

## 200105-1 Ja 4, 1-10, But He Giveth More Grace-CThurman

It would be incorrect to state that James isn't concerned with doctrine. He certainly teaches doctrine: the perseverance of the saints (1.2-11); distinctions between two kinds of temptations (1.12-15); justification by a faith that works (2.14-26); and, the conduct of teachers (3.1-18). But he strongly emphasizes that *we be doers of the word, and not hearers only* (1.22); *how* we should hold the doctrine of Christ; *how* we should trust God in the midst of trial (1.5, 19); *how* we judge with mercy (2.13); *how teachers* should behave (3.1, 2, 13), and *how* we shouldn't repeat the errors of the past, but remember the witness of the faithful. (4.5; 5.10, 17)

There is no telling how many times that I have read through the book of James, but this reading has been most convicting. You know well my position: doctrine is excellent. We need to know the doctrine. But doctrine is meant to have application. As academics should lead to a vocation, so learning should lead to practice. The Holy Spirit through the pen of James will not allow these young churches to hide behind doctrine, but pushes them to apply what they learn. That knowledge was to aid them to be conformed in every aspect of their lives to the image of Christ.

Verse 1-10: The problem (vss.1, 2a, Battles & Brawls) – Two root causes (vss. 2b-3, Asking not & Asking Amiss) – The result (vss.4, 5, ) – The remedy (vss.6-10: The Ten Imperatives (Commandments))

**1 ¶ From whence come wars and fightings among you?**  
battles arguments or brawls

*wars*, πόλεμοι, a plural noun of πόλεμος, and tss. *wars*, *fight* (waxed valliant in *fight*), and *battle*; the verb πολεμέω, is tss. *to war*, *to fight* (**v.2, the verb**); the Gr. πολεμικος, warlike, hostile; this is what it is to engage an enemy; from this our English *polemic*.

*polemic*, is derived from πόλεμος, meaning an aggressive attack on or refutation of the opinions or principles of another: the art or practice of disputation or controversy; an aggressive controversialist: disputant.



ἐπιθυμεῖτε ἔχετε ζηλοῦτε  
**2 Ye lust, and have not: ye kill, and desire to have,**  
desire, covet possess covet

*kill, φονεύετε, 2ppl. pres. ind. of φονεύω, tss. to kill, murder, slay.*

*desire to have, ζηλοῦτε, 2ppl. pres. ind. of ζηλόω, tss. to envy, to move with envy, to covet earnestly, to desire, to be jealous, to be zealously affected, to be affected.*

The reference to *kill* is to what is in their hearts, not that they were killing one another, but that they would have wished the other dead, or so commit murder in the heart. But *lusts* is but one, little step away from the actual commission of the act of murder. It is shameful enough that this was in the hearts of the members of these churches. Look at what trouble this aroused in them.

Usually we think of the Corinthian church as one very troubled congregation. It is true that they were. But these churches among the Jewish brethren also had similar troubles of their own.

οὐ δύνασθε ἐπιτυχεῖν

**and cannot obtain:**

unable

impossible to acquire (infin.)

to enter into (its success)

*obtain, ἐπιτυχεῖν, aor. infin. of ἐπιτυγχάνω, ἐπί among, upon, at, over + τυγχάνω, to obtain, to enjoy, & and the idea is to enter into, to be granted or assigned something; so to acquire.*

‘[W]hat men obtain by warring and fighting is an estate with a short lease; the obtaining is so temporary that it still stands true, “they lust, and have not.” Or if such men have gifts and power enough to retain that which they have won, yet in another sense they have it not while they have it, for the pleasure which they looked for in it is not there.’

...

‘See the boy hunting the butterfly, which flits from flower to flower, while he pursues it ardently. At last it is within reach, and with his cap he knocks it down: but when he picks up the poor remains, he finds the painted fly spoiled by the act which won it. Thus may it be said of multitudes of the sons of men, – “Ye lust, and have not.” *Spurgeon’s Expository Encyclopedia*, vol. 12, p.156

But this, *Ye lust, and have not*, brethren, refers to the sons of God.

μάχεσθε	καὶ πολεμεῖτε	δὲ ἔχετε	
<b>ye fight</b>	<b>and war,</b>	<b>yet ye have</b>	<b>not,</b>
ye are brawling	battling	possess	

*fight*, μάχεσθε, 2prpl. pres. ind. of μάχομαι; see **v.1** for the noun.

*war*, πολεμεῖτε, 2prpl. pres. ind. of πολεμέω; see **v.1** for the noun.

v.1 – there is wars (battles) & fightings (brawlings or arguing); then v. 2 it is reverse, fightings (brawlings or arguing) and wars (battles). A back and forth between the brethren.

διὰ

***because ye ask not.***

*ask*, αἰτεῖσθαι, pres. infin. mid. of αἰτέω, tss. *to ask, call for, desire, crave, require, beg*; the noun, αἴτημα, is tss. *require* (request), *requests*, and *petitions*.

There are two root causes for the trouble in which these brethren were involved. The first root cause is that some brethren weren’t taking their petitions to the Lord. In their day to day activities the Lord wasn’t petitioned or sought. They had partitioned their lives into secular and holy. God has this part, when I go to church once or twice a week, and I have the other five or six days. How much this appears like the world’s manner of worship.

*Mt.6.8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.*

...

*25 ¶ Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?*

*26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?*

*27 Which of you by taking thought can add one cubit unto his stature?*

*28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:*

*29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.*

*30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?*

*31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?*

*32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.*

*33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.*

*34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.*

*Mt.21.22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.*

*1Jn.3.21 Beloved, if our heart condemn us not, then have we confidence toward God.*

*22 And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.*

1Jn.5.13 *These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.*

14 ¶ *And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us:*

15 *And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.*

2 ἐπιθυμεῖτε καὶ οὐκ ἔχετε φονεύετε καὶ ζηλοῦτε καὶ οὐ δύνασθε ἐπιτυχεῖν μάχεσθε καὶ πολεμεῖτε οὐκ ἔχετε δὲ, διὰ τὸ μὴ αἰτεῖσθαι ὑμᾶς

**3 Ye ask, and receive not, because ye ask amiss,**  
therefore, because of this wrongly, evilly,  
wickedly

διότι, conj. formed from διὰ + ὅτι, therefore, because of this ...

*amiss, κακῶς, an adv. of κακὸς; κακῶς, is tss. sick (ly), grievously, sore (ly), amiss (wrongly, evilly, wickedly); κακὸς, tss. bad, evil, harm, ill, noisome, wicked.*

ἵνα ἐν ἡδοναῖς  
**that ye may consume it upon your lusts.**  
in order that expend on pleasures

*lusts, ἡδοναῖς, dat. pl. of ἡδονή, and tss. pleasures (3), lusts (2, v.3); in the LXX, sweetness with reference to the taste of the manna (Nu.11.8), and pleasure, 'Better is a morsel with pleasure in peace ... (Pv.17.1)*

*consume, δαπανήσητε, 2ppl. aor. subj. of δαπανᾶω; tss. to spend, to be at charges (Ac.21.24, or share with them the expenses for the sacrifices that should be offered), to consume; the noun δαπάνη, is once in the N.T. & tss. cost (expense, Lk.14.28)*

The second root cause is that others, though they were petitioning the Lord, they were petitioning Him wrongly. These hoped to receive these things for the sole purpose of gratifying their own carnal desires. Ask they did, but all so that they could spend it to gratify themselves. Their petitions revolved around their own bellies. They didn't give any consideration as to how this might be a help to them and the brethren as they walked together in the service of Christ?

When a church gets into trouble of this sort it becomes very difficult to tell who truly knows the Lord from those which intend to bring harm to the saints and the church. This is a very dangerous self-destructive situation for the congregation to be in.

*Ro.16.17 ¶ Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.*

*18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.*

3 αίτεῖτε καὶ οὐ λαμβάνετε διότι κακῶς αίτεῖσθε ἵνα ἐν ταῖς ἡδοναῖς ὑμῶν δαπανήσητε

***4 Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God?***

*enmity, ἔχθρα, dat. sing. tss. enmity (5), hatred (1); another noun, ἐχθρός, v.4 below, is tss. enemy (3), foe (2).*

The result: for this they were at enmity with God their Savior. (vss.4, 5)

	βουληθῆ	εἶναι	
<b><i>whosoever therefore</i></b>	<b><i>will</i></b>	<b><i>be</i></b>	<b><i>a friend of the world,</i></b>
	purposes	to (pres. infin.)	

καθίσταται	ἐχθρὸς
<b>is</b>	<b>the enemy of God.</b>
is set down or established	as an enemy of God

*is, καθίσταται, 3ps. pres. pass. of καθίστημι, κατά by, down, out + ἵστημι to establish, to set up, to stand, appoint, present, set; καθίστημι,, to make ruler, to appoint, to conduct, to ordain, to make, is.*

The statement is simple:

Friendship (of the world) is enmity (with God); and so a friend (of the world) is an enemy (of God).

*Friendship* is the state of being friendly.

*Friend* is the standing together with one.

James used this same verb, καθίστημι, in Ja.3.6, ... so *is* (*is set, established, appointed, rules*) *the tongue among our members ....* And here, these saints *are become* so situated, *established, set, enthroned* that they are now at enmity with God. *Enmity* is defined as positive, active, and typically mutual hatred or ill will. Enmity is the *spirit of this world* to God and Jesus Christ.

*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.*

Enmity describes the state of an enemy. What a sad state of affairs when the child of God takes up the arms of the world in opposition the Christ. But in effect that is what happens when we live after the flesh to fulfill its lusts. James doesn't say, 'Those' adulterers and adulteresses.' He says, 'Ye adulterers and adulteresses.' By their familiarity, acquaintance, love, friendship, camaraderie with the world they were at enmity with God. For failing to have Christ first in their lives, a Christ-centered priority, they were committing spiritual treason against God. They were committing spiritual adultery against Him.

Adultery, the taking of another man's wife, or another woman's husband, which is the apex of lusts between men and women. It is among the most treacherous acts that one can commit against another. National Israel's history is filled with treasonous acts against her God. She sold herself as an harlot would sell her body for a price to follow after the way of the Gentiles and by so doing committed adultery against her God.

*Jer.3.6 ¶ The LORD said also unto me in the days of Josiah the king, Hast thou seen that which backsliding Israel hath done? she is gone up upon every high mountain and under every green tree, and there hath played the harlot.*

*7 And I said after she had done all these things, Turn thou unto me. But she returned not. And her treacherous sister Judah saw it.*

*8 And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also.*

And like this the Jewish saints of the Lord's churches were dealing treacherously against Christ. They were selling themselves, giving up their bodies, not as a living, holy and acceptable sacrifice to God (Ro.12.1), but in order to follow after the world. What is the spirit of this world but *sensuality, perception* (appearance) and *besting* others. (1Jn.3.16, flesh, eyes, & the pride of life) These Christians were lusting for the things of the world, and as a result were battling it out & arguing among themselves, filled with jealousies, and killing (hating) one another in their hearts. This is what will creep in to every church for a lack of personal, biblical conviction; having real concerns about what is going on in the privacy of the heart and mind. No one knows ... but me (and the Lord). Listen, we can put on a good display of religiosity before others. Churches, their members, are to behave *as a chaste bride* adorned for the coming of her husband to the wedding.

*Joh 3:29 He that hath the bride is the bridegroom ...*

*2Co.11. 2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.*

*Eph.5.25 ...Christ ... loved the church, and gave himself for it;  
26 That he might sanctify and cleanse it with the washing of water by the word,  
27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.*

*Re.19.7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.  
8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.  
9 And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.*

Instead some become uncovered and her nakedness is on display before the world for all to see. She is become filthy. The world loves nothing better than to report that this and that religious organization has made compromise or fallen into some gross sin.

*Re.3.14 ¶ And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;  
15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.  
16 So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.  
17 Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:  
18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the*

*shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.*

*19 As many as I love, I rebuke and chasten: be zealous therefore, and repent.*

*20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.*

*21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.*

*22 He that hath an ear, let him hear what the Spirit saith unto the churches.*

Some church were at enmity with God.

*Re.2.12 ¶ And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges;*

*13 I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.*

*14 But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.*

*15 So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate.*

*16 Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.*

Merging into the body doctrines & practices that are of the world ... We have just finished with the festival of Saturnalia, which has been Christianized and called Christmas. When members practice such things independently it is but a hairsbreadth away from coming into the church as a whole. This church, our church is but one small step from being like the church at Pergamos or the church at Laodicea.

How can it be that a church can become so worldly? Little by little, unwatchfulness, carelessness.

4 μοιχοὶ καὶ μοιχαλίδες οὐκ οἶδατε ὅτι ἡ φιλία τοῦ κόσμου ἔχθρα τοῦ θεοῦ ἐστὶν ὃς ἂν οὖν βουλευθῆ φίλος εἶναι τοῦ κόσμου ἐχθρὸς τοῦ θεοῦ καθίσταται

ἡ γραφὴ κενῶς  
5 **Do ye think that the scripture saith in vain,**  
'Or' ye suppose the Writ says

*do ye think, δοκεῖτε, 2ppl. pres. ind. of δοκέω, and tss. to think, suppose, account, to seem good, to throw, to please, to be of reputation.*

*in vain, κενῶς, an adv. that only James uses this once; the noun κενός, is tss. empty, vain, in vain (cf. Ja.2.20); the verb κενόω, is tss. to make void, to make of none effect, to to be in vain, to make of no reputation.*

*Scripture, γραφὴ, dat. sing., a noun, & always tss. Scripture; the verb γράφω, is tss. to write; and so this refers to the Writ God.*

'The sense of Scripture is everywhere, where it speaks of this matter, is to this purpose: nor does it say this, or any thing else in vain ...' *Exposition of the Old & New Testaments, John Gill, vol. 9, p.516*

ἐν ἡμῖν  
**The spirit that dwelleth in us lusteth to envy?**  
inhabits longs the

*lusteth, ἐπιποθεῖ, 3ps. pres. ind. of ἐπιποθέω, ἐπί upon, at, over + ποθέω LXX, desiring (Es.3.13; Pn.7.17); ἐπιποθέω, tss. to long, to long after, to greatly long, to desire, desiring greatly, earnestly*

*desiring, to lusteth; see also, ἐπιπόθησις, earnest desire, vehement desire; ἐπιπόθητος, longed for; ἐπιποθία, great desire.*

*to, πρὸς, preposition at, to, toward, unto.*

*envy, φθόνον, acc. sing. of φθόνος, a noun and always tss. envy (9); the verb is once in the N.T., φθονέω, and tss. envying.*

*dwelleth, κατώκησεν, 3ps. aor. ind. of κατοικέω, κατά as, down, by, out + οικέω, to house, dwell; κατοικέω, tss. to dwell, to inhabit; καοίκησις, only once, dwelling (meaning 'dwellingplace', Mk.5.3); κατοικητήριον, habitation (2, Eph.2.22; Re.18.2); καοικία, only once, habitation (Ac.17.26).*

The *spirit* here is that natural, bent or inclination of the flesh, to do evil, and is proved by the next verse what begins with the strong contrasting conjunction *But: But he giveth more grace ....*

These brethren in these churches had become so ill affected toward the Lord even in the face of so much evidence in Scripture warning them against following after & providing for the lusts of the flesh. What Christian doesn't know that the spirit is willing, but the flesh is weak! (Mt.26.41)

Especially these brethren. Unlike the Gentiles churches at least the Jewish church had at that time the O.T. Scriptures, though some of the N.T. Scriptures were beginning to be circulated everywhere. These Jewish churches knew well of the fall of Adam into sin. Cain's murder of Abel. Lamech's many wives. Noah's drunkenness. Abraham and Sarah's unbelief. Lot's lust after the best in the land. His daughter's fornication. Jacob's conniving. Esau's despising the inheritance for instant gratification. Of Judah's hypocrisy. Reuben's shame. All of the national disgraces for unbelief and idolatry. The point is that the Scriptures are replete with historical account after historical account of the trouble which the people of God came into simply because of the lust of the flesh, the lust of the eyes, and the pride of life. How is it that we, even after being born of the Spirit of God, have failed to understand that the old nature continues in us

to lust after the things of the flesh. Does the Scripture say in vain through the apostle John *not to love the world* if the love of the world were no longer a problem for the children of God?

*1Jn.2.15 Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.  
16 For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.  
17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.*

5 ἢ δοκεῖτε ὅτι κενῶς ἡ γραφή λέγει Πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα ὃ κατώκησεν ἐν ἡμῖν

### **6 But he giveth more grace.**

*more, μείζονα, neut. pl. compar. of μέγας, great, loud, large, high.*

The remedy: There are ten imperatives (Ten Commandments) to restoration to fellowship with God and to one another.

Grace, the grace of God is powerful! It was the grace of God that chose us in Christ before the foundation of the world. (Ep.1.6) By grace we that were dead in trespasses and sin were quickened to life; brought forth from the dead by the new birth. (Ep.2.5) And by His grace we may live to the glory of God.

*Ac 20:32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.*

*2Th.2.16 ¶ Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace,  
17 Comfort your hearts, and stablish you in every good word and work.*

*Ro 6:14 For sin shall not have dominion over you: for ye are not under the law, but under grace.*

*Tit.2.11 ¶ For the grace of God that bringeth salvation hath appeared to all men,  
12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;  
13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;  
14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.*

God works in us what we do not deserve. Will we trust Him to do in us what He has done in others?

*1Co.15.9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.  
10 But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.*

*2Co 1:12 For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.*

*1Jo 4:4 Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.*

**Wherefore he saith,**

**God**                    **resisteth the proud, but**            **giveth**            **grace unto the humble.**  
sets himself against (middle voice)    bestows, ministers, grants, puts

*resisteth*, ἀντιτάσσεται, 3ps. pres. ind. **mid.** of ἀντιτάσσω, ἀντί against, contradiction, for contrast + τάσσω to appoint, set, determine, addict; ἀντιτάσσω, tss. *to oppose, resist*.

*proud*, ὑπερήφανοις, dat. pl. masc. of ὑπερήφανος, ὑπερ English equivalent, 'hyper', to be above, exceeding + φαίνω *to be seen, appear, to shine*; ὑπερήφανος, tss. Lk.1.51; Ro.1.30; 2Ti.3.2; Ja.4.6; 1Pe.5.5, *proud*; only once as a noun, ὑπερηφανία, *pride*.

*humble*, ταπεινοῖς, dat. pl. masc. of ταπεινός, a noun and tss. *lowly, low, cast down, base, low degree (Ja.1.9), the humble (Ja.4.6)*; the verb ταπεινῶω, is tss. *to be humble (Ja.4.10), to be brought low, to be abased*; & ταπείνωσις, is tss. *the low estate, the humiliation, the vile [body], & is made low (Ja.1.10)*.

*gives*, δίδωσιν, 3ps. pres. ind. act. of δίδωμι, to give, bestow, minister, put, grants, commit, give, bring forth.

6 μείζονα δὲ δίδωσιν χάριν διὸ λέγει Ὁ θεὸς ὑπερηφάνοις ἀντιτάσσεται  
ταπεινοῖς δὲ δίδωσιν χάριν

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

Be ye subdued or subjected                      Stand against

*submit yourselves*, ὑποτάγητε, 2ppl. aor. **imper.** pass. of ὑποτάσσω, ὑπο' under + τάσσω, to appoint, set, determine, addict; ὑποτάσσω, a verb tss. *to be subject, to be in subjection, to be submitted, to be subdued unto, to put under, be under, to be obedient, to be under obedience*; the noun, ὑποταγή, is only tss. *subjection (4)*.

*resist*, ἀντίστητε, 2ppl. aor. **imper.** of ἀνθίστημι, ἀντί against, contradiction, contrary + ἵστημι *to appoint, establish set, stand*; ἀνθίστημι, *to resist, withstand*.

*he will flee*, φεύξεται, 3ps. fut. ind. of φεύγω; tss. *to flee* (28), *escape* (3).

Subdue the carnal lusts and become subject to the will of God. Resist the devil as he appeals to the lusts of the eyes, lust of the flesh, and to the pride of life. Know that he never directs his assaults against our strengths, but takes advantage of the weaknesses of flesh. Through the weaknesses of weariness, hunger, thirst, sorrow, sickness, anxiety, fear, dying, etc. he tempts us to sin against God, become discouraged in the faith of Christ and fall away.

*1Pe.5.5 ¶ Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. 6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: 7 Casting all your care upon him; for he careth for you. 8 ¶ Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: 9 Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. 10 ¶ But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. 11 To him be glory and dominion for ever and ever. Amen.*

7 ὑποτάγητε οὖν τῷ θεῷ ἀντίστητε τῷ διαβόλῳ καὶ φεύξεται ἀφ' ὑμῶν

ἐγγίσατε

ἐγγιεῖ

**8 Draw nigh to God, and he will draw nigh to you.**

Come near

*draw nigh*, ἐγγίσατε, 2ppl. aor. **imper.** of ἐγγίζω; tss. *to be at hand, to be nigh, to draw or come nigh* (a verb/adv. combination), *to approach ... not only to come, but to come near.*

*he will draw nigh*, ἐγγιεῖ, 3ps. fut.

*Jn.15.7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.*

*8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.*

**Cleanse your hands, ye sinners; and purify your hearts, ye double minded.**

two-souled

*cleanse, καθαρίσατε, 2ppl. aor. imper. act. of καθαρίζω; a verb tss. to clean, cleanse, purge, and purify; the noun καθαρισμός, tss. cleansing purification, purifying, purging; the adj. καθάρως, is tss. clean, pure, clear.*

*purify, ἀγνίσσατε, 2ppl. aor. imper. act. of ἀγνίζω and always tss. to purify (7); see ἀγνεία, purity, ἀγνισμός, purification.*

*double minded, δίψυχοι, nom. masc. pl. of δίψυχος, δίσ twice, again + ψυχή, the life, soul, mind, heart (of heartily); δίψυχος, only by James, **1.8; 4.8, doubleminded.***

Imperatives telling the children of God how to be restored to *singlemindedness*. At the present they are divided in their affinity to God. The heart is impure and not of a single affection, divided and distracted. A two-souled man is a Christian living at odds with God.

*Mt.6.21 For where your treasure is, there will your heart be also.*

*22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.*

*23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!*

*24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.*

*single*, ἀπλοῦς, adj. *single* (2); as oppose to double or duplex; uncompounded.

8 ἐγγίσατε τῷ θεῷ καὶ ἐγγιεῖ ὑμῖν καθαρίσατε χεῖρας ἀμαρτωλοὶ καὶ ἀγνίσατε καρδίας δίψυχοι

**9 Be afflicted, and mourn, and weep:**

*be afflicted*, ταλαιπωρήσατε, 2ppl. aor. **imper.** of ταλαιπωρέω, and only this once in the N.T.; ταλαιπωρία, Ro.3.16, *misery*; **Ja.5.1**, *miserics*; ταλαίπωρος, Ro.7.24; Re.3.17, *wretched* (Paul's statement about his present condition in this body of sin, and our Lord's revelation about the poor condition of the church of Laodicea.

*mourn*, πενθήσατε, 2ppl. aor. **imper.** of πενθέω, verb tss. *to mourn, wail, bewail*, the noun πένθος, tss. *mourning* (**Ja.4.9**), *sorrow*.

*weep*, κλαύσατε, 2ppl. aor. **imper.** of κλαίω; the noun κλαυθμός, *weeping* (a verbal noun).

	εἰς πένθος	εἰς κατήφειαν
<b><u>let your laughter be turned</u></b>	<b><u>to mourning, and your joy to heaviness.</u></b>	
let be turned about your laughter		gloominess

*laughter*, γέλως, this noun is only once in the N.T.; the verb γελάω, *to laugh* (Lk.6.21, 25); see also καταγάλάω, tss. *laughed to scorn*, and means *laughed at, laughed against, or laughed 'down'* at Christ.

*be turned*, μεταστραφήτω, 3ps. aor. **imper.** pass. of μεταστρέφω, μετά *to change* + στρέφω *to turn, to turn again, to turn about, to turn back, convert*; μεταστρέφω, tss. *to turn* (Ac.2.20; Ja.4.9), *pervert* (Gal.1.7)

*heaviness*, κατήφειαν, only by James, acc. sing. of κατήφεια, κατά *down* + φάος, said to be related to φῶς, *light* (see Liddell & Scott Greek English Lexicon); the B-D-A-G Lexicon has κατήφεια, as

*gloominess, dejection, and a citation of κατηφής, in the phrase, Why do you look so downcast?*

The N.T. shows *laughter* at this present time as an evil thing, and that which is in the future as a good thing. Otherwise there were those that *laughed* Christ *to scorn*, meaning they laughed at, against, or down the Christ of God.

9 ταλαιπωρήσατε καὶ πενήθησατε καὶ κλαύσατε ὁ γέλως ὑμῶν εἰς πένθος μεταστραφήτω καὶ ἡ χαρὰ εἰς κατήφειαν

ὑψώσει

**10 Humble yourselves in the sight of the Lord, and he shall lift you up.**

Be humble before he shall lift you up  
Be downcast

*humble, ταπεινώθητε, 2ppl. aor. imper. pass. of ταπεινώω is tss. to be humble, to be brought low, to be abased; the noun ταπεινός, is tss. lowly, low, cast down, base, low degree (Ja.1.9), the humble (Ja.4.6); & ταπείνωσις, is tss. the low estate, the humiliation, the vile [body], & is made low (Ja.1.10).*

*he shall lift ... up, ὑψώσει, 3ps. fut. ind. act. of ὑψόω, to exalt, lift up; ὑψός, high, on high, the height, exalted (marg. in his exaltation); ὑψιστος, highest, most high, Highest.*

*1Pe.5.6 (already cited above) Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:*

*7 Casting all your care upon him; for he careth for you.*

*in the sight of, ἐνώπιον, adv. tss. before, in the sight of, in the presence of.*

There is the remedy that works for all of the people of God. Will we apply it?

10 ταπεινώθητε ἐνώπιον τοῦ κυρίου καὶ ὑψώσει ὑμᾶς