

## **200112-1 Ja 4, 11-17, Presuming to Judge & Presuming the Future-CThurman**

In the last message James named the trouble in these Jewish churches. He knew that they were battling and brawling among themselves. This came of their lusts to have, perhaps competing to have more than the other brother. They were being dominated by the lusts of the flesh. They were at enmity with God and enemies of God. *Enmity* is defined as positive, active, and typically mutual hatred or ill will. Enmity is the *spirit of this world* which is against God and Jesus Christ. An enemy is anyone that is a friend of this world.

*1Co 2:12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.*

For this they weren't petitioning the Lord for the things that they should have, or, if they were, they did so wrongly. When we fall out with the Lord we fall out with the brethren. When we fail to set apart our lives for Christ it shows especially in the way that we treat our brethren. Whatever we might think of this, be assured that it is treasonous behavior to God and to His people. James, by the Spirit of God, compares this to that treasonous spirit that works in adulterers and adulteresses, it's so bad. The answer to this problem comes by means of James' Ten Commandments, the last of which is *humble yourselves in the sight of the Lord, and he shall lift you up*.

Our attention is now turned to two other problems: 1. Presuming to be the judge over my brother (vss. 11, 12), and 2. Presuming to be the director my future (vss.13-17).

**11 ¶ Speak not evil one of another, brethren.**  
against of each other,

*Speak ... evil, καταλαλέετε, 2ppl. pres. imper. of καταλαλέω, κατά against + λαλέω, to speak, to talk, to tell, to preach, to utter; 3 times in this verse, otherwise, in 1Pe2.12, speak against, 3.16, speak evil.*

Very basic imperative: You speak not against each other!



the Jewish ceremonial laws were still binding on Christians, and who judged and condemned their brethren who did not (observe them), by such a course judged and condemned ‘the law of liberty’ under which they acted—the law of Christianity that had abolished the ceremonial observance, and released men from their obligation. The *judgment* which they passed, therefore, was not only on their brethren, but was on that law of Christianity which had given greater liberty of conscience, and which was intended to abolish the obligation of the Jewish ritual.’ *Barnes’ Notes*, vol.13, p.76, [added]

Judgments of this kind are presumptuous. They evidence a lack of faith in God to work in His own children. So, the *presumer* interposes himself as a judge to do what should have been the Lord’s work.

‘[A]s though the law could not perform its own office of *judging*, but he must pounce upon it (*Bengel*).’ *J-F-B Bible Commentary*, vol.3, p.593

‘By this he intimates, that they did invade God’s right, who took upon them a legislative power in prescribing to other men’s consciences, and making their own will the rule of the other’s duty.’ *Matthew Poole’s Commentary on the Holy Bible*, vol.3, p.894

‘[I]t is a fundamental principle in Christianity that no laws are binding on the conscience, but those which Christ has ordained; and that all attempts to make other laws pertaining to religion binding on the conscience is a usurpation of his prerogatives.’ *Barnes’ Notes*, vol.13, p.77

11 Μὴ καταλαλεῖτε ἀλλήλων ἀδελφοί ὁ καταλαλῶν ἀδελφοῦ καὶ κρίνων τὸν ἀδελφὸν αὐτοῦ καταλαλεῖ νόμου καὶ κρίνει νόμον εἰ δὲ νόμον κρίνεις οὐκ εἶ ποιητῆς νόμου ἀλλὰ κριτῆς

**12 There is one lawgiver, who is able to *save* and to *destroy*:**  
preserve put away

*lawgiver, νομοθέτης, νόμος law + τίθημι, to ordain, set, appoint, purpose; only this once in the NT;*

LXX, νομοθέτης, is once found: Ps 9:20 *Appoint, O Lord, a lawgiver over them: let the heathen know that they are men. Pause.*

*is able, δυνάμενος, nom. sing. masc. part. pres. of δύναμαι, to be able, to have the might, to be possible, to have power.*

*to save, σῶσαι, aor. infin. act. of σώζω; tss. to save, to make whole, to heal to do well, to preserve.*

*[to] destroy, ἀπολέσαι, aor. infin. act. of ἀπολύω, & tss. to put away, to send away, to loose, to release, to depart, to forgive, to let go, to dismiss, to set at liberty.*

***who art thou that judgest another?***

*another, ἕτερον, acc. of ἕτερος, tss. other, another, some, one.*

Meaning: The Lawgiver is one that saves and destroys, so who are you to judge the other? (Read Ro.13.10-14.23)

**Ro.14.3**

*let ... despise, ἐξουθενείτω, 3ps. pres. imper. of ἐξουθενέω; tss. to set at nought, to despise, to be esteemed least, to condemn (to treat with contempt).*

*let ... judge, κρινέτω, 3ps. pres. imper. of κρίνω; tss. to judge, condemn, esteem, sentence, determine, question.*

**Ro.14.4**

Even with these differences the Lord is supporting both persons and working in their hearts to love one another and to

do the will of God. Both are being changed in the Lord's own way, and in the Lord's own time.

These judgments require no compromises. These judgments are not setting aside sin. We are not being directed to ignore sinful behavior. But we are being directed to allow our brother and sister the opportunity to grow in grace according to Lord's will rather than ours.

Be careful! We have no business getting involved in how much you and I should weigh. What kind of food we should eat. What kind of clothes we should wear. How long or short our hair should be. How much jewelry I should or should not wear. What kind of vehicle I should drive. How many things I should own. Better than this, let us give the Lord His place as Lord and Judge to convince us all about what is best and honorable to Him. How many unnecessary offenses could be averted if we would not enter into the Lord's work. We are all to be *doers of the law*.

12 εἷς ἐστὶν ὁ νομοθέτης ὁ δυνάμενος σῶσαι καὶ ἀπολέσαι σὺ τίς εἶ ὃς κρίνεις τὸν ἕτερον

**13 Go to now, ye that say, To day or to morrow we will go into such a city,**

*go to*, ἄγε, a particle of exhortation only by James, *go to*, Ja.4.13; 5.1, according to Moulton, properly a 2ps. pres. imper. of ἄγω, which is tss. *to bring, to keep, to go, to lead*.

*we will go*, πορευσώμεθα, 1ppl. aor. subj. of πορεύομαι; tss. *to go, to depart, to go forth, to go [your] way, to journey*; **see directly below, buy and sell which has affixed the Gr. prep. ἐν.**

*such*, τήνδε, acc. sing. fem. of ὅδε, τήν + δέ and τήνδε, only by James.

***and continue there a year, and buy and sell, and get gain:***

*continue*, ποιήσωμεν, 1ppl. aor. subj. of ποιέω, to do.

*year*, ἐνιαυτὸν, acc. sing. of ἐνιαυτός, & tss. either *year* or *years*.

*buy and sell*, ἐμπορευσώμεθα, 1ppl. aor. subj. of ἐμπορεύομαι; and otherwise only by Peter in 2Pe.2.3, *to make merchandise*; Moulton, *traffic*.

get gain, κερδήσωμεν, 1ppl. aor. subj. of κερδαίνω; tss. *to gain* (14), *to win* (2).

*Come now*: This is perhaps equivalent to our English idiom, 'Come on!'

*Pr 27:1 Boast not thyself of to morrow; for thou knowest not what a day may bring forth.*

'[H]e doth not condemn merchants traveling into other countries, nor trading there, nor designing gain by their trade, nor forecasting their business; but their promising themselves the continuance of their life, the accomplishing their designs, and the success of their labours, without respect to God's providence and direction, as if their times and their works were in their own hands, not in his.' *Matthew Poole's Commentary on the Holy Bible*, vol.3, p.894

'[A] presumptuous confidence respecting the future, or of forming plans stretching into the future, without any proper sense of the uncertainty of life, and of our absolute dependence on God.' *Barnes' Notes*, vol.13, p.77

13 Ἄγε νῦν οἱ λέγοντες Σήμερον καὶ αὔριον πορευσώμεθα εἰς τήνδε τὴν πόλιν καὶ ποιήσωμεν ἐκεῖ ἐνιαυτὸν ἓνα καὶ ἐμπορευσώμεθα καὶ κερδήσωμεν

**14 Whereas ye** *know* **not what shall be on the morrow.**  
While on the contrary ye *understand*  
*are versed or familiar*

*whereas* γε, οἷτινες, nom. pl. masc. of ὅστις, relative pronoun; as nom. pl. masc. it is tss. *who, which, and, whosoever, whatsoever, such as.*

*whereas* is defined in the dictionary as a conjunction, where + as, **1** : in view of the fact that : SINCE **2 a** : while on the contrary **b** : although

*ye know*, ἐπίστασθε, 2ppl. pres. ind. of ἐπίσταμαι; tss. *to understand, know*; James also uses the noun form of this in Ja.3.13, ἐπιστήμων, *to be endued with knowledge*; Moulton, *to be versed in*; so, to be aware or familiar.

***For what is your life? It is even a vapour, that appeareth for a little time,***

*life*, ζωή, noun; verb ζάω, *living.*

*what*, ποία, nom. sing. fem. of ποῖος; tss. *what, what manner, which.*

*vapour*, ἀτμίς, noun; in Ac.2.19, *vapour* of smoke, with reference to Joel's prophecy; otherwise on here in James.

*that appeareth*, φαινομένη, nom. sing. fem. part. pres. mid. of φαίνω; tss. *to be seen, to appear, to shine*; see *vanisheth away*, which has the negative particle prefix.

***and then vanisheth away.***

is vanished away

*vanisheth away*, ἀφανιζομένη, nom. sing. fem. part. pres. pass. of ἀφανίζω, ἀ + φαίνω; tss. *to disfigure, to corrupt, to perish, to vanish away*; ἀφανισμός, *to vanish away*; ἄφαντος, *to vanish out of ... sight*, meaning 'invisible.'

For man, life is unpredictable in every way: its beginning, its ending, everything in-between. This we should know by both the witness of history and the word of God.

*'Who can calculate on the permanence of a vapour? Can we build any solid hopes on a mist?' Barnes' Notes, vol.13, p.78*

*1Ch 29:15 For we are strangers before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding.*

*Job 7.6 My days are swifter than a weaver's shuttle, and are spent without hope. (The flesh, because of sin, must die.)*

*7 ¶ O remember that my life is wind: mine eye shall no more see good.*

*8 The eye of him that hath seen me shall see me no more: thine eyes are upon me, and I am not.*

*9 As the cloud is consumed and vanisheth away: so he that goeth down to the grave shall come up no more. (not to live in this state anylonger)*

*10 He shall return no more to his house, neither shall his place know him any more.*

*Job 14:10 But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?*

*11 As the waters fail from the sea, and the flood decayeth and drieth up:*

*12 So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep.*

*Ps 78:39 For he remembered that they were but flesh; a wind that passeth away, and cometh not again.*

*Ps.90.3 Thou turnest man to destruction; and sayest, Return, ye children of men.*

*4 For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.*



5 *Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up.*

6 *In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.*

7 ¶ *For we are consumed by thine anger, and by thy wrath are we troubled.*

8 *Thou hast set our iniquities before thee, our secret sins in the light of thy countenance.*

9 *For all our days are passed away in thy wrath: we spend our years as a tale that is told.*

10 *The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away.*

11 *Who knoweth the power of thine anger? even according to thy fear, so is thy wrath.*

12 ¶ *So teach us to number our days, that we may apply our hearts unto wisdom.*

14 οἵτινες οὐκ ἐπίστασθε τὸ τῆς αὔριον ποία γάρ ἡ ζωὴ ὑμῶν ἀτμὶς γὰρ ἐστὶν ἢ πρὸς ὀλίγον φαινομένη ἔπειτα δὲ ἀφανιζομένη

ἀντὶ

**15 For** *that ye [ought] to say,*

Instead of

‘Instead of what you *do* say, ‘we will go into such a city,’ you *ought* rather to recognize your absolute dependence on God, and feel that life and success are subject to his will.’ *Barnes’ Notes*, vol.13, p.79

***If the Lord will, we shall live,***

*might or should*

*to say*, λέγειν, pres. infin. act. of λέγω, *to say*.

*will*, θελήση, 3ps. aor. subj. of θέλω; *to will, list, to be pleased, to rather, to be forward, to desire*.

*we shall live*, ζήσωμεν, 1ppl. aor. subj. of ζάω, to live; of the 5 times that ζήσωμεν, is found in the NT it is 3 times tss. *should live* (1Th.5.10; Tit.2.10; 1Pe.2.24) once *shall live* (Ja.4.15) and once *might live* (1Jn.4.9); note also that ζήσωμεν, is the Received Text reading rather than ζήσομεν, 1ppl. fut. ind.

***and do this, or that.***

‘God would have us dependent on Himself from day to day. In looking forward to the future we should seek to know His will. This involves, not merely writing “D.V.” (*Deo Volente*, “God willing”), when we suggest a date for a certain purpose, but also it implies seeking the mind of God before making any such arrangements at all.’ *Expository Notes on James & Peter*, H. A. Ironside, p.50

‘[T]he sense is, that all our actions depend not only upon our living, but upon God’s willing; God many permit us to live, and yet not permit us to do this or that. But if we take the words according to our reading, *If the Lord will, we shall live, and do this, or that*, the meaning is, that both our life and actions depend upon the will of God, nor the one, nor the other, is in our power.’ *Matthew Poole’s Commentary on the Holy Bible*, vol.3, p.894

15 ἀντὶ τοῦ λέγειν ὑμᾶς Ἐὰν ὁ κύριος θελήσῃ καὶ ζήσωμεν καὶ ποιήσωμεν τοῦτο ἢ ἐκεῖνο

***16 But now ye rejoice in your boastings:                      all such rejoicing is evil.***  
pride, vauntings  
arrogance

*rejoice*, καυχᾶσθε, 2ppl. pres. ind. of the verb καυχάομαι, & καύχησις, of the noun καύχησις;

καυχάομαι, is tss. *to boast, to rejoice, to glory*  
καύχησις, is tss. *glorying, rejoicing, boasting*  
καύχημα, is tss. *to glory, rejoice.*

*boastings*, ἀλαζονείαις, dat. pl. of ἀλαζονεία, a noun, Ja.4.16, *boastings*, **1Jn.2.16**, *pride* (of life); LXX, ἀλαζονεία, Wis.5.7; 17.7, *vaunting*; LXX, the verb ἀλαζονεύεσθε, *be boastful*; ἀλαζών, Ro.1.30; 2Ti.3.2, *boasters*; LXX, Job 28.8 the *proud*, Pv.21.24, *self-willed*, Hab.2.5, *arrogant*.

to vaunt is to make a vain display of one's worth or attainments : B-D-A-G Lexicon, to call attention to pridefully and often boastfully.

*evil*, πονηρά, acc. pl. neut. of πονηρός; tss. *evil, wicked, malicious, grievous*; see also πονηρία, *wickedness, iniquities*.

16 νῦν δὲ καυχᾶσθε ἐν ταῖς ἀλαζονείαις ὑμῶν πᾶσα καύχησις τοιαύτη πονηρά ἐστίν

**17 Therefore to him that knoweth to do good, and doeth it not, to him it is sin.**

*knoweth*, εἰδότε, dat. sing. masc. part. of εἰδέω; to be aware, see, consider, know, perceive, understand.

*to do*, ποιεῖν, pres. infin. act. of ποιέω, *to do*

*doeth*, ποιοῦντι, dat. sing.masc. of ποιέω, *to do*.

‘The general principle is here stated: knowledge without practice is imputed to a man as a presumptuous sin.’ *J-F-B Bible Commentary*, vol.3, p.594

Most things are uncertain and unknown in life. But of what we know is good to do, that we should do, or we commit sin for not doing them.

‘If he understands what his duty is; if he has the means of doing good to others; if by his name, his influence, his wealth, he can promote a good cause; if he can, consistently with other duties, relieve the

distressed, the poor, the prisoner, the oppressed; if he can send the gospel to other lands, or can wipe away the tear of the mourner; if he has talents by which he can lift a voice that shall be heard in favour of temperance, chastity, liberty, and religion, he is under obligations to do it ...' *Barnes' Notes*, vol.13, p.80

Presumptuous in judgments and presumptuous in life are evil acts. Give one another the freedom, but for sin, to live as the Lord convinces is right and best. I can't know what that means in your heart. I can only know what that means in mine. Trust the things that we hope to do in the future to the Lord's will. Two very notable points for every child God. Don't judge, and always seek the Lord's will for everything. These things are very simply to understand. Now, let us live by them.

17 εἰδóτι οὖν καλὸν ποιεῖν καὶ μὴ ποιοῦντι ἁμαρτία αὐτῷ ἐστιν