

How to Stop Being a Friend of the World Pt. 4

James 4 :7-10

James 4:1–11 (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.”*

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:

What does Worldliness look like ?

What does being a friend of the world look like?

Worldliness has over the centuries been defined in different ways by different people.

We live in this world, but we don't have to be of this world. For some that has been boiled down to purely external appearance and conduct.

After I graduated from high school, I was working at the Shell station which was a full-service gas station and did mechanic work on cars and pumped fuel and checked your oil and wash your windshield. At that time I purchased a 64 Chevrolet step side pick up truck. I spent months tearing that truck down to the frame repairing dents, Bondoing the rusted areas, having the front and back bumpers re-chromed and doing a full work up of the interior. I had the upholstery redone with a blue diamond tuck velour interior. I built an overhead Console with a digital radio, separate equalizer, 40

channel digital CB. digital clock, overhead lights, built-in speakers speakers and at the base near the floor and speakers behind near the rear glass. At night, when all that was turned on to look like an airplane on the inside. I must say it was a beautiful truck, with it's beautiful royal blue color and chrome wheels. I even painted the name on it, Country Cadillac.

It wasn't too much longer after that the Lord save me. Being very new in the faith and not having a whole lot of biblical discernment I felt like at the time that I needed to get rid of the truck because I thought it was worldly. I had a purely external view of what worldliness was. I was also affected by my nearly 5 years attending an independent fundamental Baptist church for school where there was great stress placed on dress codes and haircuts and music styles and the external appearance as worldly. It is very easy to do this.

Pastor Derrick Thomas once said regarding worldliness

“It’s easy to understand worldliness simply as music, cinema, smoking, dancing, etc. In the end, however, that mindset is a trajectory towards asceticism and the monastery.

The Reformed faith, in particular, teaches us to love the good things in this world and to see them as reflections of the beauty and goodness of God Himself.”

What does Worldliness look like

What does being a friend of the world

To be friends we usually

1. like each other.
2. have certain things in common.
3. enjoy each others company.
4. You trust one another
5. You value the opinions or insights in one another.
6. Non judgmental

Symptoms of worldliness

1. You find as much or more pleasure in the things of the world than Christ and the things of God
2. You line up more with what the world likes and thinks than what the Bible says
3. You would rather spend more time in the world and the things of the world than Christ
4. You are more apt to trust the world's advice than the Bible

5. You feel more comfortable with you sin in the world so you avoid deep dives into the things of God.

How can this express itself in our Mentality, Morality, and Manner of Living.

Simply, we begin to think like the world, we then grow comfortable with our immorality and ungodliness and sinfulness which fleshes out in a manner of living

To become like the world, We become self-centered coveting Hedonist. Consistent Complainers and Wasteful worriers

This self-centered, coveting hedonism lied to, and exaltation of self, and a lack of humble dependence upon a sovereign God. Which then causes us to be consistent, complainers and wasteful worriers.

What can that look like Biblically

1. Not thinking like the world

Romans 12:1–2 (NKJV)

I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, *which is* your reasonable service. ² And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what *is* that good and acceptable and perfect will of God.

Ephesians 4:22–24 (NKJV)

²² that you put off, concerning your former conduct, the old man which grows corrupt according to the deceitful lusts, ²³ and be renewed in the spirit of your mind, ²⁴ and that you put on the new man which was created according to God, in true righteousness and holiness.

We are to be,

2 Corinthians 10:5 (NKJV)

⁵ casting down arguments and every high thing that exalts itself against the knowledge of God, bringing every thought into captivity to the obedience of Christ,

How do we do this.

Colossians 3:2 (NKJV)

² Set your mind on things above, not on things on the earth.

1 Chronicles 22:17–19 (NKJV)

¹⁷ David also commanded all the leaders of Israel to help Solomon his son, *saying*, ¹⁸ “*Is not the Lord your God with you? And has He not given you rest on every side? For He has given the inhabitants of the land into my hand, and the land is subdued before the Lord and before His people.* ¹⁹ Now set your heart and your soul to seek the Lord your God. Therefore arise and build the sanctuary of the Lord God, to bring the ark of the covenant of the Lord and the holy articles of God into the house that is to be built for the name of the Lord.”

Psalms 119:36–37 (NKJV)

³⁶ Incline my heart to Your testimonies,
And not to covetousness.

³⁷ Turn away my eyes from looking at worthless things,
And revive me in Your way.

How do we do this

2. Not acting like the world

1. Self Centeredness

Philippians 2:3–5 (LSB)

- 3 doing nothing from selfish ambition or vain glory, but with humility of mind regarding one another as more important than yourselves,
- 4 not *merely* looking out for your own personal interests, but also for the interests of others.
- 5 Have this *way of* thinking in yourselves which was also in Christ Jesus,

2. Griping and Complaining (about what we have and don't have)

Philippians 2:14–16 (NKJV)

¹⁴ Do all things without complaining and disputing, ¹⁵ that you may become blameless and harmless, children of God without fault in the midst of a crooked and perverse generation, among whom you shine as lights in the world, ¹⁶ holding fast the word of life, so that I may rejoice in the day of Christ that I have not run in vain or labored in vain.

3. Worry, Anxiety and Faithlessness.

Matthew 6:19–33 (NKJV)

¹⁹ “Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal; ²⁰ but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. ²¹ For where your treasure is, there your heart will be also.

²² “The lamp of the body is the eye. If therefore your eye is good, your whole body will be full of light. ²³ But if your eye is bad, your whole body will be full of darkness. If therefore the light that is in you is darkness, how great *is* that darkness!

²⁴ “No one can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon.

²⁵ “Therefore I say to you, do not worry about your life, what you will eat or what you will drink; nor about your body, what you will put on. Is not life more than food and the body more than clothing? ²⁶ Look at the birds of the air, for they neither sow nor reap nor gather into barns; yet your heavenly Father feeds them. Are you not of more value than they? ²⁷ Which of you by worrying can add one cubit to his stature?

²⁸ “So why do you worry about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin; ²⁹ and yet I say to you that even Solomon in all his glory was not arrayed like one of these.

³⁰ Now if God so clothes the grass of the field, which today is, and tomorrow is thrown into the oven, *will He* not much more *clothe* you, O you of little faith?

³¹ “Therefore do not worry, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ ³² For after all these things the Gentiles seek. For your heavenly Father knows that you need all these things. ³³ But seek first the kingdom of God and His righteousness, and all these things shall be added to you.

Philippians 4:5–7 (NKJV)

⁵ Let your gentleness be known to all men. The Lord *is* at hand.

⁶ Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God; ⁷ and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus.

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.

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.

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.

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.

Their worldliness has left them polluted; personal cleaning is needed. This demand for cleansing is stated in the form of a poetic parallelism: “Wash your hands, you sinners, and purify your hearts, you double-minded.” As Moo notes, “Blunt vividness is given the two clauses in the Greek by the lack of any articles or possessive pronouns.”

Cleanse hands, sinners, purify hearts double-minded

Only the pure in hand and heart can enter into communion with God in His holiness

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

Cleanse your hands 53.28

καθαρίζω^b; καθαρότης, ητος *f*; καθαρισμός, οὔ *m*: to cleanse from ritual contamination or impurity—‘to cleanse, to purify, purification.’

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. 534). United Bible Societies.

The injunction “wash your hands” employs the language of ceremonial cleansing for the priestly approach to God (Ex. 30:19–21; Lev. 16:4),

2 Corinthians 7:1 (NKJV)

Therefore, having these promises, beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

This figurative usage appears in the Old Testament (Ps. 24:4; Isa. 1:15–16)

Matthew 15:1–9 (NKJV)

15 Then the scribes and Pharisees who were from Jerusalem came to Jesus, saying, ² “Why do Your disciples transgress the tradition of the elders? For they do not wash their hands when they eat bread.”

³ He answered and said to them, “Why do you also transgress the commandment of God because of your tradition? ⁴ For God commanded, saying,

‘Honor your father and your mother’; and, ‘He who curses father or mother, let him be put to death.’

⁵ But you say, ‘Whoever says to his father or mother, “Whatever profit you might have received from me *is a gift to God*”—⁶ then he need not honor his father or mother.’ Thus you have made the commandment of God of no effect by your tradition. ⁷ Hypocrites! Well did Isaiah prophesy about you, saying:

⁸ *‘These people draw near to Me with their mouth,
And honor Me with their lips,
But their heart is far from Me.*

⁹ *And in vain they worship Me,
Teaching as doctrines the commandments of
men.’ ”*

⁸ Draw near to God and He will draw near to you. Cleanse *your* hands, *you sinners*; and purify *your* hearts, *you* double-minded.

The sharp address “you sinners” (*hamartōloi*) seems to be used deliberately to pierce the readers’ conscience. Although commonly used of the unsaved, the parallel with “double-minded” makes clear that James is applying the term to Christians. They are manifestly guilty of sin in failing to maintain God’s standard for His saints. In his use of the term here, James clearly indicates that their return to close communion with God demands a change in their worldly conduct.

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

and purify *your* hearts, *you* double-minded.

“Purify your hearts” again employs familiar Jewish ceremonial language (cf. John 11:55), but here... it has a moral meaning, calling for inner purification.

1 Peter 1:22 (NKJV)

²² Since you have purified your souls in obeying the truth through the Spirit in sincere love of the brethren, love one another fervently with a pure heart,

1 John 3:3 (NKJV)

³ And everyone who has this hope in Him purifies himself, just as He is pure.

Psalm 51:6–10 (NKJV)

⁶ Behold, You desire truth in the inward parts,
And in the hidden *part* You will make me to know wisdom.

⁷ Purge me with hyssop, and I shall be clean;
Wash me, and I shall be whiter than snow.

¹⁰ Create in me a clean heart, O God,
And renew a steadfast spirit within me.

Matthew 23:25 (NKJV)

²⁵ “Woe to you, scribes and Pharisees, hypocrites! For you cleanse the outside of the cup and dish, but inside they are full of extortion and self-indulgence.

The term basically denotes a removal of that which disqualifies one for acceptable worship, resulting in a condition of purity and chastity. The “heart” again denotes their whole inner life (cf. 1:26; 3:14). As those who foster friendship with the world and are guilty of spiritual adultery, they need an inner purification, renewing total dedication to God. A

similar purity of hand and heart is called for in Psalm 24:4 for those approaching God.

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

⁸ Draw near to God and He will draw near to you. Cleanse *your* hands, *you* sinners; and purify *your* hearts, ***you double-minded***.

____ “You double-minded,” literally “two-souled” (cf. 1:8), reproves them sharply for their divided affections: hankering for the world while trying to hold to God. They are guilty of trying to serve two masters (Matt. 6:24). God demands undivided affection as well as undefiled conduct.

Hiebert, D. E. (1997). [James](#) (Revised Edition, pp. 238–239). BMH Books.

δίψυχος *dípsuchos*; gen. *dipsúchou*, masc.–fem., neut. *dípsuchon*, adj. from *dís* (1364), twice, and *psuché* (5590), soul, mind. Double–minded, doubtful. In James 1:8, referring to the doubter or waverer which corresponds to *diakrínō* (1252); in the pl., in a general sense as an unstable person (James 4:8). Such a person suffers from divided loyalties. On the one hand, he wishes to maintain a religious confession and desires the presence of

God in his life; on the other hand, he loves the ways of the world and prefers to live according to its mores and ethics.

Syn.: *akatástatos* (182), unstable.

Ant.: *bébaios* (949), certain.

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

God expects absolute Loyalty. There is not middle ground or grey area. You are with for him or against him, you are either a friend or enemy. There is no such thing as a casual acquaintance with God.

Matthew 6:24 (NKJV)

²⁴ “No one can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon.

Kurios (**masters**) is often translated lord, and refers to a slave owner. The idea is not simply that of an employer, of which a person may have several at the same time and work for each of them satisfactorily. Many people today hold two or more jobs. If they work the number of hours they are supposed to and perform their work as expected, they have fulfilled their obligation to their employers,

no matter how many they may have. The idea is of **masters** of slaves.

But by definition, a slave owner has total control of the slave. For a slave there is no such thing as partial or part-time obligation to his master. He owes full-time service to a full-time master. He is owned and totally controlled by and obligated to his master. He has nothing left for anyone else. To give anything to anyone else would make his master less than master. It is not simply difficult, but absolutely impossible, to **serve two masters** and fully or faithfully be the obedient slave of each.

Over and over the New Testament speaks of Christ as Lord and Master and of Christians as His bondslaves. Paul tells us that before we were saved we were enslaved to sin, which was our master. But when we trusted in Christ, we became slaves of God and of righteousness (Rom. 6:16–22).

We cannot claim Christ as Lord if our allegiance is to anything or anyone else, including ourselves. And when we know God's will but resist obeying it, we give evidence that our loyalty is other than to Him. We can no more **serve two masters** at the same time than we can walk in two directions at the same time. We will **either ... hate the one and love the other, or ... hold to one and despise the other.**

John Calvin said, “Where riches hold the dominion of the heart, God has lost His authority” (*A Harmony of the Evangelists Matthew, Mark, and Luke*, vol. 1 [Grand Rapids: Baker, 1979], p. 337). Our treasure is either on earth or in heaven, our spiritual life is either full of light or of darkness, and our master is either **God** or **mammon** (possessions, earthly goods).

The orders of those two **masters** are diametrically opposed and cannot coexist. The one commands us to walk by faith and the other demands we walk by sight. The one calls us to be humble and the other to be proud, the one to set our minds on things above and the other to set them on things below. One calls us to love light, the other to love darkness. The one tells us to look toward things unseen and eternal and the other to look at things seen and temporal.

The person whose **master** is Jesus Christ can say that, when he eats or drinks or does anything else, he does “all to the glory of God” (1 Cor. 10:31). He can say with David, “I have set the Lord continually before me” (Ps. 16:8), and with Caleb when he was eighty-five years old, “I followed the Lord my God fully” (Josh. 14:8).

The story of Israel's compromise with the Baal Worship is good illustration of the Call of James to the double minded christians, who has his affections in the wrong place.

1 Kings 18:21 (NKJV)

²¹ And Elijah came to all the people, and said, "How long will you falter between two opinions? If the Lord *is* God, follow Him; but if Baal, follow him." But the people answered him not a word.

1 Kings 18:22–39 (NKJV)

²² Then Elijah said to the people, "I alone am left a prophet of the Lord; but Baal's prophets *are* four hundred and fifty men. ²³ Therefore let them give us two bulls; and let them choose one bull for themselves, cut it in pieces, and lay *it* on the wood, but put no fire *under it*; and I will prepare the other bull, and lay *it* on the wood, but put no fire *under it*.

²⁴ Then you call on the name of your gods, and I will call on the name of the Lord; and the God who answers by fire, He is God."

So all the people answered and said, "It is well spoken."

²⁵ Now Elijah said to the prophets of Baal, "Choose one bull for yourselves and prepare *it* first, for you

are many; and call on the name of your god, but put no fire *under it*.”

²⁶ So they took the bull which was given them, and they prepared *it*, and called on the name of Baal from morning even till noon, saying, “O Baal, hear us!” But *there was* no voice; no one answered. Then they leaped about the altar which they had made.

²⁷ And so it was, at noon, that Elijah mocked them and said, “Cry aloud, for he *is* a god; either he is meditating, or he is busy, or he is on a journey, *or* perhaps he is sleeping and must be awakened.”

²⁸ So they cried aloud, and cut themselves, as was their custom, with knives and lances, until the blood gushed out on them. ²⁹ And when midday was past, they prophesied until the *time* of the offering of the *evening* sacrifice. But *there was* no voice; no one answered, no one paid attention.

³⁰ Then Elijah said to all the people, “Come near to me.” So all the people came near to him. And he repaired the altar of the Lord *that was* broken down.

³¹ And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, to whom the word of the Lord had come, saying, “Israel shall be your name.” ³² Then with the stones he built an altar in the name of the Lord; and he made a trench around the altar large enough to hold two seahs of

seed. ³³ And he put the wood in order, cut the bull in pieces, and laid *it* on the wood, and said, “Fill four waterpots with water, and pour *it* on the burnt sacrifice and on the wood.” ³⁴ Then he said, “Do *it* a second time,” and they did *it* a second time; and he said, “Do *it* a third time,” and they did *it* a third time. ³⁵ So the water ran all around the altar; and he also filled the trench with water.

³⁶ And it came to pass, at *the time of* the offering of the *evening* sacrifice, that Elijah the prophet came near and said, “Lord God of Abraham, Isaac, and Israel, let it be known this day that You *are* God in Israel and I *am* Your servant, and *that* I have done all these things at Your word. ³⁷ Hear me, O Lord, hear me, that this people may know that You *are* the Lord God, and *that* You have turned their hearts back *to You* again.”

³⁸ Then the fire of the Lord fell and consumed the burnt sacrifice, and the wood and the stones and the dust, and it licked up the water that *was* in the trench. ³⁹ Now when all the people saw *it*, they fell on their faces; and they said, “The Lord, He *is* God! The Lord, He *is* God!”

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.