

How to Stop Being a Friend of the World Pt. 2

Draw Near To God

James 4 :7-10

James 4:7–10 (NKJV)

⁷ Therefore submit to God. Resist the devil and he will flee from you. ⁸ Draw near to God and He will draw near to you. Cleanse *your* hands, *you* sinners; and purify *your* hearts, *you* double-minded. ⁹ Lament and mourn and weep! Let your laughter be turned to mourning and *your* joy to gloom. ¹⁰ Humble yourselves in the sight of the Lord, and He will lift you up.

Introduction

The incident that symbolically marked the beginning of the Reformation was Martin Luther's posting of his Ninety-five Theses on the door of the Wittenberg Castle Church in 1517. The first four theses show clearly what Luther thought of the necessity of good works:

1. Our Lord and Master Jesus Christ, in saying "Repent ye, etc.," meant the whole life of the faithful to be an act of repentance.

2. This saying cannot be understood of the sacrament of penance (i.e., of confession and absolution) which is administered by the priesthood.

3. Yet he does not mean interior repentance only; nay, interior repentance is void if it does not externally produce different kinds of mortifications of the flesh.

4. And so penance remains while self-hate remains (i.e., true interior penitence); namely right up to entrance into the kingdom of heaven.

MacArthur, John F.. The Gospel According to Jesus (p. 387). Zondervan. Kindle Edition.

Puritan Thomas Vincent's explanation of the Westminster Shorter Catechism (1674) contains these lessons, which read almost as if they were written specifically to refute the gospel that has become popular in our time:

Q. What is repentance unto life?

A. Repentance unto life is a saving grace, whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it unto God, with full purpose of, and endeavour after, new obedience.

Q. 3. Wherein doth repentance unto life consist?

A. Repentance unto life doth chiefly consist in two

things — 1. In turning from sin, and forsaking it. “Repent, and turn yourselves from all your transgressions: so iniquity shall not be your ruin.” — Ezek.18:30.

In turning unto God. “Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return to the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon.” — Isa. 55:7.

Q. 15. What is that turning from sin which is part of true repentance?

A. The turning from sin which is a part of true repentance, doth consist in two things —

1. In a turning from all gross sins, in regard of our course and conversation. 2. In a turning from all other sins, in regard of our hearts and affections.

Q. 16. Do such as truly repent of sin never return again unto the practice of the same sins which they have repented of?

A. 1. Such as have truly repented of sin do never return unto the practice of it, so as to live in a course of sin, as they did before; and where any, after repentance, do return unto a course of sin, it

is an evident sign that their repentance was not of the right kind.

2. Some have truly repented of their sins, although they may be overtaken and surprised by temptations, so as to fall into the commission of the same sins which they have repented of, yet they do not lie in them, but get up again, and with bitter grief bewail them, and return again unto the Lord.²⁴

Thomas Watson wrote in 1692:

We must have conformity to Him in grace, before we can have communion with Him in glory. Grace and glory are linked and chained together. Grace precedes glory, as the morning star ushers in the sun. God will have us qualified and fitted for a state of blessedness. Drunkards and swearers are not fit to enjoy God in glory; the Lord will not lay such vipers in His bosom. Only the “pure in heart shall see God.”²⁵

MacArthur, John F.. *The Gospel According to Jesus* (pp. 395-397). Zondervan. Kindle Edition.

What we gather from the Scriptures and even its interpretation throughout church History, and defined by our great confessions, is that Repentance is a way of life for the believer. It is not a one time, momentary event never to be

repeated again, but rather a lifestyle.

Repentance is necessary for the apprehension of Salvation, but also, repentance is necessary for the retention of salvation. I'm not saying that repentance keeps you saved or prohibited the loss of salvation, but it is a necessary fruit of true conversion. The convert to Christ will not be asking the question, "do I need to repent after I am saved?", but rather will take note of the constant desire to repent after salvation.

Repentance to life it's only the beginning of a life of repentance.

The man or woman who confesses to be a Christian, yet can remain in an unbroken pattern of sin, brings doubt to the reality of their initial repentance of the salvation.

Process of church discipline given to us in Matthew chapter 18 is a good example of how God looks at the fruit of repentance. A person who is confronted with their sin who is genuinely saved, although sometimes may be hardened in. It will most likely response in repentance.

Matthew 18 is not only a description of the process of church discipline, but is also a means of determining the true heart of repentance.

Matthew 18:15–17 (NKJV)

¹⁵ “Moreover if your brother sins against you, go and tell him his fault between you and him alone. If he hears you, you have gained your brother. ¹⁶ But if he will not hear, take with you one or two more, that *‘by the mouth of two or three witnesses every word may be established.’* ¹⁷ And if he refuses to hear them, tell *it* to the church. But if he refuses even to hear the church, let him be to you like a heathen and a tax collector.

It is assumed by this text that a true believer will repent. This is the assumption of James. He is calling of the believers who have been seduced by the world and have grown fond of it, to repent of there sin of worldliness and idolatry.

He assumes the reality of real repentance present after having been confronted with their loss of their first love. Christ.

Review

James 4:1–6 (NKJV)

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.”*

This is why it reads like this,

Since God Resist the Proud, the self centered,
hedonist

v7 Therefore submit to God. Resist the devil and he will flee from you. ⁸ Draw near to God and He will draw near to you. Cleanse *your* hands, *you* sinners; and purify *your* hearts, *you* double-minded. ⁹ Lament and mourn and weep! Let your laughter be turned to mourning and *your* joy to

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

This is not a text to be isolated but to be understood in the context of believers that need to be called back from the attraction of the world. To repent of there worldliness. To stop being seduced by the doctrines of demons. To stop listening to the sirens of this world system. To submit to God, his Word, his Lordship. To resist the devil now and forever. To become Biblically minded, Word saturated filled with the Holy Spirit and Prayer.

James 4:7–10 (NKJV)

⁷ **Therefore submit (A.Pass Imperative) to God.**

1. submit (A.Pass Imperative) to God.

The ten aorist imperatives in these verses constitute an urgent call to repentance to correct their blameworthy position before God. These imperatives, like curt military commands, demand incisive action. They reflect the seriousness with which James viewed their double-mindedness.

Hiebert, D. E. (1997). [James](#) (Revised Edition, p. 236). BMH Books.

1.Submit

2. Resist
3. Draw near
4. Cleanse
5. Purify
6. Lament
7. Mourn.
8. Weep.
9. Turn your laughter to sorrow.
10. Humble yourselves.

ὑποτάσσομαι; ὑποταγή, ἦς *f*; ὑπείκω: to submit to the orders or directives of someone—‘to obey, to submit to, obedience, submission.’

1. submit (A.Pass Imperative) to God.

2. Resist the devil and he will flee from you.

Ephesians 4:26–27 (NKJV)

²⁶ *“Be angry, and do not sin”*: do not let the sun go down on your wrath, ²⁷ nor give place to the devil.

1 Peter 5:8–9 (NKJV)

⁸ Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour. ⁹ Resist him, steadfast in the faith,

knowing that the same sufferings are experienced by your brotherhood in the world.

3. ⁸ Draw near to God and He will draw near to you.

their worldliness has resulted in a distance separating them from God

Hiebert, D. E. (1997). [James](#) (Revised Edition, p. 237). BMH Books.

So in his call for repentance, He commands a drawing near to God.

The aorist imperative calls for a decisive, complete return on their part. This does not mean that the initiative for restored relations lies with man, but the imperative is a call to man's will to respond to the divine call.

This is a call, not to a lost sinner to respond but on the Christian, to repent. It is a direct appeal to the will of the Christians to decisively turn. He is by the Holy Spirit's power able to do this.

Hiebert, D. E. (1997). [James](#) (Revised Edition, p. 237). BMH Books.

ἐγγίζω *eggízō*; fut. *eggisō* (James 4:8) or *eggiō* (Attic), from *eggús* (1451), near. To bring near and come near

in a trans. and intrans. sense, to approach, as is often the case with verbs of motion such as *ágō* (71), lead (Sept.: Gen. 48:10; Is. 5:8). Usually in the NT used intrans., meaning to come near, approach (Luke 7:12; 15:1, 25; 22:47; Acts 10:9), in the perf. *éggika*, to have drawn near, to be near, to be at hand; in the expression *éggiken*, is near, referring to the kingdom of God or heaven (Matt. 3:2; 4:17; 10:7; Mark 1:15; Luke 10:11). The verb has reference to space, meaning that something is here.

(IV) The expression *eggízō tō Theō*, “to draw near to God” means to offer sacrifices in the temple (Sept.: Ex. 19:22; Ezek. 44:13). In the NT it means to worship God with a pious heart (Matt. 15:8; Heb. 7:19; James 4:8, quoted from Is. 29:13). God is said to approach men, which means to draw near to Christians, by the aid of His Spirit, grace (James 4:8; Sept.: Deut. 4:7 [cf. Ps. 145:18]).

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

Thus the term (can) convey the thought of entering into communion with God as acceptable worshipers.

It is used in Isaiah 29 and then quoted in Matthew 15 of unacceptable worship.

Isaiah 29:13 (NKJV)

¹³ Therefore the Lord said:

“Inasmuch as these people draw near with their mouths
And honor Me with their lips,
But have removed their hearts far from Me,
And their fear toward Me is taught by the commandment
of men,

Hiebert, D. E. (1997). [James](#) (Revised Edition, p. 238). BMH Books.

So it can imply a call to acceptable worship,
worship from a pure heart and a devoted singleness
of heart and mind, devoid of idols and in this context
a love of the world system.

This is perhaps one of the most amazing
statements in all of the Bible.

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

It's a promise. IF you draw near to God, He will
draw near to you.

Yet it should be a sobering and Fearful
commandment!

Why?

Because He is God and you are a Sinner.

or

He is a Holy righteous God and you are a
transgressor.

This is why he says in the next phrase,

“Cleanse *your* hands, *you* sinners; and purify *your* hearts, *you* double-minded.”

It is a fearful thing to draw near a Holy God.

The Jews that he is writing to would have understood the significant of this. They would recall immediately what the O.T. teaches regarding drawing near to a Holy God.

Exodus 19:1–25 (NKJV)

Israel at Mount Sinai

19 In the third month after the children of Israel had gone out of the land of Egypt, on the same day, they came *to* the Wilderness of Sinai. ² For they had departed from Rephidim, had come *to* the Wilderness of Sinai, and camped in the wilderness. So Israel camped there before the mountain.

³ And Moses went up to God, and the Lord called to him from the mountain, saying, “Thus you shall say to the house of Jacob, and tell the children of Israel: ⁴ ‘You have seen what I did to the Egyptians, and *how* I bore you on eagles’ wings and brought you to Myself. ⁵ Now therefore, if you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people;

for all the earth *is* Mine. ⁶ And you shall be to Me a kingdom of priests and a holy nation.’ These *are* the words which you shall speak to the children of Israel.”

⁷ So Moses came and called for the elders of the people, and laid before them all these words which the Lord commanded him. ⁸ Then all the people answered together and said, “All that the Lord has spoken we will do.” So Moses brought back the words of the people to the Lord. ⁹ And the Lord said to Moses, “Behold, I come to you in the thick cloud, that the people may hear when I speak with you, and believe you forever.”

So Moses told the words of the people to the Lord.

¹⁰ Then the Lord said to Moses, “Go to the people and consecrate them today and tomorrow, and let them wash their clothes. ¹¹ And let them be ready for the third day. For on the third day the Lord will come down upon Mount Sinai in the sight of all the people. ¹² You shall set bounds for the people all around, saying, ‘Take heed to yourselves *that* you do *not* go up to the mountain or touch its base. Whoever touches the mountain shall surely be put to death. ¹³ Not a hand shall touch him, but he shall surely be stoned or shot *with an arrow*; whether man or beast,

he shall not live.’ When the trumpet sounds long, they shall come near the mountain.”

¹⁴ So Moses went down from the mountain to the people and sanctified the people, and they washed their clothes. ¹⁵ And he said to the people, “Be ready for the third day; do not come near *your wives*.”

¹⁶ Then it came to pass on the third day, in the morning, that there were thunderings and lightnings, and a thick cloud on the mountain; and the sound of the trumpet was very loud, so that all the people who *were* in the camp trembled. ¹⁷ And Moses brought the people out of the camp to meet with God, and they stood at the foot of the mountain. ¹⁸ Now Mount Sinai *was* completely in smoke, because the Lord descended upon it in fire. Its smoke ascended like the smoke of a furnace, and the whole mountain quaked greatly. ¹⁹ And when the blast of the trumpet sounded long and became louder and louder, Moses spoke, and God answered him by voice. ²⁰ Then the Lord came down upon Mount Sinai, on the top of the mountain. And the Lord called Moses to the top of the mountain, and Moses went up.

²¹ And the Lord said to Moses, “Go down and warn the people, lest they break through to gaze at the Lord, and many of them perish. ²² Also let the priests

who come near the Lord consecrate themselves, lest the Lord break out against them.”

²³ But Moses said to the Lord, “The people cannot come up to Mount Sinai; for You warned us, saying, ‘Set bounds around the mountain and consecrate it.’ ”

²⁴ Then the Lord said to him, “Away! Get down and then come up, you and Aaron with you. But do not let the priests and the people break through to come up to the Lord, lest He break out against them....

Leviticus 10:1–3 (NKJV)

10 Then Nadab and Abihu, the sons of Aaron, each took his censer and put fire in it, put incense on it, and offered profane fire before the Lord, which He had not commanded them. ² So fire went out from the Lord and devoured them, and they died before the Lord. ³ And Moses said to Aaron, “This is what the Lord spoke, saying:

‘By those who come near Me
I must be regarded as holy;
And before all the people
I must be glorified.’ ”

Leviticus 21:21–23 (NKJV)

²¹ No man of the descendants of Aaron the priest, who has a defect, shall come near to offer the offerings made by fire to the Lord. He has a defect; he shall not come near to offer the bread of his God. ²² He may eat the bread of his God, *both* the most holy and the holy; ²³ only he shall not go near the veil or approach the altar, because he has a defect, lest he profane My sanctuaries; for I the Lord sanctify them.’ ”

2 Samuel 6:1–7 (NKJV)

6 Again David gathered all *the choice men* of Israel, thirty thousand. ² And David arose and went with all the people who *were* with him from Baale Judah to bring up from there the ark of God, whose name is called by the Name, the Lord of Hosts, who dwells *between* the cherubim. ³ So they set the ark of God on a new cart, and brought it out of the house of Abinadab, which *was* on the hill; and Uzzah and Ahio, the sons of Abinadab, drove the new cart. ⁴ And they brought it out of the house of Abinadab, which *was* on the hill, accompanying the ark of God; and Ahio went before the ark. ⁵ Then David and all the house of Israel played *music* before the Lord on all kinds of *instruments of fir wood*, on harps, on

stringed instruments, on tambourines, on sistrums, and on cymbals.

⁶ And when they came to Nachon's threshing floor, Uzzah put out *his hand* to the ark of God and took hold of it, for the oxen stumbled. ⁷ Then the anger of the Lord was aroused against Uzzah, and God struck him there for *his error*; and he died there by the ark of God.

Isaiah 6:1–5 (NKJV)

6 In the year that King Uzziah died, I saw the Lord sitting on a throne, high and lifted up, and the train of His *robe* filled the temple. ² Above it stood seraphim; each one had six wings: with two he covered his face, with two he covered his feet, and with two he flew. ³ And one cried to another and said:

“Holy, holy, holy *is* the Lord of hosts;
The whole earth *is* full of His glory!”

⁴ And the posts of the door were shaken by the voice of him who cried out, and the house was filled with smoke.

⁵ So I said:

“Woe *is* me, for I am undone!
Because I *am* a man of unclean lips,

And I dwell in the midst of a people of unclean lips;
For my eyes have seen the King,
The Lord of hosts.”

To the Jew, to come near the Lord in worship was to understand fear and trembling.

Psalm 119:120 (NKJV)

¹²⁰ My flesh trembles for fear of You,
And I am afraid of Your judgments.

Psalm 89:7 (NKJV)

⁷ God is greatly to be feared in the assembly of the
saints,
And to be held in reverence by all *those* around
Him.

The entire sacrificial system and Levitical priesthood were filled with barriers and restrictions and qualifications that prohibited people from getting close to the Lord. So much had to be meticulously obeyed to make sure that you were not struck dead drawing near to the Lord. The tabernacle and temple with the center being the Holy of Holies and with it was the Ark of the Covenant, the small golden box with the

Mercy seat lid on top. Within it was the Law of Moses, manna from the wilderness wonderings, and Aarons rod the budded. This was historically where the Presence of the Lord dwelt. And what protected the people from the glory of God and hid the ark of God was the veil.

The veil was a long, woven curtain that was purple, scarlet and blue.

This veil, described first and most fully in descriptions of the tabernacle, was made of blue, purple, and scarlet yarn and finely twisted linen, with cherubim worked into it by a skilled craftsman (Exodus 26:31; 36:35). It was to be hung before the holy of holies, which was a perfect cube of ten cubits per side. The veil was hung by gold hooks on an acacia-wood frame, which itself was overlaid with gold (Exodus 26:32–33), and the ark of the covenant was kept behind the veil (Exodus 26:33).

As with the other hangings in the tabernacle, the veil was made of “finely twisted linen” (Exodus 26:31 NIV), a fine grade of linen. The curtains were violet — or, as some suggest, blue-purple or a darker purple compared to the lighter purple. This color was occasionally thought to be the color of the sky,² which may help account for its association with the heavenly firmament (Genesis 1:6) in later Judaism. This color, which required twelve thousand

murex snails to yield only 1.4 grams of pure dye, was known for its association with both divinity and royalty in the ancient Near East,

As we have seen, the unique workmanship required for the veil is directly related to the presence of cherubim on the veil. These figures symbolized the presence of Yahweh and were woven of elite quality, “the work of a skillful workman” (Exodus 26:31 NASB). In biblical tradition, cherubim served a guardian role from their first appearance in canonical texts, where they guarded “the way to the tree of life” (Genesis 3:24 NASB). They were carved on walls around Solomon’s temple and Ezekiel’s visionary temples (e.g., Ezekiel 10:1–20; 11:22; 41:18–25).

Elsewhere, the cherubim are present at man’s meeting with God (e.g., Exodus 25:22; Numbers 7:89), and they are the winged throne upon which God sits or mounts to fly (2 Samuel 22:11; Psalm 18:10). Yahweh instructs Moses to make “two cherubim out of hammered gold” (Exodus 25:18 NIV), with wings spread upward and overshadowing the atonement slate. They were to be arranged in such a manner as to face each other (Exodus 25:20; cf. Hebrews 9:5), where they were guardians of the atonement slate from which the divine Glory would speak to Israel (Exodus 25:1–22). Perhaps the cherubim on the veil, then, similarly served to guard the way to the sanctuary of God within the holy of holies, as their

presence suggests the presence of Yahweh enthroned among his people.

The veil's primary function was to separate the holy place from the holy of holies (Exodus 26:33). This separation is at the heart of the entire priestly code of the sacrificial system (e.g., Leviticus 11:1–45): to separate (*bada*) between the unclean and the clean. Likewise, in Ezekiel's vision of the temple, there is to be separation of "the holy and the profane" (Ezekiel 42:20 NASB; cf. Ezekiel 22:26; 44:23). The veil, then, was a physical barrier that both represented and enforced the separation from the holy presence of the enthroned Yahweh within from Aaron and his sons — the violation of which brought death (Numbers 18:7; cf. Leviticus 16:2).

Exception for entering the holy of holies was made only in the context of the Day of Atonement (Leviticus 16:11–28), when the high priest would take the offering behind the veil as a sin or purification offering (Leviticus 16:11). Here the blood was taken into the holy of holies and sprinkled on the atonement slate of the ark (Leviticus 16:14). On the Day of Atonement, Aaron was to use the blood of the sin offering to purify and consecrate the altar (Leviticus 16:19). Yet the man entering must be the high priest and may not enter "whenever he chooses," says the Lord, "for I will appear in the cloud over the atonement cover" (Leviticus 16:2 NIV; Numbers 7:89).

Even on the Day of Atonement, when the high priest was permitted physical accessibility to God within the holy of holies, the atonement slate was hidden from sight by the cloud, in this way saving the high priest from death (Leviticus 16:12–13). That is, the physical restriction was extended to the visual (e.g., Exodus 35:12; cf. 39:20b [MT=34b]). Even while in transit, the veil was used to conceal the ark from sight, as it was the most sacred object of the tabernacle (Exodus 25:10–22), where the Lord spoke to Moses. Looking upon the holy things, even by a high priest and even for a moment, incurred death (Leviticus 16:13; cf. 1 Samuel 6:19–20). Thus it seems the veil served as a physical and visual barrier, protecting the priest from the lethal presence of the enthroned Lord and reinforcing the separation between God and humankind.

The prohibitive function of the veil — conveyed implicitly and explicitly in the Old Testament — underscores the restrictions placed upon Israelite worship based on the holiness of God. This is important because worshipers in the old covenant were restricted in their access to God in the temple, and could approach him only through sacrifice and prayer, and not at any time they chose. Only a high priest who was ritually pure and without defect could approach Yahweh without being put to death. The severity of this punishment primarily concerned the holiness of God himself and the sanctity of objects directly related to worshiping him (cf. Exodus 33:19–23). Even Moses was forbidden to see the face of the Lord, “because man may

not see my face and yet live” (Exodus 33:20 author’s translation).

There were a few legends about the veil of the temple in the days of Jesus. One from the Dead Sea Scrolls describes angelic worship in the heavenly sanctuary, where animated cherubim, embroidered in the curtain, sing praises to God.³ Some rabbis, writing long after the temple was destroyed by Rome in AD 70, depict the veil as symbolic of the heavenly firmaments (cf. Genesis 1:6). In this way, the veil was a barrier between heaven and earth, behind which divine secrets were kept, known only to God.⁴ The Jerusalem temple during the days of Jesus had been significantly renovated by Herod the Great (rule 37–4 BC).⁵ The historian Josephus, himself a priest, describes the structure, including the veil, in some detail.⁶ He says it was made of “Babylonian tapestry,” scarlet and purple, clearly depicting royalty. The “marvelous skill” with which it was made was rich in symbolism that depicted the elements of the universe. Embroidered into the veil was “a panorama of the heavens,”⁷ meaning it resembled the heavens, likely the heavenly firmaments (Genesis 1:6) or the sky.⁸

At his death, “Jesus cried out again with a loud voice and yielded up his spirit” (Matthew 27:50). Right afterward, Matthew writes, “and behold!” and instantly the reader is transported from Golgotha on Friday (cf. Matthew 27:33) to the temple veil in Jerusalem (Matthew 27:51a), then

(presumably) to the Mount of Olives (Matthew 27:51b–53a), then into “the holy city” (Jerusalem) on Sunday (note “after his resurrection,” Matthew 27:53), and only then back to the scene at the cross (Matthew 27:54). What has prompted Matthew to take his readers on such a whirlwind, and what are we to make of it? The events — including the tearing of the veil and all the other occurrences in Matthew 27:51–53 — are just as historical as the death and resurrection of Jesus itself. Yet Matthew’s presentation of these events is done as commentary — historical commentary, of course — on the significance of the death of Jesus. In other words, the death of Jesus is so profoundly significant that it has triggered the following events, which explain to some degree the meaning of Jesus’s death.

Solomon’s temple was 30 cubits high ([1 Kings 6:2](#)), but Herod had increased the height to 40 cubits, according to the writings of Josephus, a first-century Jewish historian. There is uncertainty as to the exact measurement of a cubit, but it is safe to assume that this veil was somewhere near 60 feet high. An early Jewish tradition says that the veil was about four inches thick,

The size and thickness of the veil make the events occurring at the moment of Jesus’ death on the cross so much more momentous. “And when Jesus had cried out again in a loud voice, he gave up his spirit. At

that moment the curtain of the temple was torn in two from top to bottom” ([Matthew 27:50-51a](#)).

<https://www.gotquestions.org/temple-veil-torn.html>

The passive-voice construction “the curtain of the temple *was torn*” (Matthew 27:51) implies that God himself tore the veil. This is confirmed by description of the damage: “from top to bottom.” Note also the extent: “in two.” This singular cultic artifact is now irreparably damaged — it can no longer perform the function for which it was intended. This means that there is no longer a physical barrier to God, suggesting that the theological necessity of it is thereby removed. The angelic guardians are disarmed, and reentry into the Edenic presence of God is again permitted for the first time since the fall.

Hebrews 10:19–22 (NKJV)

¹⁹ Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus, ²⁰ by a new and living way which He consecrated for us, through the veil, that is, His flesh, ²¹ and *having* a High Priest over the house of God, ²² let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water.

So now as the psalmist says,

Psalm 73:28 (NKJV)

²⁸ But *it is* good for me to draw near to God;

....

Psalm 145:18 (NKJV)

¹⁸ The Lord *is* near to all who call upon Him,
To all who call upon Him in truth.

Isaiah 55:6 (NKJV)

⁶ Seek the Lord while He may be found,
Call upon Him while He is near.

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

Although, all this is true regarding the only way we can draw near to God in Worship, I don't believe that it is primarily worship that he has in mind, but more specifically a very important element of worship..... Repentance.

James says,

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

There is a reconciliation occurring here. We go to him, He comes to us. We return to him from the world, so He comes to us.

We being a prodigal son, out wallowing in mire of world, come to our senses and return to the Father and the Father comes out to meet us. (Luke 15:20),

This is a drawing near in the sense of repentance.

[Isaiah 55:7](#) (NKJV)

⁷ Let the wicked forsake his way,
And the unrighteous man his thoughts;
Let him return to the Lord,
And He will have mercy on him;
And to our God,
For He will abundantly pardon.

[Zechariah 1:3](#) (NKJV)

³ Therefore say to them, ‘Thus says the Lord of hosts: “Return to Me,” says the Lord of hosts, “and I will return to you,” says the Lord of hosts.

[Jeremiah 3:12–15](#) (NKJV)

¹² Go and proclaim these words toward the north, and say:

‘Return, backsliding Israel,’ says the Lord;
‘I will not cause My anger to fall on you.
For I *am* merciful,’ says the Lord;
‘I will not remain angry forever.

¹³ Only acknowledge your iniquity,
That you have transgressed against the Lord your
God,
And have scattered your charms
To alien deities under every green tree,
And you have not obeyed My voice,' says the
Lord.

¹⁴ "Return, O backsliding children," says the Lord;
"for I am married to you. I will take you, one from a
city and two from a family, and I will bring you to
Zion. ¹⁵ And I will give you shepherds according to
My heart, who will feed you with knowledge and
understanding.

²² "Return, you backsliding children,
And I will heal your backslidings."

"Indeed we do come to You,
For You are the Lord our God.

Jeremiah 4:1 (NKJV)

"If you will return, O Israel," says the Lord,
"Return to Me;
And if you will put away your abominations out of
My sight,
Then you shall not be moved.

Joel 2:12–13 (NKJV)

¹² “Now, therefore,” says the Lord,
 “Turn to Me with all your heart,
 With fasting, with weeping, and with mourning.”

¹³ So rend your heart, and not your garments;
 Return to the Lord your God,
 For He *is* gracious and merciful,
 Slow to anger, and of great kindness;
 And He relents from doing harm.

Revelation 3:14–20 (NKJV)

¹⁴ “And to the angel of the church of the
 Laodiceans write,

‘These things says the Amen, the Faithful and
 True Witness, the Beginning of the creation of God:

¹⁵ “I know your works, that you are neither cold nor
 hot. I could wish you were cold or hot. ¹⁶ So then,
 because you are lukewarm, and neither cold nor hot,
 I will vomit you out of My mouth. ¹⁷ Because you say,
 ‘I am rich, have become wealthy, and have need of
 nothing’—and do not know that you are wretched,
 miserable, poor, blind, and naked—¹⁸ I counsel you
 to buy from Me gold refined in the fire, that you may
 be rich; and white garments, that you may be
 clothed, *that* the shame of your nakedness may not
 be revealed; and anoint your eyes with eye salve,

that you may see. ¹⁹ As many as I love, I rebuke and chasten. Therefore be zealous and repent.

²⁰ Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come in to him and dine with him, and he with Me.

But even more, the words here in James,

“come near” and “draw near” means more than “repent.” We come near to God to worship him, to serve him, to meet him, to seek help, and to gain assurance, as well as to repent. It is better, therefore, to conclude that James is offering a far-reaching promise, a promise that other gods do not make. When we draw near to God, he also draws near to us. As Moses asked, “What other nation is so great as to have their gods near them the way the Lord our God is near us whenever we pray to him?” (Deut. 4:7).

Dorioni, D. M. (2007). [James](#) (R. D. Phillips, P. G. Ryken, & D. M. Dorioni, Eds.; p. 149). P&R Publishing.

In our text there are 2 overarching absolutes that must take place in our Return to God from the World

v. 7 Submission and Resistance.

Don't Resist God, Resist the Devil

Don't Submit to the Devil, rather Submit to God.

Then James tells us how to do this.

1. Draw near to God, and He will draw near to you.

i.e return to God and He will return to you.

Your fellowship and communion with God will be restored

How do I do that?

2. Cleanse *your* hands, *you* sinners; and purify *your* hearts, *you* double-minded.

___i.e. Actively, willfully, decisively stop participation in world system. stop reading, listening, pursuing the world view of the corrupt system.

How do I do that?

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

___i.e. Recognize the serious nature of the sin of loving the world system, weep and grieve over this because you now know it is wrong.

How do I do that?

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

____i.e stop believing and thinking you are source of truth and happiness. Stop acting like you are your own god and that you are the sovereign of your universe. Recognize you are the creature who should submit to GOD.

How to I do that.

Resist the Devils temptation of PRIDE and Self centered universe of Hedonism and Submit to God.