

Source Of Quarrels And Conflicts

JAM 4:1 What is the source of quarrels and conflicts among you? Is not the source your pleasures [evil, sensual desires] that wage war in your members?

- “that exist among you” – Phi

Reasons Some Brethren Fight

1. Envy (jealously)	5. Doctrine	9. Misunderstandings
2. Hate - See Gal. 5:15	6. Tradition	10. Unwilling to forgive
3. To get ones way	7. Opinions	11. Lusting for evil things
4. Power	8. To Please others	12. Unhappy and sour on life

JAM 4:2 You lust [crave] and do not have [obtain]; so you commit murder [acts of hate]. And you are envious and cannot obtain; so you fight and quarrel. You do not have because you do not ask.

1. “You lust” - “epithume’o” [e pee thoo meh’ o]- “desire strongly, lust, crave.”
2. “Murder” is not likely literal murder, but “hate.” (1 Jn.3:15).
3. James gives here one reason why we lack for blessings.
 - a. “You do not have because you do not ask.”
 - b. Jesus taught the same thing. (Matt.7:7-11).
4. Sometimes we lack blessings because we do not ask according to God’s will. (1 Jn. 5:14).
5. We lack blessings because we do not persistently ask. (Lk. 11:5-10; 18:1-8).

Asking And Receiving Not

JAM 4:3 You ask [God for them]and do not receive [desires, what you desire], because you ask with wrong [wicked, selfish] motives, so that you may spend it on your pleasures.

- “pleasures” is from “hedone” [hay do nay]- “pleasure, gratification; esp. sensual pleasure.”
1. Your intention is when you get what you desire is to spend it [what you acquire] on personal pleasures.
 2. We must not pray selfishly, especially for things harmful to us or others.

“Adulteresses”

JAM 4:4 You adulteresses [unfaithful wives having illicit love affair with world], do you not know that friendship with the world is hostility toward God? Therefore whoever wishes to be a friend of the world makes himself an enemy of God.

- “Unfaithful people! Do you not know...” TCNT — “You unfaithful wives.” AR
1. We become guilty of adultery when we are unfaithful to God and take up with the world.
 2. We must keep ourselves pure. (Rom. 12:1, 2; Jas. 1:27; 1 Jn. 2:15-17).

<p>ROM 12:1 I urge you therefore, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship.</p> <p>ROM 12:2 And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what the will of God is, that which is good and acceptable and perfect.</p>	<p>JAM 1:27 This is pure and undefiled religion in the sight of our God and Father, to visit orphans and widows in their distress, and to keep oneself unstained by the world.</p>	<p>1JO 2:15 Do not love the world, nor the things in the world. If anyone loves the world, the love of the Father is not in him.</p> <p>1JO 2:16 For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world.</p> <p>1JO 2:17 And the world is passing away, and also its lusts; but the one who does the will of God abides forever.</p>
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3. “Adulteresses and Adulterers”

<p>a. “Adulterers” omitted by oldest Greek texts.</p>	<p>d. See word “adulteresses” Rom. 7:3; Jas. 4:4.</p>
<p>b. KJV has “adulterers and adulteresses”</p>	<p>e. “Adulterous” found in Matt. 12:30; 16:4; Mk. 8:38). It means “faithless, ungodly.”</p>
<p>c. NASB, NIV & ASV “Ye adulteresses” - pl. of “moichalis” [moi ka lis]</p>	<p>f. “Adulteresses” refers to unfaithful Christians who are the bride of Christ. (2 Cor. 11:2; Eph. 5:21-31).</p>

4. We must not form “friendship with the world,” but we must be friends of God. (Jas. 2:23; Jn. 15:14).
 - a. We must not think and act like world.
 - b. **We are not to be hostile to world.**

<p>1. Teach world (Mk. 16:15)</p>	<p>3. Seek to influence the world for good. (Eph. 5:8).</p>	<p>5. Not avoiding all contact with sinners. (Matt. 9:11).</p>
<p>2. Do good to world (Gal. 6:10).</p>	<p>4. Remain in world. (1 Cor. 5:9-13).</p>	<p>6. Cooperation in good things. (Tit. 3:1,2).</p>

JAM 4:5 Or do you think that the Scripture [Old and New Testament] speaks to no purpose: "He jealously desires the Spirit [or spirit] which He has made to dwell in us"?

- “graphe” [gra fay’] - It is used 50 times in N.T. referring to Old Testament scriptures.

1) This is probably the meaning here, but it likely could refer also to N.T. scriptures.

2) The general teaching of the O.T. condemned idolatry, and taught that God is a jealous God. (Deut. 5:20; 1 Sam. 7:23). See also Matt. 6:24; 4:10.

3) “the scripture” (Gal. 3:8; Jas. 2:23).

GAL 3:8 And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, "All the nations shall be blessed in you."

JAM 2:23 and the Scripture was fulfilled which says, "And Abraham believed God, and it was reckoned to him as righteousness," and he was called the friend of God.

- “epipothēō” - “jealously desires”

- The Greek word “spirit” (pneu’ma) is not capitalized in the original.

1) It can be rendered with a Capital “S” or a lower case “s.”

2) One must determine this from the context. Most of the time this is not difficult, but in this case it is very difficult to determine with certainty.

3) It can refer to the “human spirit” or the “Holy Spirit.” Conservative scholars are divided

Ways This Verse Is Translated

<p>1. The NASB has “the Spirit”.</p>	<ul style="list-style-type: none"> • It is difficult to make sense in what sense God jealously desires the [His] Spirit in us. • Perhaps better “spirit.”
<p>2. The RSV has, “He yearns jealousy over the spirit which he made to dwell in us.”</p> <p>NRSV Or do you suppose that it is for nothing that the scripture says, "God yearns jealously for the spirit that he has made to dwell in us"?</p>	<ul style="list-style-type: none"> • The word “spirit” is made to refer to human spirit. • God yearns for the loyalty of our human spirit. (Eccles. 12:7; Acts 7:60; Jas. 2:26; Heb. 12:9, 23). • This makes sense and fits the context.
<p>3.</p> <p>The ASV has, “Doth the spirit which he made to dwell in us long unto envy (for the world).”</p> <p>NIV 4:5 Or do you think Scripture says without reason that the spirit he caused to live in us envies intensely?</p> <p>KJV Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?</p>	<ul style="list-style-type: none"> • This also makes sense in context. • They were having love affair with world. • It is a rebuke leveled against the human spirit that longs for the world.
<p>4. Amp. “The Spirit whom He has caused to dwell in us yearns over us.”</p>	<ul style="list-style-type: none"> • The Spirit in the Christian yearns for the loyalty of our human spirit. (Acts 2:38; 5:32; 1 Cor. 6:19, 20; Gal. 4:6; Rom. 8:9).

JAM 4:6 But He [God] gives a greater grace [favor]. Therefore it says, "God is opposed to [hates] the proud [arrogant, conceited], but gives grace [favor] to the humble."

- The quotation is from the Greek Septuagint. (Prov. 3:34).
1. God opposes or hates the proud. (Matt. 5:3; 23:12; Prov. 6:16-19; 1 Pet. 5:5).
 2. **Here are some reasons why God opposes or hates the proud.**

1. Proud feel little or no need for God.	3. Proud do not like to confess their sins.	5. Proud often are unforgiving.
2. Proud think they are saved on their own merit.	4. Proud do not like to listen to God.	6. Proud often treat others shabbily.

Submit To God And Resist The Devil

- James give instructions on how to overcome temptation.
- Submitting to God means to store up God’s word in our hearts. (Psa. 119:11; Col. 3:16).

PSA 119:11 Thy word I have treasured in my heart, That I may not sin against Thee.	COL 3:16 Let the word of Christ richly dwell within you, with all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with thankfulness in your hearts to God. See Eph. 5:19 “be filled with the Spirit” has same idea.
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JAM 4:7 Submit therefore to God. Resist [oppose, stand firm against] the devil and he will flee [turn and run] from you.

1. We must always “submit” to God. (Josh. 24:15). See “draw near” (Jas. 4:8).
 - a. “submit” - “hupotas’so” [hoo po tas’ so]- “to place or rank under, to subject.”
 - b. Matt. 7:21; 2 Timothy 2:3,4.
 - c. Submitting to God is more than acknowledging God. (Jas. 2:19).
 - d. Many instead of drawing near to God resist Him.
 - e. Some “resist” Him by being defiant or indifferent toward Him.
 - f. Some “resist” God by rejecting His invitation to save and help.
2. “Resist” - anthis’temi [anth is’ tay mee] - “to set against, i.e. withstand.”
3. The devil is real and powerful, and he must be resisted. (Eph. 4:27; 6:16; 1 Pet. 5:8)
4. **Satan can be resisted.** (Matt. 4:1-13; 6:13; 1 Pet. 5:8).
 - a. He uses many tricks. (2 Cor. 2:11)

2CO 2:11 in order that no advantage be taken of us by Satan; for we are not ignorant of his schemes.
 Gr. no'ema [no' ay mah] means "design, device, mind, thought."

- b. He may disguise himself. (Matt. 7:15; 2 Cor. 11:13-15).
- c. The Christian must put on "the whole armor of God." (Eph. 6:10-18).

JAM 4:8 Draw near [close] to God and He will draw near [close] to you. Cleanse [wash] your [soiled] hands, you sinners; and purify your hearts [of spiritual adultery], you double-minded [wishing to serve God and the world].

1. Some of James' readers were "adulteresses." (Jas. 4:4).
2. He is calling on them to "draw near to God" as a call to repentance, and as an exhortation to seek God's strength and help.
3. It is essential we seek God's help because none of us are strong enough to defeat Satan all alone.
4. "Double-minded" is one who is trying to serve Christ and the world.
 - a. It comes from the Greek "dips'uchos." [dips'oo kos]
 - b. It appears twice in the New Testament. (Jas. 1:8; 4:8).
5. God enables us to resist Satan.

MAT 6:13 'And do not lead us into temptation, but deliver us from evil.

Gr. Has "from the evil".
 NIV translates as an ellipsis "from the evil one."

1CO 10:13 No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, that you may be able to endure it.

Call To Repentance

JAM 4:9 Be miserable [grieve, distressed] and mourn and weep [wail over your disloyalty]; let your laughter [sin] be turned into mourning, and your joy [over sin] to gloom [dejection, Godly sorrow].

1. "into gloom" - "eis kate'pheian" [ka tay' pay a] - "into gloom, sadness, dejection, Godly sorrow."
2. Christians are to be happy (Phil. 3:1; 4:4), but we must mourn over sin. (Matt. 5:4; Lk. 6:21).
3. **There is no value in mourning alone.**

a. **Judas** (Matt. 27:3-5).

c. Many spend whole life grieving over sin, but never repent.

b. **Peter** (Matt 26:75).

d. We must let our "godly sorrow" lead us to repentance. (2 Cor. 7:10). See Acts 2:37, 38.

4. Christians are to be joyful because of Christ's blessings, not because of sin. (Phil. 4:4; Prov. 17:22; Job 8:20, 21).

JAM 4:10 Humble yourselves in the presence [before] of the Lord, and He will exalt you.

1. “exalt” is from “hupso’o” [hoops o’ o]- “lift up, raise high, exalt.”
- 2.. The Bible warns.

JAM 4:6 But He gives a greater grace. Therefore it says, "God is opposed to the proud, but gives grace to the humble."

PSA 51:17 The sacrifices of God are a broken spirit; A broken and a contrite heart, O God, Thou wilt not despise.

Sacrifices are vain without humility.

3. Matthew 18:3; 23:12; Rom. 12:3; 1 Pet. 5:6.

Do Not Speak Evil

- James addresses one of the greatest problems of humanity.
- He addresses the problem of judging others.
- Some believe James is condemning all judging [though many are very critical of those who do]; others believe there are exceptions.
- It is vital that we understand this passage and other similar passages and avoid the great misunderstanding most people have of this subject.

JAM 4:11 Do not speak [stop speaking] [slander] against one another, brethren [brothers]. He who speaks [evil, falsely] against a brother, or judges his brother, speaks against the law [of Christ], and judges the law; but if you judge the law, you are not a doer of the law, but a judge of it.

Note:

- “Do not speak” comes from the Greek present imperative and can be rendered “stop speaking” or “do not speak.”
- “no’mos” (law) is without an article, and is literally translated “law.”
- “Law” is referring here to “the law of Christ” - the law of God. See Gal. 6:2; Heb. 8:10.
- It was earlier called “the law of liberty.” (Jas. 1:25).

JAM 1:25 But one who looks intently at the perfect law, the law of liberty, and abides by it, not having become a forgetful hearer but an effectual doer, this man shall be blessed in what he does.

1. They speak “evil of the law” by suggesting the law is not worthy to be kept.
 - a. It is our place to be “a doer of the law.” (Jas. 1:22; Matt. 7:21; Heb. 5:9).
 - b. It is not our place to decide if a law is to be kept or not.
 - c. Christ is Lord and has all authority, and we are His subjects.
2. The law condemns judging. (Matt. 7:1-5).

MAT 7:1 "Do not judge lest you be judged.

MAT 7:2 "For in the way you judge, you will be judged; and by your standard of measure, it will be measured to you.

MAT 7:3 "And why do you look at the speck that is in your brother's eye, but do not notice the log that is in your own eye?

MAT 7:4 "Or how can you say to your brother, 'Let me take the speck out of your eye,' and behold, the log is in your own eye?

MAT 7:5 "You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye.

- a. Jesus is condemning being super-critical and looking for trivial, insignificant faults in others while not addressing the big faults in our lives. (Matt. 23:24).
- b. He condemns criticizing others for doing what we are doing wrong.
- c. Paul wrote. (Rom. 2:1-3).

ROM 2:1 Therefore you are without excuse, every man of you who passes judgment, for in that you judge another, you condemn yourself; for you who judge practice the same things.

ROM 2:2 And we know that the judgment of God rightly falls upon those who practice such things.

ROM 2:3 And do you suppose this, O man, when you pass judgment upon those who practice such things and **do the same yourself**, that you will escape the judgment of God?

3. All judging is not condemned.

• Dis-fellowship (1 Cor. 5:1-11; 2 Thess. 3:6).	• Government (Rom. 13:1-7).	• Discerning between good and evil. (Heb. 5:11-14).
• False teachers (Matt. 7:15; Acts 20:28-30). See Tit. 1:11; 1 Jn. 4:1.	• Restoring (Gal. 6:1).	• Call to repentance is judging. (Acts 17:30-31).
• Who to teach (Matt. 7:6).	• Going to brother who has sinned against us involves judging. (Matt. 18:15-17).	• Knowing by fruits involves judging. (Matt. 7:20).
• Preaching (2 Tim. 4:1,2).	• Telling or suggesting something is wrong is not condemned. (Gal. 2:13, 14).	• Walking in light demands judging. (1 Jn. 1:7). See Psa. 1:1.
• Choosing the right road. (Matt. 7:13,14).	• Obeying Paul's admonition to cleave to good and abhor evil. (Rom. 12:9).	• Keeping unspotted from the world demands judging. (Jas.1:27).

JAM 4:12 There is only one Lawgiver [God, Christ] and Judge, the One who is able to save [heaven] and to destroy [in hell]; but who are you who judge [pass evil judgment on] your neighbor?

1. This verse does not exclude all judging, but it is a parallel to Matthew 7:1-5.
2. If absolutely all judging is wrong, James and every New Testament writer violates this teaching.
3. Matthew 10:28 - "To destroy" means "to devote to destruction or misery."

- a. apol'lumi [a pol' loo mee] - "to destroy, destroy utterly"
 - b. "To destroy" does not mean extinction or non-existence. (Matt. 25:41, 46; Mk. 9:42-50; Rev. 20:10-15).
 - c. It is a reference to hell, eternal misery. (Matt. 10:28; Jas. 4:12).
4. "neighbor" is from "pleši'on" [play see' on] meaning "near, close by, neighbor."
- a. It is "near" in John 4:5.
 - b. "Neighbor" - Matt. 5:43; 19:19; 22:39. Rom. 13:9; 15:2.
 - c. "Neighbor" is here a primary reference to Christians - "Do not speak against one another, brethren..." (Jas. 4:11).

JAM 4:13 Come now, you who say, "Today or tomorrow, we shall go to such and such a city, and spend a year there and engage in business and make a profit."

JAM 4:14 Yet you do not know what your life will be like tomorrow. You are just a vapor that appears for a little while and then vanishes away.

JAM 4:15 Instead, you ought to say, "If the Lord wills, we shall live and also do this or that."

JAM 4:16 But as it is, you boast in your arrogance; all such boasting is evil.

JAM 4:17 Therefore, to one who knows the right thing to do, and does not do it, to him it is sin.

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