

James 4:6-10

4:5 – “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”?”

4:6 – “But he gives more grace. Therefore it says, “God opposes the proud but gives grace to the humble.”

1. Proverbs 3:34 –

“Toward the scorers he is scornful,
but to the humble he gives favor.”

2. Paraphrase of 4:5-6:

***“Do you suppose it is to no purpose that the Scripture teaches the following principle?
No!***

***The human spirit God has made to dwell in us is bent on envy (or, having its own way).
But, God gives more grace than our fallen human spirit envies.***

That is what is meant by Proverbs 3:34,

“God opposes the proud but gives grace to the humble.”

***POINT: Sinners humble yourself before God and receive God’s grace to save you from
your fallen nature! It is either God’s grace or God lets you self-destruct.***

3. Breakdown:

a. 4:5 – Do you think it is for nothing that the Scripture says...

b. Paraphrase of Proverbs 3:34 –

i. The human spirit yearns toward envy (4:5b)

ii. God gives grace (4:6a)

c. 4:6b – The Scripture is quoted that is referred to in 4:5 -

“God opposes the proud, but gives grace to the humble.”

NEGATIVE	POSITIVE
The human spirit tends toward evil, pride, envy	God gives grace to the sinful human spirit
God, who is an enemy of the world, opposes the proud.	God gives grace to the humble

4. This is the POINT OF THE BOOK OF JAMES!

Now James gives the answer to all the issues he has raised.

Believers need to be humble. They will need to humble themselves before God to receive this grace.

Now James lists 10 imperatives divided into 6 sections:

1. Submit
2. Resist
3. Draw near
4. Cleanse your hands
5. Purify your hearts
6. Lament
7. Mourn
8. Weep
9. Laughter turned to mourning
10. Humble yourselves

Six sections:

1. Submission
2. Resistance
3. Draw near to God
4. Cleansing and Purification
5. Repentance
6. Humility

Six Sections and the Ten Imperatives:

1. Submission
2. Resistance
3. Draw near to God
4. Cleansing and Purification
 - a. Cleanse hands
 - b. Purify hearts
5. Repentance
 - a. Lament
 - b. Mourn
 - c. Weep
 - d. Laughter turned to mourning
6. Humility

4:7 – “Submit yourselves therefore to God. Resist the devil, and he will flee from you.

5293 [e]	3767 [e]	3588 [e]	2316 [e]	436 [e]	1161 [e]	3588 [e]	1228 [e]	2532 [e]	5343 [e]	575 [e]	4771 [e]
Hypotagēte	oun	tō	Theō	antistēte	de	tō	diabolō	kai	pheuxetai	aph'	hymōn
7 Ὑποτάγητε	οὖν	τῷ	Θεῷ	ἀντίστητε	δὲ	τῷ	διαβόλῳ	, καὶ	φεύξεται	ἀφ'	ὑμῶν
Subject yourselves	therefore	-	to God	Resist	however	the	devil	and	he will flee	from	you
V-AMP-2P	Conj	Art-DMS	N-DMS	V-AMA-2P	Conj	Art-DMS	Adj-DMS	Conj	V-FIM-3S	Prep	PPro-G2P

1. “Submit yourselves therefore to God.”
 - a. “therefore” indicates this is the logical response to the verse quoted above.
 - b. The humble believer will submit to God
 - c. “Submit” is *hypotasso* which means “to put in order under”. It includes the idea of a hierarchy of authority
 - i. This is also seen in government (Romans 13:1-5; 1 Peter 2:13) and marriage (Eph. 5:21; Col. 3:18; Titus 2:5; 1 Peter 3:1-15)
 - d. First, this will be handing over your will to God. Second, then this is followed by obedience.
 - i. Unbelief would be failure to “submit” to God
 - e. This submission would be to the Word of God, the revealed Truth.
 - i. This is submission to God, his will, his way, his Word.
 - ii. This is not merely “submission” to anything willing to dominate:
 1. to a pseudo religious system
 2. a set of legalistic regulations
 3. a humanistic code
 4. a standard established by a local group or man.
 - f. This is not resistance to God.
 - g. Submit to God means to place oneself under his lordship and commit to obeying him in all things.
2. Resist the devil, and he will flee from you.”
 - a. Satan can be resisted.
 - b. The first step of resisting Satan is to submit to God.
 - c. “resist” – *anthistemi* – means “stand against and can be translated as “oppose” or “withstand”
 - i. So, “resisting” Satan would include “opposing Satan” and “withstanding Satan”
 - d. These verses clarify and demonstrate this principle:

- i. Acts 6:10 –
 - ii. Romans 9:19 –
 - iii. Ephesians 6:13 –
 - iv. 1 Peter 5:8-9 –
 - v. Matthew 11:12-13 –
 - vi. 1 Corinthians 10:13 – “
- e. Satan goal is to separate man (the believer in this case) from God.
- f. Satan will flee when we resist him because it is NOT a neutral act.
- i. To resist Satan is not a human standing alone against the devil, but a human drawing near to God to humbly submit to God. That connection will cause Satan to flee.
 - ii. A human standing alone with a false philosophy, social action, humanistic values, etc. will NOT cause Satan to flee. But, where there is a void created by godlessness, Satan will draw near.
- g. There is a cosmic battle between Satan (and his angels, demons, people) vs. God (and his angels and people)
- i. Resist is a military term for a defensive response to an offensive attack.

4:8 – “Draw near to God, and he will draw near to you. Cleanse your hands, you sinners, and purify your hearts, you double-minded.

1448 [e]	3588 [e]	2316 [e]	2532 [e]	1448 [e]	4771 [e]	2511 [e]	5495 [e]	268 [e]	2532 [e]
engisate	tō	Theō	kai	engiei	hymin	katharisate	cheiras	hamartōloi	kai
8 ἐγγίσατε	τῷ	Θεῷ	, καὶ	ἐγγιεῖ*	ὑμῖν	καθαρίσατε	χεῖρας	, ἁμαρτωλοῖ	, καὶ
Draw near	-	to God	and	He will draw near	to you	Cleanse	[your] hands	[you] sinners	and
V-AMA-2P	Art-DMS	N-DMS	Conj	V-FIA-3S	PPro-D2P	V-AMA-2P	N-AFP	Adj-VMP	Conj

48 [e]	2588 [e]	1374 [e]
hagnisate	kardias	dipsychoi
ἀγνίσατε	καρδίας	, δίψυχοι .
have purified	hearts	[you] double-minded
V-AMA-2P	N-AFP	Adj-VMP



3. “Draw near to God, and he will draw near to you.”

- a. The readers had been drawing near to pleasures and their own methods of attaining their wills.
- b. They had drifted from God and were far from him. Thus, God was far from them. They were open prey for Satan.
- c. Drawing near to God is a manifestation of humility, submission and resisting the devil
- d. OT prophets wrote the same:
 - i. 2 Chronicles 15:1-4
 - ii. Zechariah 1:3
 - iii. Malachi 3:7

4. “Cleanse your hands, you sinners”

- a. This is the cleansing of a person’s conduct, actions, behaviors, methods
- b. This is similar to the commands of the OT priesthood
- c. These two imperatives (#4 and #5) are parallelism

5. Purify your hearts, you double-minded”

- a. This is the purifying of a person’s thoughts, motives

- b. This is similar to a command from the OT prophets
- c. These last two (#4 and #5) are captured in:
 - i. Psalm 24:3-4
 - ii. Psalm 73:13

4:9 – “Be wretched and mourn and weep. Let your laughter be turned to mourning and your joy to gloom.

5003 [e]	2532 [e]	3996 [e]	2532 [e]	2799 [e]	3588 [e]	1071 [e]	4771 [e]	1519 [e]	3997 [e]
talaipōresate	kai	penthesate	kai	klausate	ho	gelos	hymōn	eis	penthos
9 τάλαιπυρήσατε ,	καὶ	πενθήσατε ,	καὶ	κλαύσατε .	ὁ	γέλως	ὑμῶν ,	εἰς	πένθος
Be grieved	and	mourn	and	weep	The	laughter	of you	to	mourning
V-AMA-2P	Conj	V-AMA-2P	Conj	V-AMA-2P	Art-NMS	N-NMS	PPro-G2P	Prep	N-ANS

3344 [e]	2532 [e]	3588 [e]	5479 [e]	1519 [e]	2726 [e]
metatrapēto	kai	hē	chara	eis	katēpheian
μετατραπήτω ,	καὶ	ἡ	χαρὰ	εἰς	κατήφειαν .
let be turned	and	the	joy	to	gloom
V-AMP-3S	Conj	Art-NFS	N-NFS	Prep	N-AFS

6. “Be wretched.”

- a. “grieve” – *talaiporesate* – meaning “to be miserable,” “to be wretched”
- b. This is in contrast to be satisfied and pleased by the world and its pleasures.
- c. True, “the joy of the Lord is your strength” (Neh. 8:10), but the “joy” these sinning believers are enjoying is NOT the “joy of the Lord”, but the “joy of the World.”
 - i. And, “anyone who chooses to be a friend of the world becomes an enemy of God,” was written by James in 4:4

7. “Mourn”

- a. “mourn” – *pentheo* – passionate grief that is seen by all

8. “Weep”

- a. “wail” – *klausate* – outward grief

9. “Let your laughter be turned to mourning and your joy to gloom.”

- a. Previously the believers had lives filled with laughter and joy as they pursued and enjoyed the things of this world: pleasures, comforts, behaviors, methods, victories, etc.
- b. True repentance would mean that these worldly pleasures and comforts would result instead in “mourning” for the sinful condition and “gloom” when realizing the looming judgment/rejection by God.

c.

4:10 – “Humble yourselves before the Lord, and he will exalt you.”

5013 [e]	1799 [e]	2962 [e]	2532 [e]	5312 [e]	4771 [e]
tapeinōthēte	enōpion	Kyriou	kai	hypsōsei	hymas
10 ταπεινώθητε	ἐνώπιον	Κυρίου ,	καὶ	ὑψώσει	ὑμᾶς .
Humble yourselves	in the presence of	[the] Lord	and	He will exalt	you
V-AMP-2P	Prep	N-GMS	Conj	V-FIA-3S	PPro-A2P

10. “Humble yourselves before the Lord, and he will exalt you.”

- a. James picks back up on Proverbs 3:34, “To the humble he gives favor.”

- i. A sinful believer who has humbled themselves before God will receive “favor” or “grace” which is power to rise above the level and production of a mere fallen human and the worldly system
- b. Matthew 23:12 – “Whoever exalts himself will be humbled, and whoever humbles himself will be exalted.”
- c. The repentant tax collector vs. the Pharisee in Luke 18:9-14
“But the tax collector, standing far off, would not even lift up his eyes to heaven, but beat his breast, saying, ‘God, be merciful to me, a sinner!’ I tell you, this man went down to his house justified, rather than the other. For everyone who exalts himself will be humbled, but the one who humbles himself will be exalted.”

1. Similar to 1 Peter 5:5-9

- a. This must have been a traditional early Christian teaching about humility