

James Chapter 4

1. Where do wars and fights *come* from among you? Do *they* not *come* from your *desires for* pleasure that war in your members?

A. Where do wars and fights come from among you?

1. wars- Gr. **plemos**- *battle, engagement, combat, strife*

2. fights- Gr. **mache**- *a fight, battle, conflict; in NT contention, dispute, strife, controversy*

B. Do they not come from your desires for pleasure that war in your members?

1. desires for pleasure- Gr. **hedone**- *pleasure, gratification; esp. sensual pleasure, a passion*

a. There is fleshly pleasure in gaining position in the eyes of man.

b. It is hedonistic to fight for position and favor in the eyes of people.

c. The lust for fame and recognition is hedonistic.

2. war- Gr. **strateuomai**- *to make a military expedition, to fight, to do warfare*

3. members- Gr. **melos**

a. The principle of sin dwells within our bodily members. [Rom 7:5](#), [Rom 7:23](#), [Col 3:5](#)

2. You lust and do not have. You murder and covet and cannot obtain. You fight and war. Yet you do not have because you do not ask.

A. You lust and do not have

1. lust- Gr. **epithumeo**- *to set the heart upon; to desire, long for, have earnest desire*

2. have- Gr. **echo**

B. You murder and covet and cannot obtain.

1. murder- Gr. **phoneuo**- *to commit murder*

2. covet- Gr. **zeloo**

3. cannot obtain- Gr. **dunamai ou epitugchano**- *not able to light upon, find; to hit, reach; to acquire, obtain, attain*

C. You fight and war

1. fight- Gr. **machomai**

2. war- Gr. **polemeo**- *to make or wage war, fight, to battle, quarrel, political in-fighting*

- a. Most wars are based upon jealousy or a desire to acquire something that is not presently in possession.
- b. Most wars are political in nature. Most wars in churches are political in nature.

D. Yet you do not have because you do not ask

1. **have-** Gr. **echo**

2. **ask-** Gr. **aiteo**

- a. God created us all with a desire for significance and to have authority. However, if we don't ask God for the position and authority he wants us to have and instead try to take it ourselves we will end up hurting others and ourself.
- b. It is not wrong to ask God for a position of influence in His kingdom to give glory to Him and expand His kingdom.
- c. In the church is a good to have a desire to be a bishop- an overseer. [1 Tim. 3:1](#)
- d. We can ask God for what His Word says we can and receive from God every time. [Mat 7:7-8](#), [1 John 5:14-15](#)

3. You ask and do not receive, because you ask amiss, that you may spend *it* on your pleasures.

A. You ask and do not receive,

1. **ask-** Gr. **aiteo**

2. **receive-** Gr. **lambano**

- a. Many misunderstand Jesus when He said, "If you ask anything in my name, I will do it." [John 14:14](#) They read it as, "Ask anything, and I will do it." That is not what He said! He put in the words "in my name" in there. In Bible times a name meant a person's character, nature, merits, and their person. If we ask for something that is out of line with the character, nature, and person of Jesus then we will not receive it.

B. because you ask amiss,

1. **ask-** Gr. **aiteo**

2. **amiss-** Gr. **kakos-** *badly, wretchedly, miserably, wickedly, wrongly*

- a. We ask badly, wrongly, and wickedly when we ask for things to use for our own selfish purposes instead of God's purposes. This could even include things like health and prosperity. He loves to give us these but they are to fulfill His purposes not so we can accomplish

ours.

C. that you spend it on your pleasures

1. **spend**- Gr. **dapanao**- *to incur expense, expend, spend, to waste, squander, consume*

a. The things that God gives us are resources to fulfill His will and purposes. This could be money, material possessions, or a position. If we use these things for our own selfish purposes, then those resources are wasted. Jesus showed us what God was like. God does not like waste. Jesus made sure all the fragments were picked up after his miracles of the loaves and fish so that nothing was wasted. [Matt. 14:20](#), [Matt. 15:37](#)

2. **pleasures**- Gr. **hedone**- *pleasure, gratification; esp. sensual pleasure, a passion*

a. We should ask things that give God pleasure instead of just what gives us pleasure. It pleased God that Solomon asked for wisdom to rule his people well. [1 Kings 3:9-13](#)

4. Adulterers and adulteresses! Do you not know that friendship with the world is enmity with God? Whoever therefore wants to be a friend of the world makes himself an enemy of God.

A. Adulterers and adulteresses

1. **Adulterers**- Gr. **moichos**- *an adulterer; metaphorically one who is faithless toward God*

2. **adulteresses**- Gr. **moichalis**- *female adulterer; metaphorically one who is faithless towards God*

a. The book of James does not deal with positional truth in Christ but the natural practical aspects of the Christian life. One who is born again is righteous by their faith.

b. In the natural however we can be adulterers and adulteresses. It is by the revelation of who we are in Christ that we can lay aside the works and deeds of the old man. [Eph. 4:22-24](#) We need to awake to righteousness and sin not. [1 Cor. 15:34](#)

B. Do you not know that friendship with the world is enmity with God

1. **know**- Gr. **eido**- *to see, to perceive*

2. **friendship**- Gr. **philia**- *affection, fondness, love*

3. **world**- Gr. **kosmos**- *orderly arrangement, the whole circle of earthly goods, endowments riches, advantages, pleasures, etc, which although*

hollow and frail and fleeting, stir desire, seduce from God and are obstacles to the cause of Christ.

a. We are friends with the world when we like doing, seeing, and entertaining ourselves with what the world enjoys doing, seeing, and entertaining themselves with.

b. What we do, what say, what we see, what we entertain ourselves with, and what we spend our money on should be different than the world.

4. **enmity**- Gr. **echthra**- *enmity, discord, feud, alienation*

a. God is not our enemy but when we side with the world we are on the opposite side than God is.

C. Whoever therefore wants to be a friend of the world makes himself an enemy of God

1. **wants**- Gr. **boulomai**- *to will deliberately, have a purpose, be minded, to desire*

2. **friend**- Gr. **philos**- *loved, dear; devoted; a congenial associate*

3. **world**- Gr. **kosmos**

a. The world is comprised of the lust of the flesh, lust of the eyes, and the pride of life. [1 John 2:16](#)

4. **enemy**- Gr. **echthros**- *one who is at enmity, discord, feud, and alienation with another*

a. Notice that we make ourselves an enemy of God not the other way around.

b. The world is an enemy in their own mind through their wicked works. They think God is their enemy. [Col. 1:21](#)

5. Or do you think that the Scripture says in vain, "The Spirit who dwells in us yearns jealously"?

A. Or do you think that the Scripture says in vain,

1. **think**-Gr. **dokeo**- *to seem, suppose, think*

2. **Scripture**- Gr. **graphe**- *the writing*

a. This specific quote is not found in the Bible.

b. There was no punctuation in the ancient Greek text. It might read, "Or do you think that the Scripture speaks in vain? The Spirit who dwells in us yearns jealously."

c. It might be that this is a loose paraphrase of scriptures that describe God as a jealous God.

3. **vain**- Gr. **kenos**- *for no purpose*

B. The Spirit who dwells in us yearns jealously

1. **Spirit**- Gr. **pnuema**

2. **dwells**- Gr. **katoikeo**

a. James calls these people adulterers and adulteresses but here says the Spirit of God dwells in them. These are saved people. Those who do not have the Spirit of God are lost and are none of His.

[Rom. 8:9](#)

3. **yearns jealously**- Gr. **epipotheo pros phthonos**- *intensely craves to jealousy*

a. This is not selfish jealousy but a jealousy that wants to protect from any and all harm.

6. But He gives more grace. Therefore He says: "GOD RESISTS THE PROUD, BUT GIVES GRACE TO THE HUMBLE."

A. But He gives more grace,

1. **gives**- Gr. **didomi**

a. Grace is a gift from God. It is unmerited favor.

2. **grace**- Gr. **charis**- *unmerited favor, strength, ability, power*

a. In these verse increased grace is in strength, ability, and power.

B. Therefore He says

1. **says**- Gr. **lego**

C. God resists the proud,

1. **resists**- Gr. **anitassomai**- *to arrange oneself against in a battle array*

a. If I am flowing down a river in a raft and get out of it and start swimming upstream then it could be said the stream is resisting me. It once was with me but now it is resisting me. The river did not change, I did! When we get into pride and do things our way instead of God's way, God did not change, we did! We will find that God is resisting us when we spurn his grace and do things our way. We are going against God's flow!

b. We are in God's army. If we go AWOL by not submitting to His grace by faith, then we end up standing with our enemy!

2. **proud**- Gr. **huperephanos**- *showing one's self above others, overtopping, conspicuous above others, pre-eminent; with an overweening estimate of one's means or merits, despising others or even treating them with contempt, haughty*

D. **but gives grace to the humble**

1. **gives-** Gr. **didomi**

a. He gives freely and without merit.

2. **grace-** Gr. **charis-** *unmerited favor, strength, ability, power*

3. **humble-** Gr. **tapeinos-** *low lying*

a. The flow of God's grace flows downward like rainwater does. It fills up the lowest places first.

7. **Therefore submit to God. Resist the devil and he will flee from you.**

A. **Therefore submit to God**

1. **submit-**Gr. **hupotasso-** *to arrange under*

a. Whatever we are asked to do as a Christian we are to do it by faith.

Obedience in the NT is the obedience of faith.

b. What is from God we need to submit to.

2. **to God**

a. God is the highest authority. When you submit to Him then you are correct with all other authorities. If you reject or despise a lower authority He has established you fail to submit to His authority.

B. **Resist the devil and he will flee from you**

1. **resist-** Gr. **anthistemi-** *to stand against*

a. When you resist satan you resist the highest authority in the kingdom of darkness. When you do so you resist every other authority under him.

b. What is from the devil, we are to resist. Often we submit to the enemy and resist God. How stupid can we get and still breath?

c. An example of a person who tried to submit to something from the enemy as it was coming from God was Job. Satan took away his family and possessions but Job attributed it to God. Often Christians will attribute things Satan does to God doing them. If we think the enemy's tactics are God we will not resist them.

d. We need [John 10:10](#) theology. Whatever steal, kills, and destroys is from the enemy and anything that gives abundant life is from Jesus! It is that simple!

2. **devil-** Gr. **diabolos-** *the accuser, one that causes division*

3. **flee-** Gr. **pheugo**

a. Fear is at the root of satan's nature. He is seen as a roaring lion but he has no courage. He will run in terror when confronted with God's

truth and power!

- b. The righteous however are bold as a lion. [Prov. 28:1](#) We are filled with courage through the Holy Spirit and Word. The disciples who days before covered in fear stood up with boldness on the day of Pentecost.

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

A. Draw near to God and He will draw near to you.

1. draw near- Gr. **eggizo**

- a. We have been brought near positionally to God through the blood of Jesus. [Eph. 2:13](#) We are kept near to God by His blood. We are always in connection and union with God in our spirit because of the blood of Christ. [1 Cor. 6:17](#)
- b. We need to draw near to God in our soul. We need to set our minds, emotions, and will towards the Lord.
- c. **It is only by drawing near to God as we are that we will be able to cleanse our hands.** Many want to clean up their behavior before they come to God. No! Come to God and he will enable you to cleanse your behavior.
- d. It is good for us to draw near to God! [Ps. 73:28](#)
- e. It is possible to draw near to God only with our mouth. [Is. 29:13](#)
We need to draw near with our heart in sincerity. [Heb. 10:22](#)
- f. We draw near to God by prayer.

B. Cleanse your hands,

1. cleanse- Gr. **katharizo**

2. hands

- a. This speaks of our actions, not our identity.
- b. How many times did your mother say to wash your hands before you eat? Well it is backwards with God. He says come with dirty hands and partake of Him! He will then give you grace to cleanse your hands!
- c. I believe Jesus revealed this principle in allowing his disciples to eat without first washing their hands. [Matt. 15:2](#)

C. you sinners,

1. sinners- Gr. **hamartolos**

- a. Again this book's focus is not on our identity in Christ but practical

Christianity. In action we can be sinners, but in identity [who we are in the spirit] we are the righteousness of God in Christ Jesus.

- b. God deals with us upon who we are in our spirit. Man deals with us based upon our actions. It is sad for unbelievers to see many Christians as sinners and not saints because of their bad behavior.

D. and purify your hearts,

1. **purify-** Gr. **hagnizo-** *to set apart*

2. **hearts-** Gr. **kardia**

- a. The heart is the inward man comprised of the spirit and soul. The only thing that can divide these is the Word of God. [Heb. 4:12](#) Before we are saved we have a single heart that is away from God. When we get saved we get a divided heart. Our spirit is reborn and sealed but our soul remains the same. Our new spirit is towards God all the time and our soul is still initially away from God. The goal of the Christian life is to become single hearted again, but have both our soul and spirit towards God.
- b. You must look at the context when you see the word heart used in the NT. It can be referring to the spirit part of your heart or the soul part of your heart. Here it clearly is speaking of the soul, because our spirit is already purified once and for all. [Heb. 10:10](#) It is in our soul that we need to be purified. [1 Pet. 1:22](#)
- c. Our heart can only be purified by faith in the Lord. [Acts 15:9](#)

E. you double-minded

1. **double-minded-** Gr. **dipsuchos-** *two-souled, wavering, uncertain, doubting, divided in interest, inconstant, fickle*

- a. We need to be purified from being fickle, inconsistent, and having a divided interest.
- b. A double souled Christian who is fickle, inconsistent, and has a divided interest.

9. Lament and mourn and weep! Let your laughter be turned to mourning and *your* joy to gloom.

A. Lament and mourn and weep

1. **Lament-** Gr. **talaiporeo-** *to be afflicted, and miserable; to be harassed; complain*

2. **mourn-** Gr. **pentheo-** *to lament, be sad, mourn, to grieve*

- a. [Matt. 5:4](#)

3. **weep**- Gr. *klaio*- *to sob, wail out loud*

a. There is a time to weep and a time to laugh. [Ecc. 3:4](#)

B. Let your laughter be turned to mourning and you joy to gloom

1. **laughter**- Gr. *gelos*- *mirth, joy, rejoicing*

2. **turned**- Gr. *metastrepho*- *to turn around, to be exchange*

3. **mourning**- Gr. *penthos*- *to lament, be sad, mourn, to grieve*

4. **joy**- Gr. *chara*

5. **gloom**- Gr. *katepheia*- *a downcast look expressive of sorrow, shame, dejection, gloom*

10. Humble yourselves in the sight of the Lord, and He will lift you up.

A. Humble yourselves in the sight of the Lord

1. **humble**- Gr. *tapeinoo*- *to lower yourself*

2. **sight**- Gr. *enopion*- *in the presence of, before*

a. Humbling yourself in the presence of God is done by drawing near to Him. [Vs. 8](#) None can enter the presence of God with pride and keep it.

b. Pride is what keeps people from drawing near to God.

c. We humble ourselves by praying. Prayer is the language of dependence upon God.

d. A prayerless person is a proud person.

B. and He will lift you up

1. **lift up**- Gr. *hupsoo*

a. The more you lower yourself before God the higher he will exalt you before men. [Mat 23:12, 1 Peter 5:6](#)

b. Jesus lowered Himself more than any other man ever has and He was exalted to a higher place than any other man. [Phil. 2:8-9](#)

11. Do not speak evil of one another, brethren. He who speaks evil of a brother and judges his brother, speaks evil of the law and judges the law. But if you judge the law, you are not a doer of the law but a judge.

A. Do not speak evil of one another,

1. **speak evil**- Gr. *katalaleo*- *to speak against*

B. brethren

C. He who speaks evil of a brother and judges his brother,

1. **speaks evil**- Gr. *katalaleo*- *to speak against*

2. **brother**- Gr. *adelphos*

3. **judges**- Gr. **krino**- *to decide (usually in a negative way)*

D. speaks evil of the law and judges the law.

1. **speaks evil**- Gr. **katalaleo**

2. **law**- Gr. **nomos**

a. Not the Law of Moses by the Law of our Lord, which is the commandment to love one another. This is the royal law- [James 2:8](#)

3. **judges**- Gr. **krino**

E. But if you judge the law, you are no a doer of the law but a judge

1. **judge**- Gr. **krino**

2. **law**- Gr. **nomos**

a. To judge your brother means you judge the royal law given by Jesus as invalid or of no importance.

3. **doer**- Gr. **poietes**

4. **judge**- Gr. **krites**

a. We are not to judge others put practice walking in love with others.

b. If we are not a doer but a judge we are a deceived judge! [James 1:22](#)

12. There is one Lawgiver, who is able to save and to destroy. Who are you to judge another?

A. There is one Lawgiver,

1. **lawgiver**- Gr. **nomothetes**- *law placer, legislator, lawgiver*

a. It was Jesus [the Word] that gave Moses the Law through the mediation of angels. [Gal. 3:19](#)

B. who is able to save and to destroy

1. **able**- Gr. **dunamai**

2. **save**- Gr. **sozo**

a. Jesus is able to save to the uttermost! [Heb. 7:25](#)

3. **destroy**- Gr. **apollumi**

a. A popular teaching today is that everyone will be saved and none will be destroyed. This is false. [1 Cor. 1:18](#), [2 Cor. 2:15](#), [2 Thess. 2:10](#)

b. Jesus is able to save to the uttermost but He is also able to destroy to the uttermost. [Matt. 10:28](#), [Luke 12:5](#)

C. Who are you to judge another

1. **judge-** Gr. **krites**

- a. All judgment of mankind has been given to Jesus. [John 5:22](#)
- b. Jesus will judge all believers at the Judgment Seat of Christ. [Rom. 14:10, 2 Cor. 5:10, 1 Cor. 3:10-15](#)
- c. Jesus will judge all unbelievers at the Great White Throne judgment. [Rev. 20:11](#)
- d. Jesus is the lawgiver, judge, and king. [Is 33:22](#)

13. **Come now, you who say, "Today or tomorrow we will go to such and such a city, spend a year there, buy and sell, and make a profit";**

A. **Come now-** Gr. **age nun-** *come on now!*

B. **you who say,**

1. **say-** Gr. **lego**

C. **Today or tomorrow we will go to such and such a city,**

1. **today-** Gr. **semeron**

2. **tomorrow-** Gr. **aurion**

3. **go-** Gr. **poreumai-** *to go on a journey, travel*

4. **city-** Gr. **polis**

D. **spend a year there,**

1. **spend-** Gr. **poieo-** *to do*

2. **year-** Gr. **eniautos**

E. **buy and sell,**

1. **buy and sell-** Gr. **emporeuomai-** *to go a trading, to travel for business, to traffic*

a. Satan got into pride due to his much trafficking! [Ezek. 28:16](#)

F. **and make a profit**

1. **profit-** Gr. **kerdaino-** *to make gain*

14. **whereas you do not know what *will happen* tomorrow. For what *is* your life? It is even a vapor that appears for a little time and then vanishes away.**

A. **whereas you do not know what will happen tomorrow**

1. **know-** Gr. **epistamai-** *to put one's attention on, fix one's thoughts on, to turn one's self or one's mind to, put one's thought upon a thing, to be acquainted with*

2. **tomorrow-** Gr. **aurion**

B. **For what is your life**

1. **life-** Gr. **zoe**

C. It is even a vapor that appears for a little time and then vanishes away.

1. **vapor-** Gr. **atmis-** *mist*

a. What will you do with your vapor?

b. What we do now has eternal consequences and we should make our vapor count!

2. **appears-** Gr. **phaino**

3. **little time-** Gr. **oligos**

4. **vanishes away-** Gr. **aphanizo-** *to disappear*

a. Man in his best condition is vanity. [Ps. 39:5](#)

15. Instead you *ought* to say, "If the Lord wills, we shall live and do this or that."

A. Instead you ought to say,

1. **say-** Gr. **lego**

B. If the Lord wills,

1. **wills-** Gr. **thelo**

a. The Word of God is the general will of God. If we find something promised in the Word to us, then we know it is His will. For these things it is unbelief to pray, "Lord, if it be thy will..." For instance, it is unbelief to pray, "Lord heal me if it be thy will." We know it is God's will to heal from Jesus' ministry where he healed all and from the promises of God- [1 Pet. 2:24](#)

b. However, the specific will of God for our lives cannot be found in the Word. We need to be open to what is His will and what is not. It is scriptural in these instances to pray, "Lord, if it is your will, I will move here or go into this job."

C. we shall live and do this and that

1. **live-** Gr. **zao**

2. **do-** Gr. **poieo**

a. We need to pray and seek the Lord's direction on where we live and what we do with our lives and businesses.

16. But now you boast in your arrogance. All such boasting is evil.

A. But now you boast in your arrogance.

1. **boast-** Gr. **kauchaomai**

2. **arrogance-** Gr. **alazoneia-** *empty, braggart talk, an insolent and empty assurance, which trusts in its own power and resources and shamefully despises and violates divine laws and human rights, an impious and*

empty presumption which trusts in the stability of earthy things

B. All such boasting is evil

1. **boasting**- Gr. **kauchesis**

2. **evil**- Gr. **poneros**- *evil in a hurtful way*

a. Pride is always hurtful to us. Pride actually hinders us from receive God's direction and blessing that will empower us to prosper.

17. Therefore, to him who knows to do good and does not do *it*, to him it is sin.

A. Therefore,

B. to him who knows to do good and does not do it,

1. **knows**- Gr. **eido**- *to know by perception*

2. **good**- Gr. **kalos**

C. to him it is sin

1. **sin**- Gr. **hamartia**

a. The sin spoken of here is to not involve God in our decisions and plans. It is connected to the context of what was just said by the word "therefore".