useless? **21** Was not Abraham our father justified by works when he offered up his son Isaac on the altar? **22** You see that faith was active along with his works, and faith was completed by his works; **23** and the Scripture was fulfilled that says, "Abraham believed God, and it was counted to him as righteousness"—and he was called a friend of God. **24** You see that a person is justified by works and not by faith alone. **25** And in the same way was not also Rahab the prostitute justified by works when she received the messengers and sent them out by another way? **26** For as the body apart from the spirit is dead, so also faith apart from works is dead.

## Taming the Tongue

**3:1 Not many of you should become teachers, my brothers,** for you know who teach will be judged with greater strictness. **2** For we all stumble in many ways. And if anyone does not stumble in what he says, he is a perfect man, able to bridle his whole body. **3** If we put bits into the mouths of horses so that they will obey, we guide their whole bodies as well. **4** Look at the ships also: though they are driven by strong winds, they are guided by a very small rudder which is moved by the will of the pilot directs. **5** So also the tongue is a small member, yet it boasts of great things.

How great a forest is set ablaze by such a small fire! **6** And the tongue is a fire, a world of unrighteousness. The tongue is set among our members, staining the body, setting on fire the entire course of life, and set on fire by hell. **7** For every kind of beast and bird, of reptile and sea creature, can be tamed and has been tamed by

mankind, **8** but no human being can tame the tongue. It is a restless evil, full of deadly poison. **9** With it we bless our Lord and Father, and with it we curse people who are made in the likeness of God. **10** From the same mouth come blessing and cursing. **My brothers, these things ought not to be so.** **11** Does a spring pour forth from the same opening both fresh and salt water? **12** **Can a fig tree, my brothers,** bear olives, or a grapevine produce figs? Neither can a salt pond yield fresh water.

## Wisdom from Above

**13** Who is wise and understanding among you? By his good conduct let him show his works in the meekness of wisdom. **14** But if you have bitter jealousy and selfish ambition in your hearts, do not boast and be false to the truth. **15** This is not the wisdom that comes down from above, but is earthly, unspiritual, demonic. **16** For where jealousy and selfish ambition exist, there will be disorder and every vile practice. **17** But the wisdom from above is first pure, then peaceable, gentle, open to reason, full of mercy and good fruits, impartial and sincere. **18** And a harvest of righteousness is sown in peace by those who make peace.

## Warning Against Worldliness

**4:1** What causes quarrels and what causes fights among you? Is it not this, that your passions are at war within you? **2** You desire and do not have, so you murder. You covet and cannot obtain, so you fight and quarrel. You do not have, because you do not ask. **3** You ask and do not receive, because you ask wrongly, to spend it on your passions. **4** **You adulterous people!** Do you not know that friendship with the world is enmity with God? Therefore whoever wishes to be a friend of the world makes himself an enemy of God. **5** Or do you suppose it is to no purpose that the Scripture says, "He yearns jealously over the spirit that he has made to dwell in us"? **6** But he gives more grace. Therefore it says, "God opposes the proud but gives grace to the humble." **7** Submit yourselves therefore to God. Resist the devil, and he will flee from you. **8** Draw near to God, and he will draw near to you. Cleanse your hands, **you sinners,** and purify your hearts, **you double-minded.** **9** Be wretched and mourn and weep. Let your laughter be turned to mourning and your joy to gloom. **10** Humble yourselves before the Lord, and he will exalt you.

Brothers

Why does James address us differently in this section?

# Brothers vs Sinners in James



**11 Do not speak evil against one another, brothers.** The one who speaks against a brother or judges his brother, speaks evil against the law and judges the law. But if you judge the law, you are not a doer of the law but a judge. **12** There is only one lawgiver and judge, he who is able to save and to destroy. But who are you to judge your neighbor?

## Boasting About Tomorrow

**13** Come now, you who say, "Today or tomorrow we will go into such and such a town and spend a year there and trade and make a profit" — **14** yet you do not know what tomorrow will bring. What is your life? For you are a mist that appears for a little time and then vanishes. **15** Instead you ought to say, "If the Lord wills, we will live and do this or that." **16** As it is, you boast in your arrogance. All such boasting is evil. **17** So whoever knows the right thing to do and fails to do it, for him it is sin.

## Warning to the Rich

**5:1** Come now, you rich, weep and howl for the miseries that are coming upon you. **2** Your riches have rotted and your garments are moth-eaten. **3** Your gold and silver have corroded, and their corrosion will be evidence against you and will eat your flesh like fire. You have laid up treasure in the last days. **4** Behold, the wages of the laborers who mowed your fields, which you kept back by fraud, are crying out against you, and the cries of the harvesters have reached the ears of the Lord of hosts. **5** You have lived on the earth in luxury and in self-indulgence. You have fattened your hearts in a day of slaughter. **6** You have condemned and murdered the righteous person. He does not resist you.

## Patience in Suffering

**7 Be patient, therefore, brothers,** until the coming of the Lord. See how the farmer waits for the precious fruit of the earth, being patient about it, until it receives the early and the late rains. **8** You also, be patient. Establish your hearts, for the coming of the Lord is at hand. **9** Do not grumble against one another, brothers, so that you may not be judged; behold, the Judge is standing at the door. **10 As an example of suffering and patience, brothers,** take the prophets who spoke in the name of the Lord. **11** Behold, we consider those blessed who remained steadfast. You have heard of the steadfastness of Job, and you have seen the purpose of the Lord, how the Lord is compassionate and merciful.

## Brothers

**12 But above all, my brothers,** do not swear, either by heaven or by earth or by any other oath, but let your "yes" be yes and your "no" be no, so that you may not fall under condemnation.

## The Prayer of Faith

**13** Is anyone among you suffering? Let him pray. Is anyone cheerful? Let him sing praise. **14** Is anyone among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord. **15** And the prayer of faith will save the one who is sick, and the Lord will raise him up. And if he has committed sins, he will be forgiven. **16** Therefore, confess your sins to one another and pray for one another, that you may be healed. The prayer of a righteous person has great power as it is working. **17** Elijah was a man with a nature like ours, and he prayed fervently that it might not rain, and for three years and six months it did not rain on the earth. **18** Then he prayed again, and heaven gave rain, and the earth bore its fruit.

**19 My brothers,** if anyone among you wanders from the truth and someone brings him back, **20** let him know that whoever brings back a **sinner** from his wandering will save his soul from death and will cover a multitude of sins.



# Warning Against Worldliness (v 4:1-12)



## Warning Against Worldliness

*moichalis* – equivalent to faithlessness to God, unclean, apostate.

<sup>1</sup>What causes quarrels and what causes fights among you? Is it not this, that your passions are at war within you? <sup>2</sup>You desire and do not have, so you murder. You covet and cannot obtain, so you fight and quarrel. You do not have, because you do not ask. <sup>3</sup>You ask and do not receive, because you ask wrongly, to spend it on your passions. <sup>4</sup>**You adulterous people!** Do you not know that friendship with the world is enmity with God? Therefore whoever wishes to be a friend of the world makes himself an enemy of God. <sup>5</sup>Or do you suppose it is to no purpose that the Scripture says, “He yearns jealously over the spirit that he has made to dwell in us”? <sup>6</sup>But he gives more grace. Therefore it says, “God opposes the proud but gives grace to the humble. <sup>7</sup>Submit yourselves therefore to God. Resist the devil, and he will flee from you. <sup>8</sup>Draw near to God, and he will draw near to you. Cleanse your hands, **you sinners**, and purify your hearts, **you double-minded**. <sup>9</sup>Be wretched and mourn and weep. Let your laughter be turned to mourning and your joy to gloom. <sup>10</sup>Humble yourselves before the Lord, and he will exalt you.

*dipsychos* – wavering, doubting, divided interest (only used in James 1:8 in entire NT)

*hamartolos* – means the hardened sinner, the man whose sin is obvious and notorious.

<sup>11</sup>Do not speak or judges his brother. The one who speaks against a brother and judges the law. But if you judge the law, you are not a doer of the law but a judge. <sup>12</sup>There is only one lawgiver and judge, he who is able to save and to destroy. But who are you to judge your neighbor?”



What is the most common way that Believers are addressed in the New Testament?

*Brother, Saint, Holy, Beloved, Children.*



# How Does the NT Describe Us?



- We are predominantly addressed as **brothers, saints, or beloved**:
  - Believers still sin but we are no longer “sinners” – we are saints who sin.
  - We are not born saints – we become a saint by being reborn.

Letter	Brother	Saint	Holy	Beloved	Children
Romans	1:13, 7:1, 7:4, 8:12, 9:3, 10:1, 11:25, 12:1, 12:10, 14:10, 14:13, 14:15, 14:21, 15:14, 15:30, 16:17	1:7, 8:27, 12:13, 15:25-26, 15:31, 16:2, 16:15		12:19	8:16-17, 8:21, 9:7-8
1 Corinthians	1:10-11, 1:26, 2:1, 3:1, 4:6, 5:11, 6:5, 6:6, 6:8, 7:12, 7:15, 7:24, 7:29, 8:11-13, 10:1, 11:33, 12:1, 14:6, 14:20, 14:26, 14:39, 15:1, 15:31, 15:50, 15:58, 16:11, 16:12, 16:15, 16:20	1:2, 6:1-2, 14:33, 16:1, 16:15	3:17, 7:14, 7:34	4:14, 4:17, 10:14, 15:58	4:14, 4:17
2 Corinthians	1:8, 8:1, 8:18, 8:22-23, 9:3, 9:5, 11:9, 12:18, 13:11	1:1, 8:4, 9:1, 9:12, 13:13		7:1, 12:19	
Galatians	1:2, 1:11, 3:15, 4:12, 4:38, 4:31, 5:11, 5:13, 6:1, 6:18				4:19, 4:28
Ephesians	6:21, 6:23	1:1, 1:15, 1:18, 2:19, 3:8, 3:18, 4:12, 5:3, 6:18	1:4, 5:27,	5:1, 6:21	5:1, 5:8
Philippians	1:12, 1:14, 2:25, 3:1, 3:13, 3:17, 4:1, 4:8, 4:21	1:1, 4:21		2:12, 4:1	2:15, 2:22
Colossians	1:2, 4:7, 4:9, 4:15	1:2, 1:4, 1:12, 1:26	1:22, 3:12	1:7, 3:12	
1 Thessalonians	1:4, 2:1, 2:9, 2:14, 2:17, 3:2, 3:7, 4:1, 4:6, 4:9-10, 4:13, 5:1, 5:4, 5:12, 5:14, 5:25, 5:26, 5:27	3:13	2:10	2:13	2:11
2 Thessalonians	1:3, 2:1, 2:13, 2:15, 3:1, 3:6, 3:13, 3:15	1:10			

# How Does the NT Describe Us?

Letter	Brother	Saint	Holy	Beloved	Children
1 Timothy	4:6, 5:1, 6:2	5:10		6:2	
2 Timothy	4:21		2:21	1:2	
Titus			1:8		
Philemon	7, 16, 20	5, 7		1, 16	
Hebrews	2:11, 3:1, 3:12, 8:11, 10:19, 13:1, 13:22-23	6:10, 13:24	3:1	6:9	2:13, 12:8
James	1:2, 1:16, 1:19, 2:1, 2:5, 2:14, 3:1, 3:10, 3:12, 4:11, 5:7, 5:9-10, 5:12, 5:19			1:16, 1:19, 2:5	
1 Peter	2:17, 3:8, 5:9, 5:12		1:15-16, 2:5, 2:9	2:11, 4:12	
2 Peter	1:7, 1:10, 3:15			3:1, 3:14, 3:17	
1 John	2:9-11, 3:10, 3:13, 3:14, 3:16-17, 4:20-21, 5:16			2:7, 3:2, 3:21, 4:1, 4:7, 4:11	2:1, 2:12-13, 2:18, 2:28, 3:1-2, 3:7, 3:10, 3:18, 5:2, 5:21
2 John					1, 4, 13
3 John	3, 5, 10			2, 5, 11	4
Jude		3		1, 3, 17, 20	
Revelation	1:9, 6:11, 12:10, 19:10, 22:9	5:8, 8:3-4, 11:18, 13:7, 13:10, 14:12, 16:6, 17:6, 18:20, 18:24, 19:8, 20:9			

# Believers as Sinners in the NT?

Letter	Sinner
Romans 3:7	But if through my lie God's truth abounds to his glory, why am I still being condemned as a <b>sinner</b> ?
Romans 5:8	but God shows his love for us in that while we were still <b>sinners</b> , Christ died for us.
Romans 5:19	For as by the one man's disobedience the many were made <b>sinners</b> , so by the one man's obedience the many will be made righteous.
Galatians 2:15	We ourselves are Jews by birth and not Gentile <b>sinners</b> ;
Galatians 2:17	But if, in our endeavor to be justified in Christ, we too were found to be <b>sinners</b> , is Christ then a servant of sin? Certainly not!
1 Timothy 1:9	understanding this, that the law is not laid down for the just but for the lawless and disobedient, for the ungodly and <b>sinners</b> , for the unholy and profane, for those who strike their fathers and mothers, for murderers,
1 Timothy 1:15	The saying is trustworthy and deserving of full acceptance, that Christ Jesus came into the world to save <b>sinners</b> , of whom I am the foremost.
Hebrews 7:26	For it was indeed fitting that we should have such a high priest, holy, innocent, unstained, separated from <b>sinners</b> , and exalted above the heavens.
Hebrews 12:3	Consider him who endured from <b>sinners</b> such hostility against himself, so that you may not grow weary or fainthearted.
James 4:8	Draw near to God, and he will draw near to you. Cleanse your hands, you <b>sinners</b> , and purify your hearts, you double-minded.
James 5:19-20	My brethren, if any among you strays from the truth and one turns him back, let him know that whoever brings back a <b>sinner</b> from his wandering will save his soul from death and will cover a multitude of sins.
1 Peter 4:18	And "If the righteous is scarcely saved, what will become of the ungodly and the <b>sinner</b> ?"
Jude 14-15	Behold, the Lord comes with ten thousands of his holy ones, to execute judgment on all and to convict all the ungodly of all their deeds of ungodliness that they have committed in such an ungodly way, and of all the harsh things that ungodly <b>sinners</b> have spoken against him."

# Believers as Sinners in the NT?

Letter	Sinner
Romans 3:7	
Romans 5:8	
Romans 5:19	
Galatians 2:1	
Galatians 2:1	
1 Timothy 1:9	
	for the unholy and profane, for those who strike their fathers and mothers, for murderers,
1 Timothy 1:15	The saying is trustworthy and deserving of full acceptance, that Christ Jesus came into the world to save <b>sinners</b> , of whom I am the foremost.
Hebrews 7:26	For it was indeed fitting that we should have such a high priest, holy, innocent, unstained, separated from <b>sinners</b> , and exalted above the heavens.
Hebrews 12:3	Consider him who endured from <b>sinners</b> such hostility against himself, so that you may not grow weary or fainthearted.
James 4:8	Draw near to God, and he will draw near to you. Cleanse your hands, you <b>sinners</b> , and purify your hearts, you double-minded.
James 5:19-20	My brethren, if any among you strays from the truth and one turns him back, let him know that whoever brings back a <b>sinner</b> from his wandering will save his soul from death and will cover a multitude of sins.
1 Peter 4:18	And "If the righteous is scarcely saved, what will become of the ungodly and the <b>sinner</b> ?"
Jude 14-15	Behold, the Lord comes with ten thousands of his holy ones, to execute judgment on all and to convict all the ungodly of all their deeds of ungodliness that they have committed in such an ungodly way, and of all the harsh things that ungodly <b>sinners</b> have spoken against him."

## Context of 1 Timothy 1:15:

<sup>12</sup> I thank Christ Jesus our Lord, who has strengthened me, because He considered me faithful, putting me into service, <sup>13</sup> **even though I was formerly** a blasphemer and a persecutor and a violent aggressor. **Yet I was shown mercy** because I acted ignorantly in unbelief; <sup>14</sup> and the grace of our Lord was more than abundant, with the faith and love which are *found* in Christ Jesus. <sup>15</sup> It is a trustworthy statement, deserving full acceptance, that Christ Jesus came into the world to save sinners, among whom I am foremost of *all*. <sup>16</sup> Yet for this reason I found mercy, so that in me as the foremost, Jesus Christ might demonstrate His perfect patience as an example for those who would believe in Him for eternal life.

# Source Identified in James 3?

- Let's go back to the end of James 3:

<sup>14</sup>But if you have bitter jealousy and selfish ambition in your hearts, do not boast and be false to the truth. <sup>15</sup>This is not the wisdom that comes down from above, but is earthly, unspiritual, demonic. <sup>16</sup>For where jealousy and selfish ambition exist, there will be disorder and every vile practice. <sup>17</sup>But the wisdom from above is first pure, then peaceable, gentle, open to reason, full of mercy and good fruits, impartial and sincere. <sup>18</sup>And a harvest of righteousness is sown in peace by those who make peace.

Wisdom of the natural man, not born again of God. Also translated as "sensual" – it appeals to man.

Likely a reference to the serpent and Eve in the garden. "You will not surely die ..."

# Adulterous



- Adulterous (*moichalis*) – equivalent to faithlessness to God, unclean, apostate:
  - Used **throughout OT** to refer to Israel (especially Hosea, Jeremiah, Ezekiel)
    - The term "adulterous" to describe any violation of a covenant, whether it is the marriage vow between people or the spiritual covenant between humans and God
- Same word used by Jesus numerous times:

## The Sign of Jonah

*"But he answered them, 'An evil and **adulterous** generation seeks for a sign, but no sign will be given to it except the sign of the prophet Jonah.'" – Matthew 12:39*

## The Pharisees and Sadducees Demand Signs

*"'An evil and **adulterous** generation seeks for a sign, but no sign will be given to it except the sign of Jonah.' So he left them and departed." – Matthew 16:4*



*"For whoever is ashamed of me and of my words in this **adulterous** and sinful generation, of him will the Son of Man also be ashamed when he comes in the glory of his Father with the holy angels." – Mark 8:38*

# Carnal Christians?



- James is acknowledging that we can act like the world:
  - Is this similar to 1 Corinthians 5 and the “so-called” brother?

*“<sup>9</sup>I wrote to you in my letter not to associate with sexually immoral people; <sup>10</sup>I did not at all mean with the sexually immoral people of this world, or with the greedy and swindlers, or with idolaters, for then you would have to leave the world. <sup>11</sup>But actually, I wrote to you not to associate with any **so-called brother** if he is a sexually immoral person, or a greedy person, or an idolater, or is verbally abusive, or habitually drunk, or a swindler – not even to eat with such a person.” – 1 Corinthians 5:9-11 NASB*

A "so-called brother" refers to a person within a Christian community who identifies as a believer but acts in unrepentant, immoral ways. It often refers to someone whose life contradicts their claim of faith.<sup>1</sup>



<sup>1</sup><https://www.blueletterbible.org/comm/tbs/meaning/1co-5-v9-13.cfm?a=1067011>



# Quarrels and Fights

James 4:1-6



# Quarrels and Fights (v 4:1-6)



*Notice who this is addressed to?*

<sup>1</sup>What causes quarrels and what causes fights among **you**? Is it not this, that **your** passions are at war within **you**? <sup>2</sup>**You** desire and do not have, so **you** murder. **You** covet and cannot obtain, so **you** fight and quarrel. **You** do not have, because **you** do not ask. <sup>3</sup>**You** ask and do not receive, because **you** ask wrongly, to spend it on **your** passions. <sup>4</sup>**You** adulterous people! Do **you** not know that friendship with the world is enmity with God?

Who wishes to be a friend of the world makes

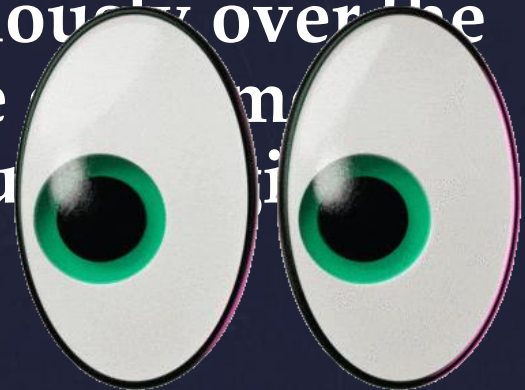
enemies of God. <sup>5</sup>Or do **you** suppose it is to no

profit? The scripture says, "He yearns jealously over the temple

made to dwell in us"? <sup>6</sup>But he who is proud says,

"God opposes the proud."

James 4:1-6



You / Me / Us

# Quarrels and Fights (v 4:1-6)



<sup>1</sup>What causes quarrels and what causes fights among you? Is it not this, that your passions are at war within you? <sup>2</sup>You desire and do not have, so you murder. You covet and cannot obtain, so you fight and quarrel. You do not have, because you do not

Quarrels is the Greek word to describe a "war" or "state of war". This is much more than just disagreements – it is a fierce battle.

To kill, slay, murder – Do you think James means "actual bodily harm and death" or symbolic "murder" like the Sermon on the Mount?

Tumultuous war against the interests of your fellow men, while lusting to advance self.

Within the church

in us"? <sup>6</sup>But he gives more opposes the proud but gives



# Quarrels and Fights (v 4:1-6)



- Conflict within the church is not God's will. He tells us the exact opposite in many places:

*"<sup>34</sup>A new commandment I give to you, **that you love one another**: just as I have loved you, **you also are to love one another**. <sup>35</sup>By this all people will know that you are my disciples, **if you have love for one another**." – John 13:34-35*

*"This is My commandment, **that you love one another** as I have loved you." – John 15:12*

*"<sup>10</sup>I appeal to you, brothers, by the name of our Lord Jesus Christ, **that all of you agree, and that there be no divisions among you, but that you be united in the same mind and the same judgment**." – 1 Cor 1:10*

*"Beloved, **let us love one another**, for love is from God, and whoever loves has been born of God and knows God." – 1 John 4:7*



# Quarrels and Fights (v 4:1-6)



- Disregarding Jesus' words in the Sermon on the Mount:

*“<sup>38</sup>You have heard that it was said, ‘An eye for an eye and a tooth for a tooth.’  
<sup>39</sup>But I say to you, Do not resist the one who is evil. **But if anyone slaps you on the right cheek, turn to him the other also.** <sup>40</sup>And if anyone would sue you and take your tunic, let him have your cloak as well. <sup>41</sup>And if anyone forces you to go one mile, go with him two miles.” – Matthew 5:38-41*

- Later, Paul mentions the same type of conflicts in 1 Corinthians 6:

*“<sup>5</sup>I say this to your shame. Can it be that there is no one among you wise enough to settle a dispute between the brothers, **<sup>6</sup>but brother goes to law against brother, and that before unbelievers?** <sup>7</sup>To have lawsuits at all with one another is already a defeat for you. **Why not rather suffer wrong? Why not rather be defrauded?** <sup>8</sup>But **you yourselves wrong and defraud – even your own brothers!**”*

– 1 Corinthians 6:5-8



# Quarrels and Fights (v 4:1-6)

Source of fighting – friendship with the world; walking like the world.

<sup>1</sup>What causes quarrels and what causes fights among you? Is it not this, that your passions are at war within you? <sup>2</sup>You desire and do not have, so you murder. You covet and cannot obtain, so you fight and quarrel. You do not have, because you do not ask. <sup>3</sup>You ask and do not receive, because you ask wrongly, to spend it on your passions. <sup>4</sup>You adulterous people! **Do you not know that friendship with the world is enmity with God?**


Therefore whoever wishes to be a friend of the world makes himself an enemy of God. <sup>5</sup>Or do you suppose it is to no purpose that the Scripture says, “He yearns jealously over the spirit that he has made to dwell in us”? <sup>6</sup>But he gives more grace. Therefore it says, “God opposes the proud but gives grace to the humble.”

# Quarrels and Fights (v 4:1-6)



- **Conflict with self:**<sup>1</sup>
  - Uncontrolled desire
  - Unfulfilled desire
  - Selfish desire
  
- **Conflict with God:**<sup>1</sup>
  - Hostility towards God
  - Disregard for Scripture
  - Pride

<sup>1</sup>What causes quarrels and what causes fights among you? Is it not this, that your passions are at war within you? <sup>2</sup>You desire and do not have, so you murder. You covet and cannot obtain, so you fight and quarrel. You do not have, because you do not ask. <sup>3</sup>You ask and do not receive, because you ask wrongly, to spend it on your passions. <sup>4</sup>You adulterous people!

**Do you not know that friendship with the world is enmity with God?** Therefore whoever wishes to be a friend of the world makes himself an enemy of God. <sup>5</sup>Or do you suppose it is to no purpose that the Scripture says, "He yearns jealously over the spirit that he has made to dwell in us"? <sup>6</sup>But he gives more grace. Therefore it says, "God opposes  the proud but gives grace to the humble."

# 1. Conflict with Self (v 4:1b)



- Uncontrolled desire:

*“Is it not this, that your **passions** are at war within you?”*

***hēdonē** – pleasures (from which hedonist and hedonism are derived). A hedonist is a person who believes that the pursuit of pleasure and self-gratification is the highest good and most important goal in life.*

- In the NT, **hēdonē** is always used in a negative, ungodly sense:

*“And as for what fell among the thorns, they are those who hear, but as they go on their way they are choked by the cares and riches and **pleasures of life**, and their fruit does not mature.” – Luke 8:14*

*“<sup>3</sup>For we ourselves were once foolish, disobedient, led astray, slaves to various passions and **pleasures**, passing our days in malice and envy, hated by others and hating one another.” – Titus 3:3*



*See also 2 Peter 2:13*

## 2. Conflict with Self (v 4:2a)



- Unfulfilled desire:

*"<sup>2</sup>You **desire and do not have**, so you murder. **You covet and cannot obtain**, so you fight and quarrel."*

*epithymeō – to lust after, covet. The context is an inordinate, misdirected, or sinful desire.*

*zēloō – to burn with zeal (from which we get zealot or zealous).*

- NASB Study Bible:<sup>1</sup>

It is not other people or unjust situations that are causing a quarrel; it is evil desires in our own hearts. **We must look first within ourselves for the cause of the strife around us.** A envious heart inevitably demonstrates itself through quarrelling and fighting.



# 3. Conflict with Self (v 4:2b-3)



- Selfish desire:

*“You do not have, because you do not ask. <sup>3</sup>You ask and do not receive, because you ask wrongly, to spend it on your passions.”*

*kakōs* – phrase meaning improperly, wrongly, bad, evil, or wicked.



- Jesus used the same word:

*“<sup>12</sup>But when he heard it, he said, ‘Those who are well have no need of a physician, but those who are sick.’”* – Matthew 9:12

- Larger context of this section (verses 4:1-6):
  - We should ask God for what we lack rather than fight and quarrel among ourselves.



# 4. Conflict with God (v 4:4)



Hostile or actively opposed.

- Hostility towards God:

*“<sup>4</sup>You **adulterous** people! Do you not know that friendship with the world is **enmity** with God? Therefore whoever wishes to be a friend of the world makes himself an enemy of God.”*

- Not a sexual sin but a common name for Israel:

*“<sup>8</sup>She saw that for all the **adulteries** of that faithless one, Israel, I had sent her away with a decree of divorce. Yet her treacherous sister Judah did not fear, but she too went and played the whore.” – Jeremiah 3:8*

*“<sup>30</sup>How sick is your heart, declares the Lord GOD, because you did all these things ...*

*<sup>32</sup>**Adulterous** wife, who receives strangers instead of her husband!” – Ez 16:30-32*

*“<sup>39</sup>But he answered them, ‘An evil and **adulterous generation** seeks for a sign, but no sign will be given to it except the sign of the prophet Jonah.’” – Matthew 12:39*



# 5. Conflict with God (v 4:5)



- Disregard for Scripture :

*Not a direct quote of any of any passage from Scripture. More probable is the view that James was not citing a particular passage but summarizing the truth expressed in several Old Testament passages.<sup>1</sup>*

*“<sup>5</sup>Or do you suppose it is to no purpose that the Scripture says, ‘He **yearns jealously** over the spirit that he has made to dwell in us’”?*

*Scholars agreed that this is a difficult verse to translate*

- God described himself as a **jealous God**:

*“You shall not bow down to them or serve them, for I the LORD your God am a jealous God” – Exodus 20:5*

*“(for you shall worship no other god, for the LORD, whose name is Jealous, is a jealous God)” – Exodus 34:14*

*“For the Lord your God is a consuming fire, a jealous God.” – Deuteronomy 4:24*



- Signifies an intense, protective desire.

<sup>1</sup>Guzik, David, *Study Guide for James 1*, [https://www.blueletterbible.org/nasb20/jas/1/1/t\\_comms\\_1147012](https://www.blueletterbible.org/nasb20/jas/1/1/t_comms_1147012)

# 5. Conflict with God (v 4:5)



- Does God yearn jealously because this is not how it is supposed to be?

*“<sup>31</sup>Behold, the days are coming, declares the LORD, **when I will make a new covenant** with the house of Israel and the house of Judah, <sup>32</sup>not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, my covenant that they broke, though I was their husband, declares the LORD. <sup>33</sup>For this is the covenant that I will make with the house of Israel after those days, declares the LORD: **I will put my law within them, and I will write it on their hearts.** And I will be their God, and they shall be my people. <sup>34</sup>And no longer shall each one teach his neighbor and each his brother, saying, ‘Know the LORD,’ **for they shall all know me, from the least of them to the greatest, declares the LORD.** For I will forgive their iniquity, and I will remember their sin no more.”* – Jeremiah 31:31-34



# 5. Conflict with God (v 4:5)



- Does God yearn jealously because this is not how it is supposed to be?

*“<sup>24</sup>I will take you from the nations and gather you from all the countries and bring you into your own land. <sup>25</sup>I will sprinkle clean water on you, and you shall be clean from all your uncleannesses, and from all your idols I will cleanse you. <sup>26</sup>And I will give you a new heart, and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh. <sup>27</sup>And I will put my Spirit within you, and cause you to walk in my statutes and be careful to obey my rules. <sup>28</sup>You shall dwell in the land that I gave to your fathers, and you shall be my people, and I will be your God.” – Ezekiel 36:24-28*



# 6. Conflict with God (v 4:6)



- Pride:

God's grace is more powerful than our sin.

Are you a topper? Humble bragger?

*"But he gives more grace. Therefore it says, 'God opposes the proud but gives grace to the humble.'"*

*hyperēphanos - showing one's self above others, overtopping.*

William Barclay writes "this word literally means one who shows himself above other people. Even the Greeks hated this pride."<sup>1</sup>

- Nearly identical to 1 Peter 5:

*"Clothe yourselves, all of you, with humility toward one another, for 'God opposes the proud but gives grace to the humble.'"*

*"At every state of our Christian development and in every sphere of our Christian discipleship, pride is the greatest enemy and humility our greatest friend." – John Stott<sup>2</sup>*



<sup>2</sup>Stott, John, *Pride, Humility, and God*.

<sup>1</sup>Barclay, William, *The Letters of James and Peter*, page 124.



# Drawing Near to God

James 4:7-10



# Drawing Near to God (v 4:7-10)




*How to receive God's grace*

<sup>7</sup>Submit yourselves therefore to God. Resist the devil, and he will flee from you. <sup>8</sup>Draw near to God, and he will draw near to you. Cleanse your hands, you sinners, and purify your hearts, you double-minded. <sup>9</sup>Be wretched and mourn and weep. Let your laughter be turned to mourning and your joy to gloom. <sup>10</sup>Humble yourselves before the Lord, and he will exalt you.

*These verses delineate man's response to God's gracious offer of salvation, and disclose what it means to be humble.<sup>1</sup>*



# Drawing Near to God (v 4:7-10)



<sup>7</sup>Submit yourselves therefore to God. Resist the devil, and he will flee from you. <sup>8</sup>Draw near to God, and he will draw near to you. Cleanse your hands, you sinners, and purify your hearts, you double-minded. <sup>9</sup>Be wretched and mourn and weep. Let your laughter be turned to mourning and your joy to gloom. <sup>10</sup>Humble yourselves before the Lord, and he will exalt you.

- These four verses contain **10 commands** to receive God's grace:
  1. Submit
  2. Resist
  3. Draw near
  4. Cleanse
  5. Purify
  - 6, 7, 8. Be wretched and mourn and weep
  9. Get serious
  10. Humble yourself



# Drawing Near to God (v 4:7-10)




**<sup>7</sup>Submit yourselves therefore to God.** Resist the devil, and he will flee from you. <sup>8</sup>Draw near to God, and he will draw near to you. Cleanse your hands, you sinners, and purify your hearts, you double-minded. <sup>9</sup>Be wretched and mourn and weep. Let your laughter be turned to mourning and your joy to gloom. <sup>10</sup>Humble yourselves before the Lord, and he will exalt you.

## 1. Submit

- Charles Spurgeon says we should submit to God because:<sup>1</sup>
  - He created us.
  - His rule is good for us.
  - All resistance to Him is futile.
  - Such submission is absolutely necessary to salvation.
  - It is the only way to have peace with God.



# Drawing Near to God (v 4:7-10)



<sup>7</sup>Submit yourselves therefore to God. **Resist the devil, and he will flee from you.** <sup>8</sup>Draw near to God, and he will draw near to you. Cleanse your hands, you sinners, and purify your hearts, you double-minded. <sup>9</sup>Be wretched and mourn and weep. Let your laughter be turned to mourning and your joy to gloom. <sup>10</sup>Humble yourselves before the Lord, and he will exalt you.


## 2. Resist

- Notice the contrast between the first two: **submit to God** and **resist the devil**.
- James says, “as we resist the devil, he will flee from us.”
- Resist comes from two Greek words: stand and against:<sup>1</sup>
  - James tells us to stand against the devil.
  - Some say that Satan can be sent running by the resistance of the lowliest believer who comes in the authority of what Jesus did on the cross.

*Do you agree Satan will flee from you?*



# Drawing Near to God (v 4:7-10)




<sup>7</sup>Submit yourselves therefore to God. Resist the devil, and he will flee from you. <sup>8</sup>**Draw near to God, and he will draw near to you.** Cleanse your hands, you sinners, and purify your hearts, you double-minded. <sup>9</sup>Be wretched and mourn and weep. Let your laughter be turned to mourning and your joy to gloom. <sup>10</sup>Humble yourselves before the Lord, and he will exalt you.

## 3. Draw Near

- In one way, this text illustrates the difference between the **old covenant** and the **new covenant**.<sup>1</sup>
  - In the old covenant, God told Moses to not come any closer to the burning bush and take off his shoes.
  - In the OT, only the Levitical priests were told to draw near to God (Ex 19:22, Lev 10:3, Eze 44:13).

*<sup>14</sup>Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession. <sup>15</sup>For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin. <sup>16</sup>Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.” – Hebrews 4:14-16*

# Drawing Near to God (v 4:7-10)



<sup>7</sup>Submit yourselves therefore to God. Resist the devil, and he will flee from you. <sup>8</sup>Draw near to God, and he will draw near to you. **Cleanse your hands, you sinners, and purify your hearts, you double-minded.** <sup>9</sup>Be wretched and mourn and weep. Let your laughter be turned to mourning and your joy to gloom. <sup>10</sup>Humble yourselves before the Lord, and he will exalt you.

4-8 Cleanse, purify, wretched, mourn, and weep

*“When you spread out your hands, I will hide my eyes from you; even though you make many prayers, I will not listen; your hands are full of blood.” – Isaiah 1:15*

- As we draw near to God, we will be convicted of our sin. So we **lament** and mourn and weep as appropriate under the conviction of sin, and we are compelled to find cleansing at the cross.<sup>1</sup>

Truly broken over our sin



# Drawing Near to God (v 4:7-10)



<sup>7</sup>Submit yourselves therefore to God. Resist the devil, and he will flee from you. <sup>8</sup>Draw near to God, and he will draw near to you. Cleanse your hands, you sinners, and purify your hearts, you double-minded. <sup>9</sup>Be wretched and mourn and weep. **Let your laughter be turned to mourning and your joy to gloom.** <sup>10</sup>Humble yourselves before the Lord, and he will exalt you.

## 9. Get Serious

- James is not condemning legitimate laughter or joy but rather the flippant, trivial, worldly, self-centered, sensual kinds that unbelievers revel in, despite, and often because of, their sinful pleasures:<sup>1</sup>


*<sup>24</sup>But woe to you who are rich, for you have received your consolation.*

*<sup>25</sup>Woe to you who are full now, for you shall be hungry. **Woe to you who laugh now, for you shall mourn and weep.**"*

– Luke 6:24-25



# Drawing Near to God (v 4:7-10)



<sup>7</sup>Submit yourselves therefore to God. Resist the devil, and he will flee from you. <sup>8</sup>Draw near to God, and he will draw near to you. Cleanse your hands, you sinners, and purify your hearts, you double-minded. <sup>9</sup>Be wretched and mourn and weep. Let your laughter be turned to mourning and your joy to gloom. <sup>10</sup>**Humble yourselves before the Lord, and he will exalt you.**

## 10. Humble yourself

- God resists the proud but gives grace to the **humble** (verse 4:6).

Make  
oneself  
low

*“<sup>10</sup>Two men went up into the temple to pray, one a Pharisee and the other a tax collector ... <sup>13</sup>But the tax collector, standing far off, would not even lift up his eyes to heaven, but beat his breast, saying, ‘**God, be merciful to me, a sinner.**’ <sup>14</sup>I tell you, this man went down to his house justified, rather than the other. For everyone who exalts himself will be humbled, but the one who humbles himself will be exalted.”*

– Luke 18:10-14





# Speak Evil of Each Other

James 4:11-12



# Speak Evil (v 4:11-12)



<sup>11</sup>Do not **spea**k** evil** against one another, brothers. The one who speaks against a brother or judges his brother, speaks evil against the law and judges the law. But if you judge the law, you are not a doer of the law but a judge. <sup>12</sup>There is only one lawgiver and judge, he who is able to save and to destroy. But who are you to judge your neighbor?

When people are worldly minded and proud, they are often quick to criticize others.<sup>1</sup>



# Speak Evil (v 4:11-12)



<sup>11</sup>Do not speak evil against one another, brothers. The one who speaks against a brother or judges his brother, speaks evil against the law and judges the law. **But if you judge the law, you are not a doer of the law but a judge.** <sup>12</sup>There is only one lawgiver and judge, he who is able to save and to destroy. But who are you to judge your neighbor?

How does this admonition to “not judge one another” contrast with church discipline in  
Matthew 18:15-17?



# Speak Evil (v 4:11-12)

*Parallel to Leviticus 19:16-18*



## Leviticus

<sup>16</sup>You shall not go around as a **slanderer** among your people, and you shall not stand up against the life of your neighbor: I am the Lord.

<sup>17</sup>You shall not **hate** your brother in your heart, but you shall reason frankly with your neighbor, lest you incur sin because of him. <sup>18</sup>You shall not take vengeance or bear a grudge against the sons of your own people, but you shall **love your neighbor** as yourself: I am the Lord.”

## James

<sup>11</sup>Do not **speak evil** against one another, brothers. The one who speaks against a brother or judges his brother, speaks evil against the law and judges the law. But if you judge the law, you are not a doer of the law but a judge. <sup>12</sup>There is only one lawgiver and judge, he who is able to save and to destroy. But who are you to **judge your neighbor?**



# Speak Evil (v 4:11-12)



- Speak evil of one another (i.e., slander):
  - Having mentioned the sins of **the tongue** in chapter 3:5-12 (boasting, tongue is a fire, full of deadly poison), James shows here that **evil-speaking flows from the same spirit of exalting self** at the expense of one's neighbor that caused the "quarrels and fights."<sup>1</sup>
  - Slander strikes at people's dignity, defames their character, and destroys their reputation.<sup>2</sup>



<sup>2</sup>MacArthur, John, *New Testament Commentary on James*, page 213.

<sup>1</sup>Robert Jamieson, *Commentary Critical and Explanatory on the Whole Bible*, vol. 2, page 492.

# Speak Evil (v 4:11-12)



- Warning against slander and criticism:
  - When **we judge other Christians without love and mercy**, we are making ourselves lawgivers; and God is the only Lawgiver. **If all of us would devote ourselves to obeying the Word and not investigating to see how well others obey it**, our churches would have harmony and peace.<sup>1</sup>



# Summary & So What



- Purpose of James 4:1-12:
  - We are claiming to follow Christ but we live like the world.
  - Being a friend of the world is hostile/opposed to God.
  - How to be right with God (v7-10).
  - Do not slander or judge.
- Ties to main theme of James:
  - Be **doers** of the word and **not hearers only**.
  - Easy to say you have faith – **show me your faith** in how you **treat each other**.

## Warning Against Worldliness

<sup>1</sup>What causes quarrels and what causes fights among you? Is it not this, that your passions are at war within you? <sup>2</sup>You desire and do not have, so you murder. You covet and cannot obtain, so you fight and quarrel. You do not have, because you do not ask. <sup>3</sup>You ask and do not receive, because you ask wrongly, to spend it on your passions. <sup>4</sup>**You adulterous people! Do you not know that friendship with the world is enmity with God?** Therefore whoever wishes to be a friend of the world makes himself an enemy of God. <sup>5</sup>Or do you suppose it is to no purpose that the Scripture says, "He yearns jealously over the spirit that he has made to dwell in us"? <sup>6</sup>But he gives more grace. Therefore it says, "God opposes the proud but gives grace to the humble." <sup>7</sup>**Submit yourselves therefore to God.** Resist the devil, and he will flee from you. <sup>8</sup>**Draw near to God**, and he will draw near to you. **Cleanse your hands**, you sinners, and **purify your hearts**, you double-minded. <sup>9</sup>Be wretched and mourn and weep. Let your laughter be turned to mourning and your joy to gloom. <sup>10</sup>**Humble yourselves** before the Lord, and he will exalt you.

<sup>11</sup>**Do not speak evil** against one another, brothers. The one who speaks against a brother or judges his brother, speaks evil against the law and judges the law. **But if you judge the law, you are not a doer of the law but a judge.** <sup>12</sup>There is only one lawgiver and judge, he who is able to save and to destroy. **But who are you to judge your neighbor?**

# Book of James

## *Practical Faith*



Week	Section	Topic	Teacher
1: February 8 <sup>th</sup>	Intro & James 1:1-18	Testing of Your Faith	Ron Grebe
2: February 15 <sup>th</sup>	James 1:19-27	Hearing and Doing the Word	Adam Collins
3: February 22 <sup>nd</sup>	James 2:1-13	The Sin of Partiality	Mike Gann
4: March 1 <sup>st</sup>	James 2:14-26	Faith Without Works Is Dead	Ryan Snider
5: March 8 <sup>th</sup>	James 3:1-12	Taming the Tongue	Ron Grebe
6: March 15 <sup>th</sup>	James 3:13-18	Wisdom from Above	Mike Gann
7: March 22 <sup>nd</sup>	James 4:1-12	Warning Against Worldliness	Ron Grebe
8: March 29 <sup>th</sup>	James 4:13-17	Boasting About Tomorrow	Adam Collins
April 5 <sup>th</sup>	Easter		No Class
9: April 12 <sup>th</sup>	James 5:1-6	Warning to the Rich	Ron Grebe
10: April 19 <sup>th</sup>	James 5:7-12	Patience in Suffering	Adam Collins
11: April 26 <sup>th</sup>	James 5:13-20	The Prayer of Faith	Mike Gann



# Practical Faith

*A Study in the Book of James*

