

How the Church Can Become Enemy of God

Pt.4

James 4:1-6

James 4:1–6 (NKJV)

4 Where do wars and fights *come* from among you? Do *they* not *come* from your *desires* for pleasure that war in your members? **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. **3** You ask and do not receive, because you ask amiss, that you may spend *it* on your pleasures. **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. **5** Or do you think that the Scripture says in vain, “The Spirit who dwells in us yearns jealously”?

6 But He gives more grace. Therefore He says:

*“God resists the proud,
But gives grace to the humble.”*

Introduction:

In the book titled “The Soul Winner”, Charles Spurgeon, writes of the how to be fishers of men,

“We are not called to leave our daily business, or to quit our families. That might be rather running away from the fishery than working at it in God’s name; but we are called most distinctly to come out from among the ungodly, and to be separate, and not to touch the unclean thing. We cannot be fishers of men if we remain among men in the same element with them. Fish will not be fishers. The sinner will not convert the sinner. The ungodly man will not convert the ungodly man; and, what is more to the point, the worldly Christian will not convert the world. If you are of the world, no doubt the world will love its own; but you cannot save the world. If you are dark, and belong to the kingdom of darkness, you cannot remove the darkness. If you march with the armies of the wicked one, you cannot defeat them. I believe that one reason why the Church of God at this present moment has so little influence

over the world is because the world has so much influence over the Church.”

Spurgeon, C. H. (1895). [*The Soul Winner: How to Lead Sinners to the Saviour*](#) (pp. 277–278). Fleming H. Revell.

No more truer words could be spoken. The modern christian look much more like the world than he does Christ.

The seventeenth-century Puritan preacher and author, Thomas Brooks (1608–1680), was very familiar with Satan’s devices, the first and foremost described as follows: Device (1). “To present the bait and hide the hook; to present the golden cup, and hide the poison; to present the sweet, the pleasure, and the profit that may flow in upon the soul by yielding to sin, and by hiding from the soul the wrath and misery that will certainly follow the committing of sin.

Harrell, David A.. *Warrior Preachers : A Spiritual Call to Arms in an Age of Militant Unbelief* (p. 33). Shepherd's Fire Media. Kindle Edition.

“Deceive him into believing the church must become like the world in order to win it. Convince him that friendship with the world is the key to evangelistic success. Expose him to the worldly-wise philosophies of evangelical

pragmatism so he can learn how to appeal to the felt needs of the spiritually dead that want to be entertained and pampered. Make him labor to understand contemporary culture more than Scripture. Trick him into thinking his church must become more attractive and relevant to the culture by reinventing itself and adjusting its gospel message to be less offensive to the sensitivities of those who are at enmity with God. Persuade him to be less dogmatic, more therapeutic, and tolerant of what the world believes—even if it is blatantly unbiblical. Compel him to believe there are such things as carnal Christians, or LGBTQ Christians, or progressive Christians that embrace the woke deceptions of political and religious liberalism. Expose him to the clever ways he can distort the true gospel by incorporating the wicked ideologies of the culture into a different gospel that cannot save. Mold him into a showman skilled in theatrics, able to attract large crowds. Tempt him to be more concerned with methods than motives. Make him focus more on personal image and pleasure than personal holiness; cause him to love the world so much that he thinks, looks, dresses, acts, and talks like those who hate Christ—and his church will follow suit.

Tempt him to promote himself and crave the applause of men. Teach him the latest theories of psychology and sociology and to scoff at the authority and sufficiency of Scripture. Entice him to lock arms with unbelievers in various religious and social enterprises and be sure he rejects all biblical admonitions to be separate from the world. Prevent him from practicing compassionate church discipline in an effort to restore sinning members because it is “unloving.” Together, these strategies will fill his church with pseudo-Christians, feed his lust for prestige, power, and money, and forfeit divine blessing. But because his church is successful in the eyes of the world, he will foolishly believe God is at work.”

Harrell, David A.. *Warrior Preachers : A Spiritual Call to Arms in an Age of Militant Unbelief* (p. 36). Shepherd's Fire Media. Kindle Edition.

Review.

The **theme** of the text is

4 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.

The symptoms of the friendship is

1. Self-centered pleasure seeking that results in conflicts and fights.

James 4:1–2 (LSB)

- 1 What is the source of quarrels and conflicts among you? Is not the source your pleasures that wage war in your members?
- 2 You lust and do not have, so you murder. You are envious and cannot obtain, so you fight and quarrel. You do not have because you do not ask.

2. A neglected and misdirected prayer life.

James 4:2–3 (LSB)

- 2 You lust and do not have, so you murder. You are envious 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 with wrong motives, so that you may spend *it* on your pleasures.

Lesson:

Now we move from the symptoms of being a friend of the world to

The Consequences of Being a Friend of the World

1. You are Hostile to God
2. You are Unfaithful to God
3. You are Resisted by God

1. You are Hostile to God

verse 4,

“.....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.”

James 4:4 (LSB)

4 hostility toward God?

enmity— —

ἔχθρα *échthra*; gen. *échthras*, fem. noun from *echthrós* (2190), enemy. Enmity, hatred, hostility (Luke 23:12; Rom. 8:7; Gal. 5:20; James 4:4; Sept.: Num. 35:20; Prov. 26:26). Metaphorically, as in Eph. 2:15, 16, cause of enmity.

Syn.: *dusphēmía* (1426), defamation, evil report; *kakía* (2549), wickedness, malice; *ponēría* (4189), active malice, wickedness

Zodhiates, S. (2000). In [The complete word study dictionary: New Testament](#) (electronic ed.). AMG Publishers.

enemy of God.”

2190. **ἐχθρός *echthrós***; fem. *echthrá*, neut. *echthrón*, adj. from *échthos* (n.f.), hatred, enmity. Hostile, inimical.

(Deriv.: *échthra* (2189), enmity, hatred.

Syn.: *enantíos* (1727), opposite, contrary, antagonistic; *anósios* (462), wicked, unholy; *stugnētós* (4767), hated, odious, hateful; *bdeluktós* (947), detestable, abominable; *misoúmenos*, the pres. pass. part. of *miséō* (3404), to hate, hated.

Zodhiates, S. (2000). In [The complete word study dictionary: New Testament](#) (electronic ed.). AMG Publishers

***Boulomai* (wishes)** connotes more than just wanting a desire or wish to be fulfilled. It carries the stronger idea of choosing one thing over another.

MacArthur, J. F., Jr. (1998). [James](#) (p. 193). Moody Press.

2525. καθίστημι *kathístēmi*; or *kathistáō*; fut. *katastēsō*, aor. *katéstēsa*, from *katá* (2596), down, and *hístēmi* (2476), to stand. To set, set down, place.

Zodhiates, S. (2000). In [The complete word study dictionary: New Testament](#) (electronic ed.). AMG Publishers.

“Becomes” (*kathistatai*), the very term used in 3:6, asserts that by his decision to foster friendship with the world the individual “becomes,” “constitutes himself,” or takes his stand as, God’s enemy. The present tense points to the continuing condition, whereas the middle voice marks it as a self-chosen position. It is not a matter of a Christian quite unintentionally finding himself in an atmosphere pervaded by worldliness. He has made his deliberate choice to be a friend of the world. Neutrality Godward is impossible. His decision to love the world defies God’s rightful claim to his total allegiance. As Moo remarks, “God will brook no rival, and when the believer behaves in a way that is characteristic of the world, he demonstrates that, at that point, his allegiance is to the world rather than

to God.” The startling result of their attitude is a serious call to repentance

Hiebert, D. E. (1997). [James](#) (Revised Edition, p. 229). BMH Books.

Friendship with the world and friendship with God are mutually exclusive.

MacArthur, J. F., Jr. (1998). [James](#) (p. 194). Moody Press.

2 Corinthians 6:14–7:1 (NKJV)

¹⁴ Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness? ¹⁵ And what accord has Christ with Belial? Or what part has a believer with an unbeliever? ¹⁶ And what agreement has the temple of God with idols? For you are the temple of the living God. As God has said:

*“I will dwell in them
And walk among them.
I will be their God,
And they shall be My people.”*

¹⁷ Therefore

*“Come out from among them
And be separate, says the Lord.
Do not touch what is unclean,*

And I will receive you.”

There is no worse place I can think of than for a believer to make himself an enemy of God. To be at odds with God. Yet the one thing that can make you an enemy of God is the #1 thing promoted in the churches today....being a friend of the world.

The church has determined on her own, that she knows better than God on how to reach the world. The church has become more comfortable with no hostility from the world but a greater hostility from God.

It considers what God thinks of little consequence and what the world thinks of greater significance.

Most who attend churches in America have a much larger and continual diet of the world's philosophy and instruction than they do from the Bible or solid biblical teaching and preaching.

As followers of Christ, we cannot afford to take lightly the media's pervasive presence in our lives. Think about the power of video entertainment, for instance. Whether viewed on computer, a portable player, or a traditional TV set, television and film are without peer in their cultural influence. Ken Myers, an astute Christian observer of

popular culture, notes that television is not only “the dominant medium of popular culture” but also “the single most significant shared reality in our entire society.” I can think of no entity today capable of such a culturally unifying role except television. In television, we live and move and have our being.²

Similarly, pastor Kent Hughes offers this alarming appraisal:

Today the all-pervasive glow of the television set is the single most potent influence and control in Western culture. Television has greater power over the lives of most Americans than any educational system, government, or church.³

The media has great power to influence, but most people —both Christians and unbelievers—presuppose that their worldview, desires, and opinions are safe from media sway. We’re convinced we’re beyond reach. How revealing, then, that advertisers spend \$215 billion annually just on television commercials. These marketing dollars are not charity gifts; our thinking is influenced by what we watch, and advertisers know it.<https://www.crossway.org/articles/christian-what-are-you-watching/>

On average, the typical American views just around three hours of TV every single day. The majority of which is live programming.

How many hours do they watch over a lifetime? The average person watches about 141 hours of TV per month or 1,692 hours per year. Assuming you reach the average U.S. life expectancy of 78, that's about 15 years of your life.

What's the average number of TVs per household?

The average American home features 2.3 TV sets. And 75% of households have one located in the living room. The master bedroom is the second most popular place for a TV. 64% of sets are located there. (Source: <https://www.creditdonkey.com/television-statistics.html>)
<https://www.creditdonkey.com/television-statistics.html>

The Consequences of Being a Friend of the World

1. You are Hostile to God

2. You are Unfaithful to God

⁴ Adulterers and adulteresses!⁵ Or do you think that the Scripture says in vain, “The Spirit who dwells in us yearns jealously”?

μοιχοι και μοιχαλιδες TR
μοιχαλίδες, CT

The reading of the Textus Receptus, “Ye adulterers and adulteresses,” is best understood as being a well-intentioned scribal addition because the term was understood literally; puzzled that only the women should be rebuked as guilty, the scribe added a reference to the men. The shorter reading is well supported by the textual witnesses, and all modern editors of the Greek text agree in accepting it as the original, “Adulteresses!”

Hiebert, D. E. (1997). [James](#) (Revised Edition, p. 227). BMH Books.

But also this could simply be a way of referring to the church as the bride.

μοιχαλίσ *moichalís*; gen. *moichalídos*, fem. noun. An adulteress (Rom. 7:3; 2 Pet. 2:14, “eyes full of adultery,” meaning gazing with desire after such persons. See Sept.: Ezek. 16:38; 23:45). Used figuratively to indicate one who is unfaithful toward God as an adulteress is unfaithful toward her husband. In the Greek OT spoken mainly of those who forsook God for idols (Is. 57:3, 7; Ezek. 16, 23; Hos. 3:1). In the

NT, the word is generally used of those who neglect God and their duty toward Him and yield themselves to their own lusts and passions (Matt. 12:39; 16:4; Mark 8:38; James 4:4 where the word *moichalís* stands as a characteristic of infidelity, adulterous or faithless, idolatrous).

Zodhiates, S. (2000). In [The complete word study dictionary: New Testament](#) (electronic ed.). AMG Publishers.

Israel was replete with examples of spiritual adultery. Leaving the true God for idols. Religious harlotry.

Mark 8:38 (NKJV). Matt. 12:39; 16:4;

38 For whoever is ashamed of Me and My words in this adulterous and sinful generation, of him the Son of Man also will be ashamed when He comes in the glory of His Father with the holy angels.”

The writer’s vigorous objection to their worldliness is immediately made clear by his stinging characterization of his readers: “You adulterous people.” It makes clear that “he has broken off analysis and is now preaching repentance.” This startling designation reflects the readers’ Jewish

background; they would immediately see the import of the terminology.

Hiebert, D. E. (1997). [James](#) (Revised Edition, p. 227). BMH Books.

The feminine form was used because of the very nature of this Old Testament figure. The nation of Israel was viewed as bound to Jehovah by the marriage tie, and any turning to idols by Israelites was stamped as spiritual adultery (Ps. 73:27; Isa. 54:5; 57:3–13; Jer. 3:20; Ezek. 16:6–29; 23:1–49; Hos. 9:1). Jesus Himself used the figure in Matthew 12:39; 16:4; and Mark 8:38. It also appears in Revelation 2:22. Thus the feminine was appropriate in view of Christ's relationship to His church (Eph. 5:22–32). But the plural here implies that James is directing his rebuke at those individuals who were unfaithful to their covenant with Christ as the Bridegroom of the church (cf. 2 Cor. 11:2). The figure aptly summarizes the condition rebuked in the remainder of verse 4. James lays upon their conscience the enormity of their sin with a question of rebuke and a ringing declaration of the significance of their attitude.

Hiebert, D. E. (1997). [James](#) (Revised Edition, p. 228). BMH Books.

Ezekiel 16:1–63 (LSB)

Jerusalem Plays the Harlot

- 1 Then the word of Yahweh came to me, saying,
2 “Son of man, make known to Jerusalem her
abominations
3 and say, ‘Thus says Lord Yahweh to Jerusalem,
“Your origin and your birth are from the land of
the Canaanite; your father was an Amorite and
your mother a Hittite.
4 “As for your birth, on the day you were born your
navel cord was not cut, nor were you washed
with water for cleansing; you were not rubbed
with salt or even wrapped in cloths.
5 “No eye had pity on you to do any of these
things for you, to have compassion on you.
Rather you were thrown out into the open field,
for your soul was abhorred on the day you were
born.
6 “Then I passed by you and saw you squirming in
your blood. So I said to you *while you were* in
your blood, ‘Live!’ Indeed I said to you *while you*
were in your blood, ‘Live!’
7 “I made you numerous like plants of the field.
Then you grew up, became tall, and came into
the age for fine ornaments; *your* breasts were

formed, and your hair had grown. Yet you were naked and bare.

- 8 “Then I passed by you and saw you, and behold, you were at the time for love; so I spread My skirt over you and covered your nakedness. I also swore to you and entered into a covenant with you so that you became Mine,” declares Lord Yahweh.
- 9 “Then I washed you with water, rinsed your blood off from you, and anointed you with oil.
- 10 “I also clothed you with embroidered cloth and put sandals of porpoise skin on your feet; and I wrapped you with fine linen and covered you with silk.
- 11 “I also adorned you with ornaments and put bracelets on your hands and a necklace around your neck.
- 12 “I also put a ring in your nose, earrings in your ears, and a splendid crown on your head.
- 13 “Thus you were adorned with gold and silver, and your clothing was of fine linen, silk, and embroidered cloth. You ate fine flour, honey, and oil; so you were exceedingly beautiful and advanced to royalty.
- 14 “Then your name went forth among the nations on account of your beauty, for it was perfect

because of My majesty which I set on you,” declares Lord Yahweh.

- 15 “But you trusted in your beauty and played the harlot because of your name, and you poured out your harlotries on every passer-by who might be *willing*.
- 16 “You took some of your clothes, made for yourself high places of various colors, and played the harlot on them, which should never come about nor happen.
- 17 “You also took your splendid jewelry *made* of My gold and of My silver, which I had given you, and made for yourself male images that you might play the harlot with them.
- 18 “Then you took your embroidered cloth and covered them and gave My oil and My incense before them.
- 19 “Also My bread which I gave you, fine flour, oil, and honey with which I had you eat, you gave before them for a soothing aroma; so it happened,” declares Lord Yahweh.
- 20 “Moreover, you took your sons and daughters, whom you had borne to Me, and sacrificed them to idols to be devoured. Were your harlotries so small a matter?
- 21 “You slaughtered My children and gave them up to idols by causing them to pass through *the fire*.

- 22 “Besides all your abominations and harlotries you did not remember the days of your youth, when you were naked and bare—you were squirming in your blood!
- 23 “Now it happened after all your evil—‘Woe, woe to you!’ declares Lord Yahweh—
- 24 that you built yourself a shrine and made yourself a high place in every square.
- 25 “You built yourself a high place at the head of every street and made your beauty abominable, and you spread your legs to every passer-by to multiply your harlotry.
- 26 “You also played the harlot with the Egyptians, your lustful neighbors, and you multiplied your harlotry to provoke Me to anger.
- 27 “Behold now, I have stretched out My hand against you and cut off your rations. And I gave you up to the desire of those who hate you, the daughters of the Philistines, who are ashamed of your lewd way.
- 28 “Moreover, you played the harlot with the Assyrians because you were not satisfied; you played the harlot with them and still were not satisfied.
- 29 “You also multiplied your harlotry with the land of merchants, Chaldea, yet even with this you were not satisfied.””

- 30** “How languishing is your heart,” declares Lord Yahweh, “while you do all these things, the actions of a bold-faced harlot.
- 31** “When you built your shrine at the head of every way and made your high place in every square, in disdainingly *your* earnings, you were not like a harlot.
- 32** “You adulteress wife, who takes strangers instead of her husband!
- 33** “Men give gifts to all harlots, but you give your gifts to all your lovers to bribe them to come to you from all around for your harlotries.
- 34** “Thus you are the opposite of those women in your harlotries, in that no one plays the harlot as you do, because you give away *your* earnings and no earnings are given to you; thus you are the opposite.”
- 35** Therefore, O harlot, hear the word of Yahweh.
- 36** Thus says Lord Yahweh, “Because your lewdness was poured out and your nakedness uncovered through your harlotries with your lovers and with all your abominable idols, and because of the blood of your sons which you gave to idols,
- 37** therefore, behold, I will gather all your lovers with whom you took pleasure, even all those whom you loved *and* all those whom you hated.

So I will gather them against you from all around and uncover your nakedness to them that they may see all your nakedness.

- 38 “Thus I will judge you like women who commit adultery or shed blood are judged; and I will bring on you the blood of wrath and jealousy.
- 39 “I will also give you into the hands of your lovers, and they will pull down your shrines, tear down your high places, strip you of your clothing, take away your splendid jewelry, and will leave you naked and bare.
- 40 “They will bring up an assembly against you, and they will stone you and cut you to pieces with their swords.
- 41 “They will burn your houses with fire and execute judgments on you in the sight of many women. Then I will make you cease from playing the harlot, and you will also no longer give *your earnings to your lovers*.
- 42 “So I will cause My wrath against you to be at rest, and My jealousy will depart from you, and I will be quiet, and I will not be provoked anymore.
- 43 “Because you have not remembered the days of your youth but have enraged Me by all these things, behold, I in turn will bring your way down on your own head,” declares Lord Yahweh, “so

that you will not commit this lewdness on top of all your *other* abominations.

- 44 “Behold, everyone who quotes proverbs will quote *this* proverb concerning you, saying, ‘Like mother, like daughter.’
- 45 “You are the daughter of your mother, who loathed her husband and children. You are also the sister of your sisters, who loathed their husbands and children. Your mother was a Hittite and your father an Amorite.
- 46 “Now your older sister is Samaria, who lives north of you with her daughters; and your younger sister, who lives south of you, is Sodom with her daughters.
- 47 “Yet you have not merely walked in their ways or done according to their abominations; but, as if that were too little, you acted more corruptly in all your ways than they.
- 48 “As I live,” declares Lord Yahweh, “Sodom your sister and her daughters have not done as you and your daughters have done.
- 49 “Behold, this was the iniquity of your sister Sodom: she and her daughters had lofty pride, abundant food, and quiet ease, but she did not strengthen the hand of the afflicted and needy.

- 50 “Then they were haughty and committed abominations before Me. So I removed them when I saw *it*.
- 51 “Furthermore, Samaria did not commit half of your sins, for you have multiplied your abominations more than they. Thus you have made your sisters appear righteous by all your abominations which you have done.
- 52 “Also bear your dishonor in that you have made judgment favorable for your sisters. Because of your sins in which you acted more abominably than they, they are more in the right than you. Yes, be also ashamed and bear your dishonor, in that you made your sisters appear righteous.
- 53 “Nevertheless, I will return their captivity, the captivity of Sodom and her daughters, the captivity of Samaria and her daughters, and along with them your own captivity,
- 54 in order that you may bear your dishonor and feel dishonor for all that you have done when you become a comfort to them.
- 55 “Your sisters, Sodom with her daughters and Samaria with her daughters, will return to their former state, and you with your daughters will *also* return to your former state.
- 56 “As *the name of* your sister Sodom was not heard in your mouth in your day of lofty pride,

- 57 before your wickedness was uncovered, so now you have become the reproach of the daughters of Edom and of all who are around her, of the daughters of the Philistines—those all around *you* who despise you.
- 58 “You have borne *the penalty of your lewdness and abominations,*” declares Yahweh.
- 59 For thus says Lord Yahweh, “I will also do with you as you have done, you who have despised the oath by breaking the covenant.

The point behind James’ statement for the believer’s he is writing to is that

“The readers’ worldly-mindedness was indeed spiritual idolatry”

Hiebert, D. E. (1997). [James](#) (Revised Edition, p. 227). BMH Books.

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

the Scripture says— for us this will immediately take us back to the Bible....the Scriptures, and rightly so. But for the Jew, this carries significant weight and authority.

To say the scripture says was equal to saying God says.

Romans 9:17 (NKJV)

¹⁷ For the Scripture (God) says to the Pharaoh, *“For this very purpose I have raised you up, that I may show My power in you, and that My name may be declared in all the earth.”*

Galatians 3:8 (NKJV)

⁸ And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel to Abraham beforehand, *saying, “In you all the nations shall be blesse^d.”*

5 Or do you think that the Scripture says in vain,

The question probes their personal attitude toward the authoritative message of Scripture. “Do you think” (*dokeite*), do they hold it as their subjective opinion, that Scripture speaks “without reason?” “Without reason” (*kenōs*) stands emphatically forward, stressing that this is the point of concern. Is the message that Scripture declares “without reason,” spoken in a hollow way to no purpose, so that it has no authoritative claim on our conduct

Hiebert, D. E. (1997). [James](#) (Revised Edition, p. 230). BMH Books.

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

Greek scholars say that this verse is one of the most difficult in the N.T. to translate

James 4:5 (LSB)

5 Or do you think that the Scripture speaks to no purpose: “He jealously desires the Spirit which He has made to dwell in us”?

James 4:5 (ESV)

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”?

James 4:5 (YLT)

. 5Do ye think that emptily the Writing saith, ‘To envy earnestly desireth the spirit that did dwell in us,’

James 4:5 (KJV 1900)

5 Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?

My personal option is that the right translation lies between the NKJV and LSB

It is the Spirit of God who dwells in us and is Jealous for our faithfulness to God.

Common is the view that James is paraphrasing some particular Old Testament passage. Various passages have been suggested: Genesis 6:3–5; 8:21; Numbers 11:29; Deuteronomy 5:9; 32:21; Psalm 119:20; Proverbs 21:10; Song of Solomon 8:6; Isaiah 63:8–16; Ezekiel 36:17; Zechariah 1:14; 8:2. A recent nomination as to the source is Psalm 83. Most probable is the view that James was not citing a particular passage but summarizing the truth expressed in several Old Testament passages.⁵³

Hiebert, D. E. (1997). [James](#) (Revised Edition, p. 230). BMH Books.

Deuteronomy 5:9; 32:21; capture it best,

Deuteronomy 5:8–9 (NKJV)

⁸ ‘You shall not make for yourself a carved image— any likeness *of anything* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth; ⁹ you shall not bow down to them nor serve them. For I, the Lord your God, *am* a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth *generations* of those who hate Me,

Deuteronomy 32:21 (NKJV)

²¹ They have provoked Me to jealousy by *what* is not God;

They have moved Me to anger by their foolish idols.

But I will provoke them to jealousy by *those who are* not a nation;

I will move them to anger by a foolish nation.

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

I believe what James is doing here is driving home the point that the theme of Scriptures call on the believer is faithfulness to God. Unequaled loyalty to Christ. Unwavering commitment to the relationship and love of God for the sinner. The whole Bible speaks like this.

In the indicatives and the imperatives

In the examples and the warnings.

Scripture is full of examples of Gods desire for his people to be faithful to HIM.

Also, it is extremely clear of how serious God is about this.

This is not something to wink at, or to only be a hearer of the Word and not a doer.

God expects and commands faithfulness. And unfaithfulness and spiritual Adultery and being a friend with the world will be met with the most severe of discipline.

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

κατοικέω *katoikéō*; contracted *katoikṓ*, fut. *katoikḗsō*, from *katá* (2596), an intens., and *oikéō* (3611), to dwell. Reside.

(I) A certain, fixed and durable dwelling, as distinguished from *paroikéō* (3939), to sojourn, dwell in a place temporarily. To dwell in, inhabit a house or place (Matt. 2:23; 4:13; Acts 7:4

Zodhiates, S. (2000). In [The complete word study dictionary: New Testament](#) (electronic ed.). AMG Publishers.

yearns ἐπιποθέω^a; ἐπιποθία, ας *f*; ἐπιπόθησις, εως *f*: to long for something, with the implication of recognizing a lack—‘to long for, to deeply desire, deep desire.’

Louw, J. P., & Nida, E. A. (1996). In [Greek-English lexicon of the New Testament: based on semantic domains](#) (electronic ed. of the 2nd edition., Vol. 1, p. 290). United Bible Societies.

Ropes remarks that the term denotes “the longing affection of the lover.”

Hiebert, D. E. (1997). [James](#) (Revised Edition, p. 232). BMH Books.

Romans 15:23 (NKJV)

²³ But now no longer having a place in these parts, and having a **great desire** these many years to come to you,

2 Corinthians 7:6–7 (NKJV)

⁶ Nevertheless God, who comforts the downcast, comforted us by the coming of Titus, ⁷ and not only by his coming, but also by the consolation with which he was comforted in you, when he told us of your **earnest desire**, your mourning, your zeal for me, so that I rejoiced even more.

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

φθόνος *phthónos*; gen. *phthónou*, masc. noun. Envy, jealousy, pain felt and malignity conceived at the sight of excellence or happiness

Zodhiates, S. (2000). In [The complete word study dictionary: New Testament](#) (electronic ed.). AMG Publishers.

Carson notes that the term “was used of the jealous feeling of a lover towards a rival.” Further, the nouns *phthonos* [envy] and *zēlos* [zeal, jealousy] were sometimes used interchangeably. “*Phthonos* was occasionally used in Greek writers of the jealousy of the Olympian gods,” and both terms were “often used for the ‘jealousy’ of God (1 Mac. 8:16; *T. Sim.* 4.5; *T. Gad.* 7.2; *1 Clem.* 3.2; 4.7; 5.2).” So understood, the expression could be used to describe God’s unwillingness to share man’s affections with the world

Hiebert, D. E. (1997). [James](#) (Revised Edition, p. 232). BMH Books.

This picture of the Holy Spirit’s yearning for the undivided love of His people, and grudgingly

refusing to yield to a rival, is consistent with the statement in Galatians 5:17

Hiebert, D. E. (1997). [James](#) (Revised Edition, p. 233). BMH Books.

Galatians 5:16–18 (NKJV)

¹⁶ I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh. ¹⁷ For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish. ¹⁸ But if you are led by the Spirit, you are not under the law.

The Consequences of Being a Friend of the World

1. You are Hostile to God
2. You are Unfaithful to God

3. You are Resisted by God

6 But He gives more grace. Therefore He says:

*“God resists the proud,
But gives grace to the humble.”*

In this verse we find great comfort and a serious warning.

“But” (*de*) suggests a contrast; if a contest is intended, it is between the yearning of the Spirit and the unmerited grace He continues to give to the worldly-minded. But the conjunction seems rather to have a continuative force, indicating that something further must be said to complete the picture. Lenski renders it “moreover.” The subject of the verb “he gives” is left unexpressed, but it is so obviously God that James did not feel the necessity of mentioning it. The reference can be either to the Father or to the Spirit, probably the former; but in this statement of Christian experience, no sharp distinction need be sought. When the world competes for our love for God, resulting in our divided loyalty, God does not immediately cast us off but continues to give “more grace.”

Hiebert, D. E. (1997). [James](#) (Revised Edition, p. 234). BMH Books.

He gives — Present tense

The Grace of God is truly amazing. When we are unfaithful, He is faithful. When we go after another lover, he pursues us. When we break our promise, he keeps his covenant.

In Ezekiel, after God's vivid and graphic picture of Israel's Adultery God reminds them He will nevertheless remember His Covenant.

Ezekiel 16:60-63 (LSB)

Yahweh's Everlasting Covenant

- 60** “Nevertheless, I Myself will remember My covenant with you in the days of your youth, and I will establish an everlasting covenant with you.
- 61** “Then you will remember your ways and feel dishonor when you receive your sisters, *both* your older and your younger; and I will give them to you as daughters, but not because of your covenant.
- 62** “Thus I will establish My covenant with you, and you shall know that I am Yahweh,
- 63** so that you may remember and be ashamed and never open your mouth anymore because of your dishonor, when I have atoned for you for all that you have done,” declares Lord Yahweh.
- 6** But He gives more grace. Therefore He says:

*“God resists the proud,
But gives grace to the humble.”*

The quotation is taken from Proverbs 3:34 in the Septuagint, except that James changes “Lord” to “God.” (The same variation occurs in 1 Peter 5:5.)

Hiebert, D. E. (1997). [James](#) (Revised Edition, p. 235). BMH Books.

1. *The first statement is a stern warning.*
2. *The Second is a amazing reality.*

1. *The first statement is a stern warning.*

“God resists the proud,

Proverbs 6:16–17 (NKJV)

¹⁶ These six *things* the Lord hates,
Yes, seven *are* an abomination to Him:

¹⁷ A proud look,
A lying tongue,
Hands that shed innocent blood,

Proverbs 29:23 (NKJV)

²³ A man’s pride will bring him low,
But the humble in spirit will retain honor.

Daniel 4:37 (NKJV)

³⁷ Now I, Nebuchadnezzar, praise and extol and honor the King of heaven, all of whose works *are* truth, and His ways justice. And those who walk in pride He is able to put down.

Matthew 23:11–12 (NKJV)

¹¹ But he who is greatest among you shall be your servant. ¹² And whoever exalts himself will be humbled, and he who humbles himself will be exalted.

*“God resists the **proud**”*

“God opposes the proud” is a solemn warning. The definite article with “God” (ho theos) makes it specific, the God to whom as believers they have pledged their allegiance and who is now confronting them in their worldliness.

Hiebert, D. E. (1997). [James](#) (Revised Edition, p. 235). BMH Books.

proud

ὑπερήφανος *huperéphanos*; gen. *huperéphánou*, masc.–fem., neut. *huperéphanon*, adj. from *hupér* (5228), over, above, and *phaínō* (5316), to shine, show. Arrogant, proud. Often associated with the rejection of God (Luke 1:51; Rom. 1:30; 2 Tim. 3:2; James 4:6; 1 Pet. 5:5; Sept.: Job 38:15; Ps. 94:2; 119:21; 140:6; Is. 2:12; Jer. 43:2).

Zodhiates, S. (2000). In [The complete word study dictionary: New Testament](#) (electronic ed.). AMG Publishers.

Psalm 94:2 (NKJV)

² Rise up, O Judge of the earth;
Render punishment to the proud.

Psalm 119:21 (NKJV)

²¹ You rebuke the proud—the cursed,
Who stray from Your commandments.

“The proud” (*hyperēphanois*) is placed next to the subject and without an article stresses the character rather than the identity of those whom God resists. The adjective designates individuals who are “proud, haughty, and arrogant” in their attitude. ... Feeling himself conspicuously above others, he assumes an attitude of haughty superiority and pride. As Wolff notes, “The word reflects a false self-estimate which manifests itself in arrogance. The emphasis of the Greek word falls on thought, not speech, as an attitude cherished in the secrecy of the heart.”⁸² Grippled with a false sense of self-sufficiency, he regards himself as the standard of excellence and disdains those who fall short of the standard. It is an attitude of self-glorification, an

attempt to disown his dependence on God. “The proud man cuts himself off from all the salutary effects of rebuke, criticism, and counsel.”

Hiebert, D. E. (1997). [James](#) (Revised Edition, p. 235). BMH Books.

“God resists the **proud**”

ἀντιτάσσω *antitássō*; fut. *antitáxō*, from *antí* (473), against, and *tássō* (5021), to arrange. To set an army in array against, to arrange in battle order. In the NT, *antitássomai* is used metaphorically to set oneself in opposition to or in array against, to resist

(Acts 18:6; Rom. 13:2; James 4:6; 5:6; 1 Pet. 5:5; Sept.: Prov. 3:34).

Zodhiates, S. (2000). In [The complete word study dictionary: New Testament](#) (electronic ed.). AMG Publishers.

Such an attitude God “opposes” (*antitassetai*). Composed of the preposition *anti*, “opposite, over against,” and the middle voice of the verb *tassō*, “to station, order, arrange,” the verb vividly pictures God as placing Himself in battle array against such an individual. God is the active antagonist of the proud and self-sufficient.

Hiebert, D. E. (1997). [James](#) (Revised Edition, p. 235). BMH Books.

“But” (*de*) introduces the contrasting message of encouragement: God “gives grace to the humble.” He continually imparts His grace to those who take a lowly position and have a humble attitude. This quality of humility is stressed by the absence of an article (*tapeinois*) as well as its forward position in the sentence “to lowly ones He gives grace.” The humble, deeply conscious of their sinfulness and need, gladly acknowledge their dependence on God and rest in His all-sufficiency. Like empty vessels, they are ready to receive His grace, and His help goes far beyond anything they deserve or can rightly expect.

God’s free grace is never intended to make men think lightly of sin. The promise of grace is the basis for the injunctions that follow

Hiebert, D. E. (1997). [James](#) (Revised Edition, p. 235). BMH Books.

6 But He gives more grace. Therefore He says:

*“God resists the proud,
But gives grace to the humble.”*

2 Chronicles 32:26 (NKJV)

²⁶ Then Hezekiah humbled himself for the pride of his heart, he and the inhabitants of Jerusalem, so that the wrath of the Lord did not come upon them in the days of Hezekiah.

Proverbs 22:4 (NKJV)

⁴ By humility *and* the fear of the Lord
Are riches and honor and life.

The humble are repentant, dependent and submissive. They are the poor in spirit of Matthew 3

They are the ones the walk away justified cause the the cry our, "God be merciful to me a sinner.

They are the ones when confronted about there friendship with the world, turn from there idols to worship the one true God.

They are Repenters

Spurgeon warned of the ones who are unrepentant.....

Your cravings (for the world) show how rotten your hearts are. If you have a hungering after such dog's meat, go, dogs, and eat the garbage! Worldly

amusements are fit food for mere pretenders and hypocrites. If you were God's children, you would loathe the very thought of the world's evil joys, and your question would not be, 'How far may we be like the world?' but your one cry would be, 'How far can we get away from the world? How much can we come out from it?' Your temptation would be rather to become sternly severe, and ultra-Puritanical in your separation from sin, in such a time as this, than to ask, 'How can I make myself like other men, and act as they do?'

Spurgeon, C. H. (1895). [*The Soul Winner: How to Lead Sinners to the Saviour*](#) (p. 278). Fleming H. Revell.

Brothers and Sisters, as we leave this section of Scripture let me close with this.

1 John 2:15–17 (NKJV)

¹⁵ Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. ¹⁶ For all that *is* in the world—the lust of the flesh, the lust of the eyes, and the pride of life—is not of the Father but is of the world. ¹⁷ And the world is passing away, and the lust of it; but he who does the will of God abides forever.

