

THE EPISTLE OF JAMES

REASONS FACTIOUS BEHAVIOR EXISTS VSS.1-3

THE PROBLEM OF THE ISTA VS.1

EXEGESIS VERSE 1:

^{GNT} James 4:1 Πόθεν πόλεμοι καὶ πόθεν μάχαι ἐν ὑμῖν; οὐκ ἐντεῦθεν, ἐκ τῶν ἡδονῶν ὑμῶν τῶν στρατευομένων ἐν τοῖς μέλεσιν ὑμῶν;

^{NAS} James 4:1 **(Revised) What is the source of feuds and fights among you? Is not the source your pleasures that wage war in your members?** *Πόθεν* (interr. adv.; "From what source/What is the origin?") *πόλεμοι πόλεμος* (n-nm-p; lit. wars/armed conflicts/battles; fig. "strife/conflicts/dissensions/feuds"; used 18x) *καί* (cc) *πόθεν* (interr. adv.; repeated for emphasis; not translated) *μάχαι μάχη* (n-nf-p; lit. physical combat with weapons; fig. used of verbal battles; "verbal fights/bitter disputes/arguing"; used 4x) *ἐν* (pL; "among") *ὑμῖν*; *σύ* (npL-2p; ref. the believer recipients of the epistle) *οὐκ οὐ* (neg. interr.; "Is not?") *ἐντεῦθεν*, (adv.; "the source/reason/cause") *ἐκ* (pAbl) *ὑμῶν* *σύ* (npg-2p) *τῶν ἢ ἡδονῶν ἡδονή* (d.a. + n-Ablf-p; "the pleasures/indulgences/lusts/hedonisms"; used 5x) *τῶν ἢ στρατευομένων στρατεύω* (d.a. + adj.ptc./p/m/Ablf-p; "waging war/fighting"; used 7x) *ἐν* (pL) *ὑμῶν*; *σύ* (npg-2p) *τοῖς τό μέλεσιν μέλος* (d.a. + n-Ln-p; "members/fleshly parts"; same as 3:5,6)

ANALYSIS VERSE 1:

1. In contrast to chapter 3, in chapters 4 & 5 James dismisses himself in identifying with these believers as a like subject for exhortation. Cp. "we", 3:1,2,3,9; "our", 3:6,9
2. He will use the 2nd person plural pronoun "σύ - su/**you all/your**" some 29x in this final section of the epistle (not including 2nd person plural verbs).
3. This to call to task specific problems these believers had corporately.
4. As with chapter 2, this does not mean every believer was guilty of infraction, but the problems were sufficiently grievous and wide spread to be addressed.
5. James' teaching was primarily in the mode of doctrinal refutation (correcting doctrinal error) and instruction through pragmatic examples in chapters 1-3.
6. He now shifts to a stronger mode of exhortative rebuke (reprimanding or giving a talking-to at a personal level).
7. Hypothetical subjects and situations aside, James removes any hints of affording privacy for the guilty (cp. use of indef. pro. "anyone" in 1:5,23,26; 2:14,16; 3:2,13).
8. He now addresses problems bluntly and unequivocally as to the spiritual conditions of these believers as a whole.
9. This as with all adjusted teachers shepherding their sheep. 2Tim.3:16-17; cp.4:1-4
10. Believers must grow up and recognize BD isn't a "candy-coated" version of coaching and will address sin and human viewpoint error head on.

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11. As persistent STA problems become apparent to the shepherd, he will address them and those guilty in an open and direct fashion.
12. No names have to be mention as the guilty know who they are.
13. Bible class is not a social club sponsoring only that palatable to good feelings.
14. It is for +V that truly wants to know not only where they are right, but where they are wrong before God.
15. James' contextual continuity is retained as he uses the concepts of human viewpoint jealousy and selfish ambition as a spring board into chapter 4.
16. Their FSH (frantic search for happiness) has resulted in strife and factious behavior.
17. This all too common problem is a prevalent reason believers don't get along with one another.
18. In vss.1-3 he will describe their factious condition and in vss.4,5, he rebukes them.
19. Two questions expose the **source** and reason for their conflicts, "**What is the source of feuds and fights among you? Is not the source your pleasures that wage war in your members?**"
20. The first question could be rendered, "Why aren't **you all** getting along?"
21. It is designed to wake these believers up that their sins are openly noticed by others.
22. James is not violating anyone's privacy, but addressing a problem that is overtly affecting their corporate relationships.
23. The interrogative adverb "**what is the source**/πόθεν – pothen" is used 2x in the Greek each before the two nouns of conflict.
24. Their repetition is designed to make these ask themselves why this problem exists (face the facts).
25. They further state the necessity to locate the **source** of their problem for remedy.
26. The first noun "**feuds**/πόλεμος – polemos" indicates a fractured group of believers in contention with one another.
27. Dissension, quarrel, strife and conflict color their relationships.
28. This is a divisive group of believers.
29. This in opposition to the peace, harmony and unity BD promotes. Eph.4:1-3; Col.3:12-15
30. The second noun "**fights**/μάχη – mache" looks to the verbal brawling and "mud slinging" as a result of bitter competition.
31. Bickering, complaining, arguing, back-biting, sniping, maligning and gossip about one another permeate their tongues.
32. These believers could not sit down with one another and enjoy a truly civil conversation without pretense.
33. The plurals of both nouns denote an ongoing and chronic condition.
34. As one commentary notes, "this picture, of open quarrels and bitter disputes among them is against the view Apostolic Churches were ideal".
35. The second question is rhetorical expecting a "yes" answer.
36. This question calls them to task to acknowledge the **source** of their problem.
37. The **source** is within them, namely the lust pattern (cp.vs.2) of the ISTA/OSN called "**pleasures**/ἡδονή - hedone".
38. "Hedone" is the term from which we get "hedonism" (pleasure-seeking/self-gratification is the chief good in life).
39. Its antonym is "self-denial".

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40. James uses this term to describe the STA as a nature only seeking self-gratification.
41. The only prescription is for the believer to overrule its solicitations.
42. It is used by Jesus of those that allow **pleasures** in life to wreck their Ph₂. Luk.8:14
43. It is used by Paul of that which we were enslaved to pre-salvation. Tit.3:3
44. James makes clear that the conflict problems of these believers are their own STA's.
45. These believers were under operation FSH.
46. The pull of jealousy and self-interests of believers in pursuit of the good life is the lust salivations sponsored by the flesh.
47. BD has taken a back seat in their priorities.
48. The problem has gotten out of hand and has incited discord in the ranks.
49. The plural of "**pleasures**" covers the gamut of STA trends that could be responsible such as monetary, approbation, power and sex lusts.
50. The participle "**that wage war**/στρατεύω – strateuo" indicates the continuous ongoing inner struggle all believers face with the STA.
51. The inner conflict is between the ISTA and the IHS. Gal.5:15-21 cp. Rom.8:5-8
52. Peter makes reference to this inner conflict and says the STA seeks to rule the soul. 1Pet.2:11
53. Paul uses the same analogy indicating the STA's odds with BD in us making him a spiritual POW. Rom.7:23
54. The phrase "**in your members**" indicates that the STA is found in our flesh. Rom.7:14,18,20
55. Each person possesses, through genetic engineering, the ISTA.
56. The SAJG does not eradicate it or even slow it down.
57. No post-salvation experience completely tames it. Cp. S/T 3:7-8
58. Only constant exposure to sound doctrinal teaching can deal with it.
59. R_B and GAP are the Ph₂ solutions to deny its salivations/aspirations.
60. In Jam.1:14-15 James presented the result of succumbing to the STA temptation as temporal death.
61. These early believers were not adequately curbing the lust pattern and it created rifts between them.
62. When conflicts between believers occur, one can always tie down the problem to STA manifestation (one party or both).
63. The believer must first recognize and acknowledge the intrusion of the STA in order to rectify the situation.
64. Sometimes the maladjusted believer just has to be confronted with the fact they are running under their STA's.
65. This to bluntly wake them up to their spiritual malfeasance (misconduct).

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THE CONSEQUENCES OF THEIR LUSTS

EXEGESIS VERSE 2:

^{GNT} James 4:2 ἐπιθυμείτε καὶ οὐκ ἔχετε, φονεύετε καὶ ζηλοῦτε καὶ οὐ δύνασθε ἐπιτυχεῖν, μάχεσθε καὶ πολεμεῖτε, οὐκ ἔχετε διὰ τὸ μὴ αἰτεῖσθαι ὑμᾶς,

^{NAS} James 4:2 **You lust and do not have; so you commit murder. And you are envious and cannot obtain; so you fight and (Revised) feud. You do not have because you do not ask.** ἐπιθυμείτε ἐπιθυμέω (vipa--2p; "you all keep on lusting/coveting/craving after"; used 16x; in both good and bad sense) καί (ch) οὐκ οὐ (neg. +) ἔχετε, ἔχω (vipa--2p; "have") φονεύετε φονεύω (vipa--2p; "you keep on committing murder"; same as 2:11) καί (ch) ζηλοῦτε ζηλόω (vipa--2p; "envious/jealous"; used 11x; in both good and bad way) καί (cc) οὐ (neg. +) δύνασθε δύναμαι (vipd--2p; "are not able/cannot") ἐπιτυχεῖν, ἐπιτυγχάνω (compl.inf./aa; "to obtain/get/find"; used 5x) μάχεσθε μάχομαι (vipd--2p; "you fight") καί (cc) πολεμεῖτε, πολεμέω (vipa--2p; "feud") οὐκ οὐ (neg. +) ἔχετε ἔχω (vipa--2p) διὰ (pa; causal) ὑμᾶς, σύ (npa-2p; emphatic) μὴ (neg. +) τό αἰτεῖσθαι αἰτέω (d.a. + inf.purp./pma; "you yourselves do not ask/request)

ANALYSIS VERSE 2:

1. In vs.2, James dives into the specific modes and consequences of STA operation that accompany these believers' behavior.
2. James uses 8 verbs in this one verse, all in the present tense, to illustrate his abrupt style of dealing with them based on ongoing failure.
3. He withholds no punches.
4. Further it indicates an unbridled behavior that is persistently manifested.
5. Too, the present tenses tie all of these actions together accompanying one another.
6. The first two sentences are parallel in structure and thought.
7. The final sentence introduces a primary cause of condemnation.
8. The opening clause of vs.2 explicitly equates the pleasure pursuits of these believers with the STA, "**You lust and do not have**".
9. James taught in 1:14-15 that "lusting" mates with the volition of the soul producing personal sin.
10. When volition gives the STA a green light, MA sin occurs.
11. There comes a point where temptation is translated to sin.
12. "**Lust**" occurs when the STA is not overruled.
13. To **lust** after something is excessive desire or coveting after that which is not your own possession and/or morally wrong (such as sexual **lust**).
14. To **lust** is desire that violates the norms and standards of BD in contradiction to God's directive will.

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15. Lusting does not consider application of BD as priority.
16. What these believers lusted for is not stated.
17. Based on the economic pressures of these early Christians, financial and detail lusts can be assumed.
18. What is surely stated is not securing their desires.
19. 3 times in this verse James hammers home the fact that they **do not have** or are unable to **obtain**.
20. What they were seeking was self-advancement before the cosmos.
21. They were not acclimated to their niche and sought cosmic standards for relief.
22. James records that their avarice (greedy) self-seeking was often frustrated.
23. God jammed them (DD) because their methods did not meet with doctrinal approval.
24. Their FSH'ing showed meager results.
25. James will revisit this principle in vs.13ff pointing to those that were actually rationalizing to the degree they were blowing off Bible class to meet their goals.
26. If your pursuits in life constantly are tampering with your MPR and/or causing misapplication, don't be surprise if your "skids aren't greased".
27. The failure to get what they wanted then led to a strong MA reaction towards others, "**so you commit murder**".
28. The NAS captures the frustrated results from a jammed life in both of the 1st two sentences by inserting "so".
29. They reacted strongly to those God was free to bless or the cosmos was otherwise prospering, with MA **murder**/hate.
30. Their impatience in life not waiting upon God only results in becoming antagonistic to others around them (impatience to frustration to taking it out on others).
31. MA **murder** is taught in Mat.5:21,22 and emulates the unbeliever (1Joh.3:15).
32. Jealousy, selfish ambition, lusting, boasting, FSH and frustration produce strong antagonism towards others.
33. In the 2nd sentence, James re-highlights the principle of jealousy, "**And you are envious and cannot obtain; so you fight and feud**".
34. Envy and jealousy are synonymous.
35. These and **lust** go hand in hand.
36. James hints back to human viewpoint sponsoring jealousy in 3:14-17.
37. These believers had adopted human viewpoint standards in pursuit of life.
38. They were not putting BD first and were mediating with their STA's.
39. The negative "**cannot obtain**" pictures their repeated inability to possess what they ardently sought!
40. Failure and frustration dog the self-centered STA driven believer.
41. The result of being frustrated is they do not get along with each other.
42. The mediating STA seeking to resolve its own lustful conflict with what the believer knows is right is not resolved; it only creates other conflict around him.
43. The verbs "**fight and feud**" are the cognates of the nouns in vs.1 presented here in reverse order.
44. To "**fight**" looks to the single argumentative altercations taking their frustrations out on others.
45. Listed first, this reemphasizes the importance to bridle the tongue. Cp.3:1-13
46. To "**feud**" looks to the long standing conflicts it promotes.

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47. This reemphasizes the importance of Divine viewpoint taking the lead. Cp.3:13-18
48. MA **murder** leads to conflict with those they are in competition with.
49. +V believers that get caught up in this are frustrated in their STA pursuits.
50. The final sentence places condemnation upon them as it affects their prayer life, “**You do not have because you do not ask**”.
51. The things they desire, while often bona fide, are not theirs **because they do not ask** of God.
52. Being under their STA, they do not turn to God the giver of every good and perfect gift. Cp.Jam.1:17
53. These types are so wrapped up in cosmic details and pursuits their prayer life sucketh.
54. The force of James’ comment is not that they don’t pray at all (cp.vs.3a).
55. Rather, their prayer life is insufficient and inconsistent.
56. They lack well informed wisdom as to the purpose of their prayers. Cp.Jam.1:5
57. The priorities of their prayers are skewered.
58. Their purpose of prayer is **not** in seeking God’s perfect will for their lives.
59. Their prayers are abbreviated and sporadic.
60. They tend to omit otherwise legitimate petition **because** they are too preoccupied in obtaining via energy of the flesh.
61. When prayers are offered, they are superficial avoiding the tenacity to constantly approach the throne of Grace for all things. 1The.5:17
62. The competitive types are usually so busy they do good to have a prayer life at all.
63. They don’t take much time out to talk to God uninterrupted. Mat.6:6
64. Their pursuits in life are self-centered and cosmic.
65. They have otherwise carefully devised plans to attain their desires.
66. Failure and frustration, while a wake up call, follows them leading to further conflicts.
67. They fail to apply Mat.7:7 and faith-rest the remainder.
68. The doctrinally legit things in life come as a result of first asking God, seeking His directive will in the matter and persistence to stay the course and wait upon Him.
69. Anything you think you want should be a matter of prayer.
70. Avoid lunging and let God provide and bring it to pass.
71. Apply Psa.37:4,5.
72. God knows what is best and His timing is perfect.
73. Avoid peer pressure; let God through His word lead you to what is right for you.

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THEIR UNANSWERED PRAYERS AND WHY

EXEGESIS VERSE 3:

^{GNT} James 4:3 αἰτεῖτε καὶ οὐ λαμβάνετε διότι κακῶς αἰτεῖσθε, ἵνα ἐν ταῖς ἡδοναῖς ὑμῶν δαπανήσητε.

^{NAS} James 4:3 **You ask and do not receive, because you ask with wrong motives, so that you may spend it on your pleasures.** αἰτεῖτε αἰτέω (*vipa--2p*; "You keep on asking") καί (*ch*) οὐ (*neg. +*) λαμβάνετε λαμβάνω (*vipa--2p*; "do not receive") διότι (*causal cs*; *compound dia + hoti*; "because") αἰτεῖσθε, αἰτέω (*vipm--2p*; "you ask for yourselves") κακῶς (*adv.*; "wrongly/with wrong motives") ἵνα (*cs*; *purp.*; "so that") δαπανήσητε. δαπανᾶω (*vsaa--2p*; "you might spend freely"; used 5x) ἐν (*pL*) ὑμῶν σύ (*npG-2p*) ταῖς ἢ ἡδοναῖς ἡδονή (*d.a. + n-Lf-p*; "pleasures"; same as 4:1)

ANALYSIS VERSE 3:

1. After addressing these believers' negligible prayer life, James now addresses their MA's behind prayer.
2. James now makes clear that these types still find time to shoot up their wants in prayer as seen in the present tense "**You ask and do not receive**".
3. While the content is shallow, there is always time to tell God what they want, when they want it.
4. Believers of this ilk show a repeated failure to pray sufficiently and when they do pray, the prayers are bounced back.
5. They only pray on the "fly/move" and even that is inadequate.
6. James then gives the ultimate cause behind God's deaf ears, "**because you ask with wrong motives, so that you may spend it on your pleasures**".
7. Their prayers are tailored around the salvations of their STA's.
8. Their prayer is conformed to their human viewpoint reasoning promoting the FSH.
9. Doubt is one reason for unanswered prayer. Jam.1:6 cp.Mar.11:24
10. Here the denial is the wrong attitude and reason for praying.
11. It is not the thing asked for that is sinful, but the motive behind it.
12. Those operating under the FSH only have a selfish agenda to **spend it on** their own **pleasures**.
13. Their hedonistic agenda is shot up to God like He is some big sugar daddy or mystic Buddha belly.
14. Their intentions are for the purpose of selfish interest and gratification.
15. They are so wrapped up in their lustful pursuits they cannot stay in FHS long enough to make their prayers count.
16. The desires and wants for believers are to always conform to God's directive will and niche for their lives. Joh.15:7
17. To want financial wealth should be for the purpose to spread your good fortunes around in benefit to others. 1Tim.6:17-19

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18. To **ask** God for something to flaunt it before and impress others trying to gain an advantage will only get the silence treatment from Him.
19. To **ask** for money to indulge in one's whims (impulse rather than reason or necessity) is wrong.
20. To desire funds to hobnob with the cosmos will be frustrated.
21. Stinginess will rob you of maximum prosperity. Gal.6:7
22. Your STA will tell you that you should pursue everything under the sun.
23. It is never satiated.
24. But many things are unsuited to your niche and spiritual orientation.
25. Avoid the cosmic mentality that you have got to have one of each to be happy.
26. Look around you at the things you own, you just had to have, and do not use.
27. Do not use the STA as a guide to what you should pursue.
28. If you approach things with serious prayer and objectivity, when the real thing comes along you will know it.
29. If you isolate STA greed and keep your spiritual priorities in place the right things will pursue you at the right time. Mat.6:31-33
30. God wants to bless us, but when we seek to use good fortune for STA motivated things, God withholds blessing.
31. The STA causes wastefulness and does not provide true happiness.
32. You will be far more satisfied and prosperous to avoid the FSH and let God bless you in accordance to His will.

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FRIENDSHIP WITH THE WORLD OR GREATER GRACE VSS.4-6

THE REBUKE VS.4

EXEGESIS VERSE 4:

^{GNT} James 4:4 μοιχαλίδες, οὐκ οἴδατε ὅτι ἡ φιλία τοῦ κόσμου ἔχθρα τοῦ θεοῦ ἐστίν; ὃς ἐάν οὖν βουληθῆ φίλος εἶναι τοῦ κόσμου, ἐχθρὸς τοῦ θεοῦ καθίσταται.

^{NAS} James 4:4 **You adulteresses, do you not know that friendship with the world is hostility toward God?** μοιχαλίδες, μοιχαλίδες (*ap-Vf-p*; "You adulteresses"; fig. of spiritually unfaithful/disloyal; used 7x) οὐκ οὐ (*interr. neg. +*) οἴδατε οἴδα (*viPFa--2p*; "do you not know?") ὅτι (*cc; intro. content of knowledge; "that"*) ἡ φιλία (*d.a. + n-nf-s*; "the friendship"; used 1x in NT; akin to philos; In LXX it can have the nuance of sexual affection, Pro.7:18; feminine antecedent looks to the spiritual infidelity of the adulteress) τοῦ ὁ κόσμου κόσμος (*d.a. + n-gm-s; gen. of relationship; "with the world"*) ἐστίν; εἰμί (*vira--3s*; "keeps on being") ἔχθρα (*Pred.n-nf-s*; "hostility/enmity; used 6x) τοῦ ὁ θεοῦ θεός (*d.a. + n-gm-s; objective gen.; God receives the action*) **Therefore whoever wishes to be a friend of the world makes himself an enemy of God.** οὖν (*infer.conj.; "therefore/consequently"*) ὅς (*rel.pro./nm-s +*) ἐάν (*+3rd class cond.part.; "whoever"*) βουληθῆ βούλομαι (*vsad--3s*; "might wish/determines/wills") εἶναι εἰμί (*complim.inf./pa*; "to be") φίλος (*ap-nm-s*; "a friend"; same as 2:23) τοῦ ὁ κόσμου, κόσμος (*d.a. + n-gm-s; gen. of relationship*) καθίσταται. καθίστημι (*viPM--3s*; "appoints himself/sets himself/makes himself") ἐχθρός (*ap-nm-s*; "an enemy/adversary") τοῦ ὁ θεοῦ θεός (*d.a. + n-gm-s; gen. of relationship*)

ANALYSIS VERSE 4:

1. James now issues a stinging rebuke as he addresses these maladjusted believers, **"You adulteresses"**.
2. The term is not to be taken literally.
3. It is a slapping accusation of spiritual infidelity levied against them.
4. Jesus used this same term in addressing His generation equating their spiritual state with evil and sin. Mat.12:39; 16:4; Mar.8:38
5. With their Jewish background, these believers would understand the seriousness of the charge.
6. Israel was viewed as bound to Yahweh by the marriage tie and idolatry was stamped as spiritual adultery (whoredom). Exo.34:14-16; Judg.2:17; Psa.73:27 cp.Isa.54:5; 57:3-13; Jer.3:20; Eze.16:6-29; Hos.9:1

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7. These believers catering to their STA's in their FSH were guilty of spiritual idolatry.
8. They adhered to demonic human viewpoint (3:15) and by application sacrificing to same. Cp.1Cor.10:19-20
9. Their lustful appetites became their gods. Cp.Phi.3:19; Col.3:5
10. Their MA disposition was thus spiritual adultery.
11. This in contrast to subjecting themselves to their true spiritual head/RM, Christ. Cp.Eph.5:23-32
12. James follows his initial rebuke with a rhetorical question expecting a yes answer, **“do you not know that friendship with the world is hostility toward God?”**
13. The perfect tense of **“do you not know”** looks to the following content as doctrine already taught they were expected to remember.
14. The doctrine in view is the doctrine of separation in their relationship **with the world**.
15. His question is a further scathing rebuke that their behavior is in direct contradiction to the doctrine taught.
16. The rebuke is for not taking the doctrine of separation seriously in the CWL.
17. It is a reminder to them that doctrine has ongoing ramifications.
18. It highlights the daft/foolish attitude they have adopted towards BD.
19. The indirect intent of the question is **“Why would you pursue this course in life knowing that it is in direct violation of BD taught?”**
20. He in essence is telling them **“Pull your heads out!”**
21. Until they do, **God** answering their prayers is moot.
22. **Friendship with the** cosmos constitutes spiritual adultery.
23. The term **“friendship/φιλία – philia”** suggests a strong affection or feeling of friendliness for the **world**.
24. It is used in the LXX to indicate an adulterous woman's promise of sexual fulfillment appealing to the phallic trend of youth. Pro.7:18
25. Here it is used figuratively of these believers seeking to appeal to those in the cosmos to unite with their spiritually promiscuous desires.
26. It is most closely associated with the love (agapao) of the **world** John warns believers to avoid. 1Joh.2:15
27. It indicates that they are seeking cosmic approbation with their STA's.
28. The **“world”** refers to the masses of negative volition that are egocentric (selfishly insensitive) and thus hostile to **God**.
29. –V's central aim is its own self-enjoyment, approbation and self-aggrandizement in disregard of or in open **hostility toward God**.
30. To desire and cultivate the world's **friendship** means conformity to its principles, priorities and aims.
31. In doing so one obviously partners with the –V behind it.
32. **Friendship with the world** exists both in principle and physically.
33. These believers were obvious candidates for catering to the rich (Jam.2:1-6) seeking a personal relationship to fulfill their own STA desires.
34. To establish or maintain an intimate friendship with –V is spiritual adultery.
35. The believer is having an **“affair”** stepping out on **God**.
36. Be it with a potential mate, business partner, social circle, buddy or family member.
37. You cannot pursue them or their ways and honor **God**.
38. You are worldly in your approach to life.

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39. Worldliness is a MA sin that desires cosmic approbation.
40. If you pursue things to impress others or to keep up with others, you follow the spirit of worldliness.
41. If you pursue –V holding to the ideals of the cosmos, you are fast tracking to the worldly station.
42. It is fine to like something and desire it; that is not worldliness.
43. It is fine to associate with –V as a matter of being in the world and witness of the life; that is not worldly. 1Cor.5:9-10
44. Worldliness involves various factors like: excess, a desire to fellowship with –V, wrong priorities (face to face, spiritual gifts, etc.), greed, mal-contentment or other STA fraternizing and reasoning.
45. The fact is those that cater to –V in such fashion show enmity **toward God**.
46. A rift occurs and is often translated to dissension *among the ranks* (cp.vs.1).
47. Those that gravitate towards –V find themselves at odds with adjusted believers otherwise applying separation.
48. That the fallacious association is STA driven in disregard of BD, adjusted believers stay aloof. Cp.2The.3:6
49. This in turn promotes MA hatred for the maladjusted believer not willing to line up.
50. James then reminds them of the ultimate consequence for not separating, “**Therefore whoever wishes to be a friend of the world makes himself an enemy of God**”.
51. James warns these believers that if they do not pull in their STA “horns”, they will find themselves on the adversarial side **of God**.
52. If the wake up call of a frustrated life is left unrepentant, they will ultimately feel the brunt of God’s judgments.
53. Ultimately, their wrong associations will drag them down to the level of the –V they seek. 1Cor.15:33
54. –V’s shucking of Divine restraints is replaced with human viewpoint rationalization.
55. This rationalization will continue to feed STA’s already stirred up prompting continued spiritual disintegration. *See Doctrine of Reversionism*
56. Ultimately, if left unchecked, a spiritual crash and burn is imminent.
57. James is not dealing with isolated MA sins or infractions of flirting with the cosmos.
58. These believers were in stark danger of heading into or already in reversionism.
59. There was a consistent failure in this regards (all the present tenses of vss.2-3).
60. The verb “**wishes**/βούλομαι – boulomai” indicates a deliberate and individual decision or choice **to be a friend of the world**.
61. Volition decides to or desires **to be** friends with the outside.
62. The term “**friend**/φίλος – philos” is the usual term for a close and personal **friend**.
63. This noun strictly emphasis the physical associations with those of the cosmos.
64. Of its other 27x of use, this noun always demands association between two or more parties. Mat.11:19; Luk.7:6,34; 11:5,6,8; 12:4; remainder
65. This noun is open rebuke to any that believe separation is demanded in principle only.
66. The verb “**makes himself**/καθίστημι – kathistemi” means “to appoint”.
67. The middle voice indicates that the believer appoints himself based on choice.
68. The believer then finds himself as God’s adversary.
69. This verb makes explicit that the responsibility to apply separation falls on the shoulders of the believer in spite of the desires of –V.

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70. While separation may sometimes occur naturally, if not, this does not absolve the believer from their obligation before **God** to apply otherwise.
71. Separation is not a matter of waiting to see whether the reversionist will eventually go away.
72. It is self-determination by the adjusted believer to not let a close *friendship* to develop or exist with –V.
73. **God** is in open opposition against persistent violators of the FSH and the doctrine of separation.
74. Whenever the allurements of the cosmos lead a man to resolve deliberately to foster **friendship with the world**, he becomes God's **enemy**.
75. At some point there is a deliberate decision to be a **friend** of the cosmos.
76. To sustain the camaraderie, one will have to compromise doctrine.
77. When you disregard **God** and decide to join the cosmos, He becomes your **enemy**.
78. These believers were losing the battle with the STA and moving towards or in full-blown reversionism.
79. Once you start resenting the fact you must go to class, wait on **God** to bless you, envy –V being malcontented with your niche, you are in danger in principle.
80. To buddy up with –V you have blatantly manifested your worldly principles.
81. Failure to apply separation with –V overtly reveals that you do not seek God's approbation, but men.
82. Both are in direct disregard of BD.
83. As believers we are called upon to separate ourselves from the cosmos and not to be caught up in it.
84. Demonstration of those violating these terms are manifested by dissension among the ranks.
85. This due to the competing STA versus leadership of the H.S.
86. Remember, the **world** hates doctrinal believers. Joh.15:18,19
87. If you are hanging with –V and this reality has not hit home, you are not making BD an issue.
88. Otherwise, why is your **friend of the world** not in class.
89. If the STA is not checked and put under control of BD, you will find the ways of the cosmos more and more attractive.
90. Violation of physical separation ultimately will occur.
91. You will condone their human viewpoint rationalization and then acceptance.
92. You are now on the wrong side of the fence.

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THE REBUKE CONTINUED AS TO THEIR ATTITUDE TOWARDS DOCTRINE

EXEGESIS VERSE 5:

^{GNT} James 4:5 ἢ δοκεῖτε ὅτι κενῶς ἡ γραφή λέγει, Πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα ὃ κατώκισεν ἐν ἡμῖν,

^{NAS} James 4:5 (Revised) Or do you think that the Scripture speaks to no purpose?

"With jealousy He desires the Spirit which He has made to dwell in us". ἢ (cc) δοκεῖτε δοκέω (vipa--2p; "do you think/presume/suppose") ὅτι (cc; intro. the thought) ἡ γραφή (d.a. + n-nf-s; "the Scripture/writing") λέγει, λέγω (vipa--3s; "speaks/says") κενῶς (adv.; "to not purpose/in vain/in futility/idly"; used 1x NT; LXX Isa.49:4) Πρὸς (pa; "With") φθόνον φθόνος (n-am-s; "jealousy/envy"; used 9x; nuance is desire to deprive another of what he has) ἐπιποθεῖ ἐπιποθέω (vipa--3s; "He strongly desires/zealously yearns/greatly longs for"; used 9x) τὸ πνεῦμα (d.a. + n-an-s; "the Spirit"; ref. H.S.) ὃ ὅς (rel.pro./an-s; "which") κατώκισεν κατοικίζω (viaa--3s; "He made to dwell/sent to live"; used 1x NT) ἐν (pL) ἡμῖν, ἐγώ (npd-1p; ref. James and believers)

ANALYSIS VERSE 5:

1. The conjunction "or/ἢ - e" introduces a second rhetorical question tied into vs.4, "**Or do you think that the Scripture speaks to no purpose?**"
2. The question mark is best suited at the end of the 1st clause (there is no question mark in the Greek text).
3. It is designed to complete the thought of rebuke initiated in the first rhetorical question of vs.4a (...do you not know that friendship with the world is hostility toward God?... **Or do you think...?**).
4. The initial question was designed to check the fact that they were rejecting the doctrine of separation.
5. The immediate question is designed to check their attitude behind their rejection.
6. Whereas vs.4a expects a "yes" answer, this question would be answered by any orthodox Christian as blatantly "no".
7. Yet, in light of the actual practice of these believers, the response would be assumed "yes".
8. James' rebuke is that their refusal to apply gives the distinct impression that they do not hold this doctrine with any regard.
9. Failure to isolate the STA and separate from the world mirrors an attitude that **Scripture** to them is nothing more than a bunch of idle words with no force.
10. This in lieu of the fact that the Word of God is alive and powerful. Heb.4:12
11. "What do they think the Bible is, fiction, a fantasy not in touch with reality?"

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12. The term “**Scripture**” looks to the entire content of God’s word as a collective singular, rather than a specific verse. Cp.Joh.7:38; Act.8:32; etc.
13. The Bible (OT & NT) is saturated with the principle of separation.
14. One would be hard pressed to read any sizeable segment of any book of the Bible and not see this principle pictured.
15. From the restoration of Gen.1 to the end of Revelation, the Bible teaches separation.
16. Separation ultimately points to the division of –V from +V in resolution to the A/C.
17. Separation is the application of God’s resolute judgment in time. Joh.3:19-21
18. To reject separation is to essentially attack the entire body of **Scripture** that is divisive in nature (*sharper than any two-edged sword*; Heb.4:12).
19. James question is designed to awaken these believers as to the ludicrous idea of acting like this doctrine doesn’t exist.
20. James then follows the question with a quote, “**With jealousy He desires the Spirit which He has made to dwell in us**”.
21. The quote is not of any particular verse in the OT (the written Bible at the time).
22. Some have proposed he is quoting from the apocrypha.
23. Others that this is simply a declaration by James.
24. Understanding that James is focused on the “big idea” of separation being replete in the OT, his words are best taken as a succinct interpretation of that idea.
25. This in application to these saints living in the CA.
26. In other words, he interprets the OT’s continuous thread of consensus on separation as now applicable for the Church.
27. A correct interpretation of doctrine is **Scripture** in other words.
28. Whatever mode of direct communication that God uses (dreams, prophecy, the Bible), when interpreted correctly, it is construed as coming from God. Cp.Gen.40:8; Judg.7:12-15; Dan.4:19-27 esp.vs.24
29. True interpretation is a matter of God the H.S. 2Pet.1:20-21
30. That James correctly interprets separation as applied to these believers, his words are **Scripture** spoken.
31. The term “**jealousy/envy**/φθόνος – phthonos” is the strongest of terms for being jealous.
32. The **jealousy** not only excessively **desires**, but zealously wants to exclude any additional sharing. *Vine’s Expository Dictionary of N.T. Words*; cp.Mat.27:18; Mar.15:10
33. This in contrast to the lesser **jealousy** that just lusts after something, such as with these believers. Jam.2:2
34. That the Person here jealous is God, it is sanctified **jealousy**. Cp.2Cor.11:2
35. This is an anthropopathism ascribing an emotion to God.
36. The OT ascribes **jealousy** to God and is one of His names. Exo.20:5; 34:14; Deu.32:16,21; Eze.36:5,6; Zec.1:14
37. That Which God **desires** in such jealous fashion is the Holy **Spirit He has made to dwell in CA** believers.
38. All CA believers are indwelt by the H.S. for eternity. Joh.16-17; Rom.8:11
39. The experiential dynamics of the H.S. is to teach, lead, guide and direct believers into all truth (Joh.14:26; 16:13) and facilitate fellowship with God (Eph.5:18).

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40. The doctrine of the H.S. living **in us** ties together the believer in relationship with the H.S and thus in relationship with God.
41. Some consider James words here as one of the most difficult in the N.T.
42. However, when understood as interpreting separation, they clearly reveal themselves.
43. God jealously **desires** fellowship with the IHS **in us** at the expense of all other relationships.
44. His desire is such that God demands that all other relationships excluding the H.S. be deprived from fellowship.
45. God is exacting in His fellowship and apart from the H.S., fellowship is denied.
46. Only fellowship with the H.S. equals fellowship with God. Cp.2Cor.13:14; Phi.2:1-2; 1Joh.1:3,5-7
47. Refusing to apply the doctrine (sin of omission), the believer does not have the proper relationship with the H.S. for fellowship with God.
48. Whenever a believer refuses to apply separation from those that do not line up with the dynamics of the H.S., God denies this believer fellowship.
49. To embrace –V that is in antithesis to the H.S. provokes God to anger.
50. Failure to apply separation being the result of the STA quenches or grieves the H.S. and robs God the fellowship He so earnestly wants with **us**. Cp.Isa.63:10 cf.Eph.4:30; 1The.5:19
51. God at no time hesitates to deprive believers of fellowship with Him if they exclude fellowship with the H.S.
52. The believer has no doctrinal grounds to otherwise make or maintain friendships with any that in application reject true fellowship with God via the H.S.
53. If the opposite party does not line up with the dynamics of the H.S. seeking fellowship with God, there is no basis for fellowship with +V to exist in God's eyes.
54. To embrace the negative camp is rebellion against God.
55. It shows an unwillingness to separate from the idols sponsored by –V.
56. Even if you don't participate in all their idolatrous immoralities, you embrace their temple of idolatrous worship. Cp.1Cor.3:16
57. James' rebuke openly declares that unless these believers isolate their STA's and quit hobnobbing with –V, they are not in the grace pipeline of fellowship with God.
58. God's word is not idle and failure to apply comes with ramifications.
59. Either you choose to fellowship with Whom God has fellowship with, or you are out of FHS with God.
60. You are like an unfaithful wife preferring the gratification of the STA rather than true love with her RM.

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THE ALTERNATIVE TO FRIENDSHIP WITH THE WORLD

EXEGESIS VERSE 6:

^{GNT} James 4:6 μείζονα δὲ δίδωσιν χάριν; διὸ λέγει, Ὁ θεὸς ὑπερηφάνους ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσιν χάριν.

^{NAS} James 4:6 **But He gives a greater grace. Therefore it says, "God is opposed to the proud, but gives grace to the humble."** δέ (cc) δίδωσιν δίδωμι (vipa--3s; "He gives"; sub. = God) μείζονα μέγας (compar.adj./af-s; "a greater") χάριν; χάρις (n-af-s; "grace/favor") διὸ (infer.conj.; "Therefore/For this reason") λέγει, λέγω (vipa--3s; "it says"; ref. Scripture) Ὁ θεός (d.a. + n-nm-s) ἀντιτάσσεται, ἀντιτάσσω (vipm--3s; military term lit. to set in array for battle; "is opposed/resists/hostile to"; used 5x) ὑπερηφάνους ὑπερήφανος (ap-dm-p; "to the proud/arrogant"; used 5x) δέ (cc/ch) δίδωσιν δίδωμι (vipa--3s) χάριν. χάρις (n-af-s) ταπεινοῖς ταπεινός (ap-dm-p; "to the humble/meek"; same as 1:9)

ANALYSIS VERSE 6:

1. In vs.6a, James states that there is definitely an upside for not being friends of the cosmos, **"But He gives a greater grace"**.
2. Those willing to apply separation avoiding the FSH are candidates for **grace** beyond the norm of life.
3. **"Greater grace"** is **God** providing for and blessing the believer that will not take the easy and opportunistic way out of his or her circumstances.
4. This is the believer that refuses to violate BD for his own benefit, does not take short cuts, will not abandon MPR for any reason and waits upon **God** for the details of life.
5. It is the believer that rejects the worldly approach to life.
6. It is one consistently pursuing the FHS and fellowship with God (vs.5).
7. He puts **God** and BD first in his decision making.
8. God will provide special over and beyond **grace** for those committed to Him rather than STA lunging and pursuits.
9. A believer that lunges for a detail or seeks to strike up companionship with less than +V may get it under God's **grace**.
10. This is what we call **God** gracing us out in spite of operating with less than Divine norms and standards.
11. It is the same **grace** extended to all men in general. Cp.Mat.5:45
12. However, the believer that waits and prays will possess the detail or relationship under much more favorable circumstances.
13. Further, there is SG₃ (surpassing) **grace** that will accompany God's **greater grace**.
14. Consider Abraham that hung in there and received **grace** against all odds.
15. He refused to abandon MPR (living in tents as an alien in foreign lands).

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16. Consider Rahab that separated from –V of her time and her **greater grace**.
17. Paul, that suffered way beyond the norm, was repeatedly provided for and delivered.
18. He did not compromise for an advantage but doggedly adhered to all doctrinal principles.
19. When you follow the pattern of the cosmos without consideration of **God** and His will, you deny yourselves **greater grace**.
20. The STA fools you into thinking you know what is best for you.
21. In the FSH, everybody is in a big rush avoiding patience for **God** to provide.
22. The STA wants it first and now, whether it is dating, marrying, details, friends, etc.
23. The STA is impulsive, impatient and irresponsible.
24. This believer puts spiritual issues aside as the basis for **God** prospering. 3Joh.2
25. Remember he that is first shall be last and the last, first. Mat.20:15-16; Mar.9:35
26. Further remember that **God** is able and willing to provide blessings beyond your or the world's ability to do so.
27. However, until the believer is willing to separate from friendship with the cosmos, **greater grace** is moot.
28. There are areas we can all improve on to ensure **greater grace** in the future.
29. James then references Pro.3:34 (translated as in the LXX changing “Lord” to “**God**” cf. 1Pet.5:5) to document the spiritual realities governing **greater grace**, “**Therefore it says, ‘God is opposed to the proud, but gives grace to the humble’**”.
30. Peter’s quote is used in context of submitting to the authority of RCOC and application towards others.
31. **Greater grace** results from orientation to BD taught and fellowship with like +V.
32. In this verse, James interprets Prov.3:34 as applying to **greater grace** as seen in the inferential phrase “**Therefore it says**”.
33. What *it says* is that **grace** is only as the result of true humility.
34. The “**proud/arrogant/ὕπερήφανος** - *huperephanos*” are all those that place themselves above the teachings and commandments of Scripture.
35. The verb “**opposed/ἀντιτάσσω** – *antitasso*” is a military term indicating that down the road, **God** will resist their advance.
36. **God** is **opposed** to and resists –V in rejection of His word.
37. Whenever and wherever you see pride and arrogance you are witnessing someone **God** is against.
38. The Masoretic text defines the **proud** as scoffers, “*Though He scoffs at the scoffers*”.
39. This highlights their arrogance taking lightly **God** and His word (vs5a).
40. They think they know better.
41. **God** in turn resists them by scornfully depriving any advances to Him for blessing.
42. Those that maladjust to doctrine become a law to themselves becoming self-sufficient.
43. God’s **grace** is reserved for **the humble**.
44. Those that assume the humility associated with MPR and true fellowship are the true candidates for God’s blessing.
45. His **greater grace** is sufficient for all circumstances in a complete and thorough way.
46. The “**humble**” are defined as the “*afflicted*” or “*needy*” in the Masoretic.
47. This refers to +V that seeks **God** looking to His **grace** to provide all in life.

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48. These are given **grace** in spades providing every perfect “gift from **God**” that will see them to the end. Jam.1:17
49. Along the way their **grace** is greatly multiplied enjoying the various blessings from **God**.
50. This apart from problems and frustrations associated with what the **proud** experience.
51. The problems they face are wake up calls.
52. The pride of life faces its own private Waterloo.
53. James’ quote indicates the need for a decisive and urgent break with worldliness.
54. **God** detests those with a “**proud heart**”. Pro.16:5
55. Pride left unchecked ultimately leads to SUD and spiritual downfall. Pro.16:18

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THE REMEDY FOR SPIRITUAL RECOVERY TO ACHIEVE GREATER GRACE VSS.7-10

5 COMMANDS TO BREAK THE CHAIN OF STA RULERSHIP VSS.7-8

EXEGESIS VERSES 7 – 8:

^{GNT} James 4:7 ὑποτάγητε οὖν τῷ θεῷ, ἀντίστητε δὲ τῷ διαβόλῳ καὶ φεύζεται ἀφ' ὑμῶν,

^{NAS} James 4:7 **(Revised) Submit therefore to God. Then resist the devil and he will flee from you.** ὑποτάγητε ὑποτάσσω (vImpap--2p; "Submit/be subject to/be in obedience to"; used 38x) οὖν (infer.conj.; "therefore") τῷ ὁ θεῷ, θεός (d.a. + n-dm-s) δέ (cc; concessive; "then"; not in the NAS) ἀντίστητε ἀνθίστημι (vImpaa--2p; "stand against/resist/oppose"; used 14x) τῷ ὁ διαβόλῳ διάβολος (d.a. + ap-dm-s; "the devil/slanderer") καί (cs) φεύζεται φεύγω (vifd--3s; "he will absolutely flee/take flight"; used 29x) ἀφ' ἀπό (pAbl; "from") ὑμῶν, σύ (npg-2p)

^{GNT} James 4:8 ἐγγίσατε τῷ θεῷ καὶ ἐγγιεῖ ὑμῖν. καθαρίσατε χεῖρας, ἁμαρτωλοί, καὶ ἀγνίσατε καρδίας, δίψυχοι.

^{NAS} James 4:8 **(Revised) Draw near to God and He will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double-souled.** ἐγγίσατε ἐγγίζω (vImpaa--2p; "Draw nearer/approach/get closer"; used 42x) τῷ ὁ θεῷ θεός (d.a. + n-dm-s) καί (cs) ἐγγιεῖ ἐγγίζω (vifa--3s; "He will draw nearer") ὑμῖν. σύ (npg-2p) καθαρίσατε καθαρίζω (vImpaa--2p; "Cleanse/wash"; used of ritual cleansing) χεῖρας, χεῖρ (n-af-p; "hands") ἁμαρτωλοί, ἁμαρτωλός (ap-vm-p; "you sinners") καί (cc) ἀγνίσατε ἀγνίζω (vImpaa--2p; "purify"; emphasizes cleansing as a result of something; cp. 1Pet.1:22; 1Joh.3:3; used 7x) καρδίας, καρδιά (n-af-p; "hearts") δίψυχοι. δίψυχος (ap-vm-p; "you double-souled"; same as 1:8)

ANALYSIS VERSES 7 – 8:

1. Having diagnosed these believer's STA laden FSH and resulting worldliness, James now calls for their spiritual recovery.
2. As noted, these believers are in reversionism or at best pushing the envelope.
3. They in their own category emulate the hearer only as examples of being in Bible class, yet are spiritual wrecks.
4. While Bible class is their life line for recovery, without application it serves no value.

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5. They must now reestablish a proper relationship with **God**.
6. While the remedy addresses their reversionistic path and condition, its principles are applicable for a complete repentance necessary as a result of persistent open rejection to BD.
7. James will use 10 aorist imperatives necessary for them to pull out of their spiritual tailspin (5 in vss.7-8; 5 in vss.9-10).
8. The aorist tense unifies all of the commands as a package deal.
9. To omit a command will hamstring their recovery.
10. The commands have a terse military overtone demanding decisive action.
11. There is no sense of fundy coddling, but a certain expected response from any serious to make recovery.
12. The sense is to highlight their grave situation and the only remedy is to line up or they will face dire consequences (there are no alternatives).
13. Those +V will respond, those –V will adversely react; it’s their choice. Rev.22:11
14. Vs.7 will address their priorities.
15. Vs.8 will address the mechanics of application.
16. Vss.9-10 will address a necessary attitude adjustment for a complete repentance.
17. The first item for order is that they “**Submit therefore to God**”.
18. The verb “**Submit/ὑποτάσσω** – hupotasso” means to subject themselves demanding obedience **to God**.
19. This looks to reestablishing **God** as the #1 authority in life.
20. It demands that they accept their proper station under God’s authority and will.
21. This further demands that they accept the authority of their teacher James as God’s spokesman.
22. Having been so proud and self-reliant they must now **submit** themselves to God’s supremacy over their lives under the RCOC.
23. Their friendship with the cosmos made **God** their antagonist.
24. They must voluntarily acknowledge that **God** is the Commander-in-Chief.
25. Instead of submission to the cosmic human viewpoint idiots leading with their STA’s, its time to start adhering to BD that **God** sponsors.
26. James follows with their 2nd priority, “**Then resist the devil and he will flee from you**”.
27. After reestablishing **God** as priority #1, they must **then** recognize who their true enemy is in life.
28. Their priorities of obligation and responsibility are not to the world, but to **God**.
29. The verb “**resist/ἀντίστημι** – anthistemi” continues the military figure.
30. It means to make a definite stand in opposition, especially in the array of battle.
31. The object of opposition is **the devil** a.k.a. the slanderer/accuser.
32. To be successful in battle, you must know your enemy.
33. It is a call to arms to re-engage in the A/C. Eph.6:11-17
34. These believers have been giving aid and support to the enemy.
35. Satan is the ruler of the world. Joh.12:31; 14:30; 16:11; Eph.2:2
36. How Satan controls the cosmos is through –V and the STA disseminating human viewpoint. Jam.3:14-16
37. This is where the real fight is.
38. +V, BD, right P-T are not their enemies.

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39. Their enemies are the very one's they have been embracing.
40. They are to stand firm against all associations that compromise doctrine.
41. Following there slanderous leader (diabolos), verbal retaliation can be often expected from those of the world when separation is applied. 1Pet.4:1-4
42. The upside is when you stand against Satan, he flees from you.
43. As with Jesus in the great temptation. Mat.4:1-11
44. When they solicit you with human viewpoint STA ideas, you must say "No!"
45. You don't coddle those is open rebellion against God; you stand for the truth!
46. As long as you act cowardly, Satan and his crowd will drag you into sin.
47. You cannot let peer pressure rule you; you must stand for BD.
48. To be a friend of and prospered by the cosmos demands unholy alliances.
49. Satan is our archenemy and is all too happy to entangle believers with those that are negative.
50. Their spiritual problems fast become problems for the believer.
51. In vs.8, James issues the mechanics for successful battle in the A/C.
52. Their pursuit of the cosmos has resulted in their separation from **God**, so now they are to "**Draw near to God and He will draw near to you**".
53. The idea of "drawing **near to God**" against the backdrop of "Satan fleeing" clearly paints a picture of separation.
54. Two opposing and separate forces cannot be more illustrative.
55. The mechanic of application they must now enforce to **draw near to God** is the doctrine of separation.
56. If those outside Bible class don't want to embrace the truth you stand for, you apply separation.
57. They must separate from all associations that resulted in their being unequally yoked with -V in principle and literally.
58. Business partnerships, social life with -V, dating -V, pursuing camaraderie with the -V rich and overall FSH.
59. Only then are they headed in the right direction.
60. Only then will they refocus on a relationship of being close to **God**.
61. The phrase "**draw near to God**" conveys the thought of entering into communion (close association) with Him.
62. It is used in the sense of worship. Isa.29:13
63. It further looks to one's prayer life. Heb.10:22
64. To commune with **God** is to have fellowship with Him.
65. This imperative is to reorient them to reestablishing fellowship with **God**.
66. That begins by making adjustments on two fronts:
 - A. Pursuing fellowship with Him under MPR reestablishing BD as the final authority.
 - B. The same is ensured in their prayer life.
67. These believers obviously had not been taking doctrine seriously.
68. When separation was taught, they had a flippant attitude.
69. Their FSH and failure to apply is evidence of letting the STA mitigate the impact of doctrine.
70. Their communion with **God** in worship is greatly distracted with much taken with a grain of salt.

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71. Further, their prayer lives need a vast overhaul.
72. As noted, their prayer lives also were greatly influenced by the STA (vs.3).
73. Not until they reestablish the importance of pursuing **God** and BD in class and prayers will they begin re-approaching **God** favorably.
74. Those that do are assured of a favorable response of **God** drawing **near to** them.
75. **God** will restore them to their previous condition before wandering away. Rev.2:5
76. You pursue **God**, He pursues you.
77. You pursue the cosmos, Satan pursues you.
78. They must start dealing effectively with their STA's separating them from worldliness coming back to God's good graces.
79. James then gives the mechanics for dealing with the STA, "**Cleanse your hands, you sinners; and purify your hearts, you double-souled**".
80. The two-fold vocative cases of address, "**you sinners**" and "**you double-souled**", sharply designates these believers as carnal and volitionally hypocritical.
81. In spite of how they may react, James calls a spade a spade.
82. They have shucked the makings of true +V. Jam.1:6-8
83. They are running with their STA's unbridled and greatly vacillating in the CWL.
84. These terms point to a much more serious situation than in 3:2a.
85. The cleansing of the **hands** refers to R_B; they must confess their worldly sins.
86. This language is used of priestly ceremonial cleansing with the bronze laver. Exo.30:18-21
87. Purifying the **hearts** emphasizes repentance within.
88. Its time for a "gut check".
89. The verb "**purify**/ἀγνίζω – agnizo" looks to cleansing that is a result of BD and preoccupation with Christ. 1Pet.1:22; 1Joh.3:3
90. They must now cough up the human viewpoint STA baggage that has governed their lives and reprogram back with the mind of Christ.
91. They have been preoccupied with the cosmos.
92. It's a call for intellectual honesty to recognize their spiritual malfeasance.
93. They must check the very core of their spiritual disposition.
94. This refocuses on the demands that they follow a whole new set of priorities.
95. Their love for the cosmos conflicts with the dictates of doctrine.
96. They must change their core desires in life to comply with doctrine.
97. Its time to realize it is not OK to approach their MPR as a matter of convenience; either it is first in life or they will remain in their spiritual stupor.
98. Without a change of mind, there is no lasting effect for R_B.
99. The **hands** = their outward conduct and **hearts** = a change of mind towards BD.
100. It is another rebuke for their divided affections.
101. Their separation was the wrong kind.
102. You cannot serve two masters. Mat.6:24
103. **God** demands total allegiance; you cannot hanker for the world and try to serve Him.
104. Where are those that used to be in Bible class seeking to make their MPR complete? With what are they preoccupied?
105. If your zeal for BD wanes, you may want to check for any violations of separation in principle or person; or both.

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THE NEED FOR A DEFINITE MA ADJUSTMENT

VSS 9 – 10

EXEGESIS VERSES 9 – 10:

^{GNT} James 4:9 ταλαιπωρήσατε καὶ πενήθησατε καὶ κλαύσατε. ὁ γέλως ὑμῶν εἰς πένθος μετατραπήτω καὶ ἡ χαρὰ εἰς κατήφειαν.

^{NAS} James 4:9 **Be miserable and mourn and weep; let your laughter be turned into mourning, and your joy to gloom.** ταλαιπωρήσατε ταλαιπωρέω (vImpaa--2p; "be sorrowful/show remorse/lament/be miserable"; used 1x) καί (cc) πενήθησατε πενθέω (vImpaa--2p; "mourn/grieve/be sad"; used 10x) καί (cc) κλαύσατε. κλαίω (vImpaa--2p; "weep/cry/shed tears") ὑμῶν σύ (npg-2p; ref. sinners and double-souled vs.8) ὁ γέλως (d.a. + n-nm-s; "laughter"; used 1x) μετατραπήτω μετατρέπω (vImpap--3s; "let be turned around"; used 1x) εἰς (pa; "into") πένθος (n-an-s; "mourning/sadness") καί (cc) ἡ χαρὰ (d.a. + n-nf-s; "the joy/delighting") εἰς (pa) κατήφειαν. κατήφεια (n-af-s; lit. with downcast eyes; "gloom/mental dejection"; hapax)

^{GNT} James 4:10 ταπεινώθητε ἐνώπιον κυρίου καὶ ὑψώσει ὑμᾶς.

^{NAS} James 4:10 **Humble yourselves in the presence of the Lord, and He will exalt you.** ταπεινώθητε ταπεινώω (vImpam--2p; "humble yourselves/abase/submit") ἐνώπιον (pg; "before/in the presence of") κυρίου κύριος (n-gm-s) καί (cs) ὑψώσει ὑψώω (vifa--3s; "he will exalt/lift up") ὑμᾶς. σύ (nra-2p)

ANALYSIS VERSES 9 – 10:

1. Having outlined the necessary steps for prioritizing and the mechanical schematics for spiritual recovery, James sets forth the final 5 imperatives to complete their recovery.
2. This as it relates to their MA in life.
3. The previous imperatives of vss.7-8 were designed to reestablish their spiritual vision and fellowship with God.
4. However, without a complete MA assessment of their previous disposition, any repentance made remains easily vulnerable to relapse making the same mistakes.
5. Part of growing up spiritually is to not only realize your errors, but to learn from your mistakes.
6. The learning is the ability to see the fallacious avenues of thought that took you down the path to begin with and avoiding future repeats.
7. James will use 4 imperatives in vs.9 to address their attitudes.

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8. The 5th imperative in vs.10 succinctly summarizes the right attitude with a future promise.
9. The 4 imperatives of vs.9 form an urgent demand to completely reverse their previous attitudes towards friendship with the world.
10. To continue any rationalization otherwise suggests maintaining a flippant attitude toward the doctrine of separation.
11. Further, the imperatives deal with both inner and outward emotions.
12. This to highlight the fact the FSH and failure to apply separation is dramatically governed by emotions.
13. When the believer lets emotions lead rather than doctrine, they weaken any resolve to make the right applications of separation.
14. Believers that let emotions rule are believers that let their STA's rule rather than doctrine.
15. James deals with emotions to track their MA's to ensure that their ultimate responses are lined up with doctrine rather than the STA.
16. Until they thoroughly examine their attitude about the cosmos in contrast to the correct attitude, stabilized recovery remains aloof.
17. It means the difference between a complete change of mind and a cavalier attitude.
18. The 1st 3 commands are designed to shake these believers up, "**Be miserable and mourn and weep**".
19. The intensity of these commands of attitude dispositions and emotions is startling.
20. This to wake them up as to the severity of their departure from God as a result of their behavior.
21. Again, James is not dealing with isolated or incidental sinning.
22. He is addressing believers that have a major STA malfunction (openly rejecting BD and continually so).
23. Their continued presence in class indicates they haven't totally capitulated in going over to the dark side.
24. Yet their current mind set and approach speaks of the inevitable if not thoroughly dealt with.
25. These 3 imperatives emphasize what their emotional attitudes should be based on their spiritual malfeasance.
26. The first imperative "**miserable**/ταλαιπωρέω – talaiporeo" indicates sorrow, remorsefulness or lamenting.
27. This emphasizes their inner emotions.
28. This verb demands these believers fully realize their guilt of misapplication before God.
29. It looks to the gravity of their sin.
30. Rather than having the attitude of just blowing off their sin, they should adopt the attitude of regret.
31. This because they have been openly rejecting doctrine taught.
32. While feelings of remorse are not necessary for R_B to be effective, the right emotions are a gauge to fully ascertain the level of guilt.
33. To have no emotions in light of serious sin in the life is to have a defective conscience.

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34. No emotions would indicate they remain seared in their rejection of doctrine. 1Tim.4:1-2
35. The proper attitude they are to have regarding their continuous separation from God should be regret.
36. Otherwise they remain unapologetic (don't completely admit their error) for their actions and hardened within their souls.
37. They leave the future door open to indifferently return to the cosmos.
38. They must fully recognize their wretched spiritual state and respond accordingly.
39. Their inner process of sorrow will lead to a proper and complete repentance.
40. The next 2 verbs "**mourn and weep**" emphasizes the proper outward emotional responses to their dereliction.
41. To **mourn** denotes an outward disposition of sadness or grief.
42. To **weep** denotes strong crying as in sobbing over their behavior.
43. Like Peter, sobbing in shame over his denial of Jesus. Mak.14:72
44. Their outward dispositions are overt signs of a deep interrogation of their souls and past spiritual defiance.
45. They are to contemplate the gravity and seriousness of their sin to such degree they are overtly preoccupied in analysis producing the right attitude.
46. This indicates the believer has taken ample personal time before God in prayer and thought to completely evaluate their mistakes.
47. Their attitude adjustment before God is serious and completely intellectually honest.
48. They finally stop trying to fool themselves as to their spiritual state.
49. The believer fully realizing the depth of consequences for their departure from God will similarly experience these emotions
50. This in contrast to their previous attitudes as the 4th imperative illustrates, "**let your laughter be turned into mourning, and your joy to gloom**".
51. The believer is to do a 180 as to their previous attitude seeking to placate leading with their emotions.
52. "**Laughter**/γέλως – gelos" denotes the overt loud gaiety as pleasure-seeking friends of the cosmos.
53. "**Joy**/χαρά - chara" denotes their erroneous soulish pursuit of happiness.
54. These believers are leaving God; what are they doing cutting up in life seeking to have a grand 'ol time?
55. The **laughter** of the maladjusted belies their impending judgment. Ecc.7:6; Luk.6:25
56. Not until they get serious about doctrine will the proper attitude and emotions surface.
57. James is not prohibiting laughing as it is not in itself wrong. Cf.Psa.126:2
58. The noun "**mourning**/πένθος – penthos" is used in direct association with impending judgment or suffering. Rev.18:7,8
59. This is a call to recognize the judgment of DD and ultimate SUD if their cosmic course is maintained.
60. It is better to face what DD they may have coming now (and have suffered) than to wait until it ends with the SUD.
61. To maintain a care-free attitude regarding their cosmic life is self-deception.
62. To stimulate their emotions with the FSH is nothing more than placating the STA.
63. The noun "**gloom**/κατήφεια – katepheia" denotes a mental dejection or misery.

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64. This is warning that their soulish conditions if left unchecked can only look forward to inner misery and impending psychological problems like depression.
65. It is better to feel emotionally distraught now in recognition of promoting the wrong MA than face the inner misery that will accompany their continued FSH.
66. They should reflect upon the fact that they are emotional wrecks.
67. Don't be fooled; the rich and other cosmic pursuers on the surface may look happy, but their souls are in constant turmoil.
68. This producing an abundance of emotional and psychological problems.
69. These believers were on the path of emotional revolt of the soul.
70. Depending on the sinful activity, R_B and repentance will be associated with sorrow, shame and tears. Psa.30:5
71. In vs.10, the 5th imperative succinctly defines the result of applying all of the previous imperatives, "**Humble yourselves in the presence of the Lord, and He will exalt you**".
72. This is a call to reflect upon and thus maintain true humility defined in the previous 9 imperatives.
73. The proper MA is not pride in self-sufficiency and energy of the flesh emotionalism in rejection of doctrine.
74. It is the obeisance to God's directive will in all that you think, say and do.
75. The promise is that if humility is maintained before your Master, **He will exalt you**.
76. His exalting is the raising up in life under the umbrella of greater grace.
77. The application of separation allows your future glory to come from God, not from the cosmos.
78. Those that follow the imperatives and truly **humble** themselves starting to correctly apply will be exalted.
79. This requires they see themselves as under the eye of the heavenly Master in all His ineffable (indescribable) majesty.
80. The **humble** believer does not cut God short in His ability and discernment to provide us with our successes and joys of life.
81. Neither does the believer try to second guess God as to what is best for him.
82. It is the believer that sets his hope and pursuits on the things unseen, rather than seen. 2Cor.4:17-18
83. *Review the Doctrine of Separation.*

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EXEGESIS VERSES 11 – 12:

WARNING AGAINST SLANDERING AND JUDGING ONE ANOTHER

^{GNT} James 4:11 Μὴ καταλαλεῖτε ἀλλήλων, ἀδελφοί. ὁ καταλαλῶν ἀδελφοῦ ἢ κρίνων τὸν ἀδελφὸν αὐτοῦ καταλαλεῖ νόμου καὶ κρίνει νόμον· εἰ δὲ νόμον κρίνεις, οὐκ εἶ ποιητῆς νόμου ἀλλὰ κριτῆς.

^{NAS} James 4:11 **Do not speak against one another, brothers.** *Μή (neg. +) καταλαλεῖτε καταλαλέω (vImprra--2p; "Stop speaking against/slandering"; used 5x; 3x our vs.; 1Pet.2:12; 3:16) ἀλλήλων, (recipr.pro./gm2p; object.gen.; "one another") ἀδελφοί. ἀδελφός (n-vm-p; "brothers") He who speaks against a brother, or judges his brother, speaks against the law, and judges the law; ὁ καταλαλῶν καταλαλέω (d.a. governs both ptcs. + subs.ptc./p/a/nm-s; "the one speaking against") ἀδελφοῦ ἀδελφός (n-gm-s) ἢ (cc; "or") κρίνων κρίνω (subs.ptc./p/a/nm-s; "the one judging") αὐτοῦ αὐτός (nrgm3s) τὸν ὁ ἀδελφὸν ἀδελφός (d.a. + n-am-s) καταλαλεῖ καταλαλέω (vira--3s; "keeps on speaking against") νόμου νόμος (n-gm-s; "a law") καί (cc) κρίνει κρίνω (vira--3s; "keeps on judging") νόμον νόμος (n-am-s) **but if you judge the law, you are not a doer of the law, but a judge of it.** δέ (cc) εἰ (part. 1st class cond.) κρίνεις, κρίνω (vira--2s; "you are judging") νόμον νόμος (n-am-s) οὐκ οὐ (neg. +) εἶ εἰμί (vira--2s; "you are not") ποιητῆς (n-nm-s; "a doer") νόμου νόμος (n-gm-s) ἀλλὰ (strong advers.) κριτῆς. (n-nm-s; "a judge")*

WARNING AGAINST PLAYING GOD

^{GNT} James 4:12 εἷς ἐστὶν ὁ νομοθέτης καὶ κριτῆς ὁ δυνάμενος σῶσαι καὶ ἀπολέσαι· σὺ δὲ τίς εἶ ὁ κρίνων τὸν πλησίον;

^{NAS} James 4:12 **There is only one Lawgiver and Judge, the One who is able to save and to destroy; but who are you who judge your neighbor?** *ἐστὶν εἰμί (vira--3s; "There keeps on being") εἷς (card.adj.nm-s; "one") ὁ (d.a./Prednms; governs both nouns) νομοθέτης (n-Prednm-s; "Lawgiver"; used 1x) καί (cc) κριτῆς (n-Prednm-s; "Judge") ὁ δυνάμενος δύναμαι (d.a. + adj.ptc./p/d/nm-s; "the One able/having the capability") σῶσαι σώζω (compl.inf./aa; "to save/deliver") καί (cc) ἀπολέσαι ἀπόλλυμι (compl.inf./aa; "to destroy") δέ (ch) τίς (interr.adj./nm2s; "Who/Which one")*

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εἰ εἰμί (vipa--2s) σὺ (nprn-2s) ὁ κρίνων κρίνω (adj.ptc./p/a/vm2s; "judging"/) τὸν ὁ πλησίον; πλησίον (d.a. + adj.ams; "the neighbor")

ANALYSIS VERSES 11 – 12:

1. Vss.11ff are not to be disjointed from the preceding section.
2. Vss.11-12 readdresses the inward bickering and verbal fighting among these saints (vss.1-2).
3. Their FSH and failure to apply separation has spawned additional problems.
4. There are major schisms between them and no true bonding and unity as a church.
5. Mass failure to apply separation from the world is a major reason why unity and camaraderie in the local church is wanting.
6. Their dissension has transcended beyond normal mudslinging and name calling as typical in the competitive spirit.
7. They have resorted to attacking the very character and reputation of fellow believers.
8. This as self-righteousness seeking to exalt themselves over others in the FSH.
9. James commands them to put an immediate halt (neg.+pres.imp.=”stop”) to this activity, **“Do not speak against one another, brothers”**.
10. The verb **“speak against/καταλαλέω – katalaleo”** is used 3x in this verse.
11. It has the sense of slander or speaking as libel (defaming/vilifying) towards **another**.
12. Peter associates this verb with –V attacking the character of +V. 1Pet.2:12; 3:16
13. These believers were acting like their unbelieving counterparts.
14. The reciprocal pronoun **“one another/ἀλλήλων – allelon”** points to their infighting targeting each other.
15. They are like a bunch of spoiled-rotten kids living together under **one** roof always trying to belittle their siblings.
16. They sought to undermine/demoralize each other as objects of slander.
17. The behavior is not one sided as a result of MA hate towards **one another**.
18. Slander is a part of the devil’s (diabolos) work. Rev.12:10
19. Again, his address as **“brothers”** is designed to focus on the grace that makes us all part of the royal family.
20. However, this is the first time in his epistle that he has addressed (vocative case) them as such omitting a personal or affectionate touch (*“my or my beloved brothers”*).
21. This to underscore the admonishing in progress. Cp.2The.3:14-15
22. Further, James implies an aloofness from them based on there behavior.
23. While he obviously still regards them affectionately, it is an implied warning that their activities and his don’t mix.
24. If they continue to persist in their slanderous activities, separation could intensify between them and James. Pro.20:19
25. It is vs.11b that explains the reason for their slander, **“He who speaks against a brother, or judges his brother, speaks against the law, and judges the law”**.
26. The disjunctive phrase **“or judges”** points to the MA behind their slander.
27. Their slanderous activity has intentions to levy judgmental accusations.
28. The judging James speaks of is not to be construed in the fundy light of not judging at all or refraining from making distinct doctrinal determinations regarding others.

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29. He is not giving these believers an out to water down the doctrine of separation under the guise of avoiding judging.
30. James has already judged these believers spiritually defective at more than one level and he will continue to do so.
31. He has further called them to task in refutation and rebuke solidifying his critique of them.
32. His reference to judging is in light of unrighteous condemnation.
33. To make unrighteous accusation towards a fellow believer attacking their character is to judge their motive before God (the intent of their hearts and soul).
34. These go hand-in-hand.
35. They were judging based on appearance, not in righteousness. Joh.7:24
36. James is not so much dealing with their words of falsehood here, but their intentions.
37. They were guilty of playing God and making judgments that only God can make.
38. To **speak against** a fellow believer seeking to vilify his character before others is to attack his standing before God.
39. To slur another's reputation or character carries with it the intent that the other is unworthy or not good enough.
40. This does not imply flabby indifference to the doctrinal and moral errors of others.
41. That is judging in righteousness.
42. Slander is a façade of judging intending to appraise intentions, motivations and depth of soulish disposition.
43. All of these believers are still maintaining their MPR, even if emotional/spiritual wrecks.
44. There are not grounds to accuse any of them as being flat out recalcitrant and thus ultimately -V.
45. Yet, they were mentally condemning the character of each other as if they were unworthy as recipients of continued grace.
46. Their slanderous condemnations were as if the other had already announced their denunciation of doctrine on their way out the door and thus ultimately -V.
47. This action is void of grace and can create some of the deepest divisions between believers.
48. You must at all times monitor your intentions when speaking about others.
49. Schisms and judging of this type exist between believers that will not pull in their horns towards worldliness in seeking to rationalize their FSH.
50. The unbridled STA that is out of line in rejecting doctrine will pull no stops to superimpose its own self-righteous standards in continued rationalization.
51. In the competitive spirit of worldliness, before you know it, you are blanket condemning another's reputation as nothing more than negative trash before God.
52. James then makes clear that when a believer engages in this activity towards a fellow believer, he **speaks against the law, and judges the law**.
53. The **law** (without the d.a.) looks to the Royal **Law** of Divine love (2:8) a.k.a. the Perfect **Law** of Liberty (1:25).
54. It highlights the essence of the **law** based on the principle of Lev.19:18.
55. We slander the intent of the Royal **law** when we unrighteously slander others.
56. When we **speak against one another**, we **speak against** what the **law** prescribes in application to **one another** under Divine love.

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57. Application of BD is for the purpose of building up, not tearing down. Rom.15:1-2; 1Cor.8:1; Eph.4:29
58. Unrighteously judging **one another** further smears the perfecting purpose of the **law** as the ultimate **judge** of one's standing before God.
59. It removes the freedom of the believer to take his case before God apart from external and subjective opinion by others.
60. How do these know who have rebounded their sins or not?!!
61. How do these know who is ultimately determined to hang in there with doctrine as recipients of grace?!!
62. To **judge** another based on appearance **judges the law** as lacking the character to determine on its own.
63. James then states the obvious, "**but if you judge the law, you are not a doer of the law, but a judge of it**".
64. Failing to apply Divine love in judging others removes the prescribed application of the Royal **Law (not a doer)** and the believer has now become a critic of it.
65. In other words, you have formed your own STA opinion as a **law** to yourself.
66. You are not obedient to the **law**; you are judging the **law** as lacking in its own character and essence to determine one's spiritual status.
67. In other words BD is not ruling and governing the interaction and critiquing of others.
68. Rhetoric does not count for anything if not met with the complimentary actions.
69. What one suggests must line up with BD or the proposition is void of Biblical proceedings.
70. Only God knows the intents of the heart and only He can perfectly judge. 1Chr.28:9; Heb.4:12
71. When we engage in MA judging of the spiritual merits of **one another** apart from BD, we exempt ourselves from the Royal Law's observance.
72. You **judge that law** as inadequate having no force in your instance.
73. We say that you have placed yourself above the **law**.
74. As result, you become a violator of the **law**.
75. In reality, we are not to be such, but rather doers of the **law**.
76. We are not qualified to be enactors of a different **law**.
77. In vs.12, James warns against playing God towards fellow believers, "**There is only one Lawgiver and Judge, the One who is able to save and to destroy; but who are you who judge your neighbor?**"
78. To play God is to not allow BD to be the **only** critic of others.
79. And when BD does not make clear, **only** God can further evaluate.
80. Believers are not to formulate opinions about others that do not conform to BD.
81. Let all such arrogance otherwise face the solemn reality; **there is one Lawgiver and Judge**.
82. The single definite article governing both nouns "**Lawgiver and Judge**" forms another hendiadys (cp.3:9).
83. God is the Judging **Lawgiver**.
84. God alone is the source of all righteous **law** and authority.
85. Men may formulate laws, but either it meets the standard of fairness and righteousness set by God or not.
86. God is the author of Royal **Law** for the Church.

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87. The Church is not the author, or even the arbitrary interpreter.
88. The Church is not free to subjectively mess with God's **law**.
89. The person that misrepresents the Royal **Law** by adding to it, taking away from it or downplaying certain subjects plays God.
90. They destroy the perfect balance of God's +R and +J in His plan of grace.
91. The surest way to insure fidelity to it is to approach it verse by verse, book by book and doctrinally.
92. But even this approach is no guarantee of purity if the interpreter lacks total commitment to the text.
93. Eisegesis results when one goes to the text seeking to support personal preferences.
94. God alone is Sovereign in the function of originating Scripture.
95. He alone is capable of judging the intents of men's hearts and minds in light of their application or non-application of BD.
96. It is **only** He that ultimately saves or destroys, being omniscient and omnipotent.
97. He can and does, without fail, carry out His own purposes with respect to BD.
98. It is His call to ultimately deliver believers or **destroy** them and their works.
99. He does not require our help otherwise.
100. All men are ultimately in God's hands and jurisdiction.
101. James concludes with a withering denunciation of playing God with a rhetorical question demanding a negative response.
102. The intent of the question is "You think you are better than God?"
103. The term "**neighbor**" is intended to recall Jam.2:8 and application of the Royal **Law**.
104. While James is addressing the maladjusted in their attitudes towards **one another**, it is warning for all concerned.
105. Everyone is to keep their MA straight in light of reversionism and failings of others.
106. There is no place to make blanket condemnations against others as to their ultimate spiritual state. 1Cor.4:4-5
107. As long as they remain in Bible class, giving the benefit of doubt and application of grace is to reign.
108. Even Michael the archangel did not pronounce a railing (slandering) judgment against Satan. Jud.9
109. BD itself will reveal any further critiquing necessary to discern future status.
110. The only judgments we are to make are through application of BD.
111. BD prescribes any disciplinary action we are to engage in as a church or to others. 1Cor.5:12
112. The prescribed application concurring with God's judgment for those otherwise -V or maladjusted is separation and/or aloofness. 1Cor.5:11; 2The.3:14; etc.
113. Not to ultimately condemn them before the time; that you put in God's hands.

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REBUKE OF PRESUMPTUOUS PLANNING TO LEAVE BIBLE CLASS/MPR VSS.13-16

EXEGESIS VERSES 13 – 14:

ADDRESSING THE HVMWPT OF THOSE CONSIDERING LEAVING

^{GNT} James 4:13 Ἄγε νῦν οἱ λέγοντες, Σήμερον ἢ αὔριον πορευσόμεθα εἰς τήνδε τὴν πόλιν καὶ ποιήσομεν ἐκεῖ ἐνιαυτὸν καὶ ἐμπορευσόμεθα καὶ κερδήσομεν·

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

Ἄγε ἄγω (vImppt--2s; interjection; "Come") νῦν (adv.; "now/this instant") οἱ ὁ λέγοντες, λέγω (subs.ptc./p/a/vm2p; "You all saying") Σήμερον (adv.; "today/this day") ἢ (cc; "or") αὔριον (adv.; "tomorrow/the next day") πορευσόμεθα πορεύομαι (vifd--1p; "we will go/travel/journey") εἰς (pa; "to") τήνδε ὅδε (a-daf-s; "such and such/this or that"; suppositional) τὴν ἢ πόλιν πόλις (d.a. + n-af-s; "the city") καί (cc) ποιήσομεν ποιέω (vifa--1p; "do/spend") ἐνιαυτὸν ἐνιαυτός (n-am-s; "a year") ἐκεῖ (adv.; "there/in that place") καί (cc) ἐμπορευσόμεθα ἐμπορεύομαι (vifd--1p; "will carry on business/trade"; used 2x; 2Pet.2:3) καί (cc) κερδήσομεν· κερδαίνω (vifa--1p; "gain advantage/profit"; used 17x)

THE IGNORANCE OF SUCH CONSIDERATION

^{GNT} James 4:14 οἵτινες οὐκ ἐπίστασθε τὸ τῆς αὔριον ποία ἡ ζωὴ ὑμῶν· ἀτμίς γάρ ἐστε ἢ πρὸς ὀλίγον φαινομένη, ἔπειτα καὶ ἀφανιζομένη.

^{NAS} James 4:14 **(Revised) Yet none of you know what will occur tomorrow. What is your life?** οἵτινες ὅστις (rel.pro./nm2p; "though or yet whoever/whereas anyone"; preceding the neg. "none of you") οὐκ οὐ (neg. +) ἐπίστασθε ἐπίσταμαι (vipd--2p; "does not know/is not privy to") τὸ (d.a./ans+; "the thing of/what thing") τῆς ἢ αὔριον (adv.; "the tomorrow") ποία ποῖος (interr. adj./nf-s; "What kind?"; indicates quality; denotes character) ὑμῶν· σύ (npg-2p) ἡ ζωὴ (d.a. + n-nf-s; "the life") **For you are just a vapor that appears for a little while and then even vanishes away.** γάρ (explan.; "For") ἐστε εἰμί (vipa--2p) ἀτμίς (n-nf-s; "a vapor/mist/smoke"; used 2x; Act.2:19) ἡ (d.a./nfs; "that"; ref. vapor) φαινομένη, φαίνω (adj.ptc./p/p/nf-s; "is appearing/becoming visible") πρὸς (pa; "for") ὀλίγον ὀλίγος (ap-an-s; of time; "a little

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while") ἔπειτα (*adv. of sequence; "then/after that"*) καί (*ascens.; "even"*) ἀφανιζομένη.
ἀφανίζω (*adj.ptc./p/p/nf-s; "being invisible/disappearing/vanishes away"; used 5x*)

ANALYSIS VERSES 13 – 14:

1. In vss.13-17, James readdresses these believers worldliness.
2. He targets an extreme example of contemplation that leads to spiritual doom.
3. It caps the additional problems inherent among them in vss.11-12 (slandering judging).
4. This to show the depth of reversionism these believers were flirting with.
5. It exemplifies the disjointed attitude of worldliness among them spoiling true fellowship with each other as a church.
6. Further, it exemplifies the danger of human viewpoint.
7. It is human viewpoint that is directing these believers onto the wrong path of life.
8. Their human viewpoint is revealed in vs.13-14.
9. The Divine viewpoint is then expressed in its stead in vs.15.
10. Some are actually considering leaving their MPR to get ahead financially (hmvwpt).
11. Those that follow through with their plans would become obvious enemies of God (Jam.4:4).
12. The opening phrase of vs.13, **“Come now, you who say”** takes these believers to task.
13. The interjectory command **“Come now”** is James’ way of calling attention to this specific group and his disapproval (cp.5:1).
14. It has the sense of disbelief that they would even contemplate such an idea.
15. In James’ own words he is telling them they need to get a grip on this immediately (we might say “Get real!!”).
16. It expresses the depth of going to the very edge of assured reversionism.
17. James then reveals their plans, **“Today or tomorrow, we shall go to such and such a city, and spend a year there and engage in business and make a profit.**
18. The indirect quote is to be taken as expressing the idea of their plans as if they were planning with each other or simply relating to others.
19. Not that they necessarily said these words verbatim.
20. That their human viewpoint is still in the planning state is obvious.
21. The ones in view are those that see an opportunity to **make a profit** in another locale.
22. Their plan was to temporarily leave their geographical niche intending to return.
23. The plan reflects 3 aspects of thinking:
 - A. Their time is their own (**today or tomorrow**).
 - B. A fully developed plan (**we shall go to such and such a city**).
 - C. Assurance and self-confidence (**and spend a year there and engage in business and make a profit**).
24. As James will make clear, the one item missing in their planning is no thought of God’s will (vs.15).
25. Sometimes the thing planned starts **today**, sometimes **tomorrow**.
26. The nuance here is they will determine at their own whim when they think it ought to begin.
27. They regard their time as their own to utilize it for their own personal means.

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28. However, their desires are only for self-interests and are not the way believers are to utilize their time. Cp.1Pet.4:1-2
29. These are trying to exalt themselves rather than letting God do so in the proper time. 1Pet.5:6
30. The phrase “**we shall go**” recounts the first stage of their plan.
31. The verb itself (πορεύομαι – poreuomai) has the nuance of traveling or going on a journey.
32. It implies that they consider their departure from Bible class as a temporary hiatus.
33. The phrase “**such and such a city**” is their goal or destination where financial opportunity exists.
34. They have fully mapped out where they think they can make the best money.
35. It was in the major metropolises that Jewish merchants gathered for trade and **business** and where the money flowed most freely.
36. This compared to rural areas; not unlike finding better employment opportunities in the big cities today.
37. The phrase “**and spend a year there**” highlights their self-assurance that their endeavor is only temporary producing the yield necessary to get ahead.
38. The verb “**spend/ποιέω – poieo**” is literally to do, manufacture or produce highlighting the accomplishment of their time spent.
39. Engaging **in business and** making **a profit** betrays their self-confidence in that which they deem most important in life (having financial prosperity).
40. Their human viewpoint has manufactured money to be their idol. Mat.6:24 cp.1Cor.10:19-21
41. There is nothing evil in pursuing a career in the business world.
42. Having and running a successful business is quite legitimate.
43. Making money is obviously what business is for.
44. However, this plan is at the expense of these believers’ MPR.
45. As noted, many of these believers were under economic stress.
46. Yet, to leave their congregation and right P-T to find relief of a depressed economic climate is a big mistake.
47. These believers in their own way emulate Lot willing to forego their spiritual priorities for a tidy sum and **profit**.
48. The principle is that if God has established a local church in your locale, you are expected to remain faithful to that ministry.
49. Even if it means you have to take a less lucrative job.
50. God will meet your basic living grace needs in His geographical will for you with greater grace.
51. The P-T is not free to move as long as +V exists, so why can others jump ship?
52. If (1st class cond.) right P-T is a true doctrine (Joh.10:4-5), then we are bound to each other until death or reversionism.
53. These believers are planning to jump ship as a means to escape the rigors and pressure of the A/C.
54. In their eyes God is not blessing them sufficiently so now they are going to do it on their own.
55. They emulate the fundy mentality today that God only helps those that help themselves.

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56. They reveal a gross failure of impatience, lack of faith-rest and misacclimation to niche.
57. These believers presumed that a whole **year** is at their disposal to use as they wish.
58. They would respond to any questioning of their plans that they intend to return to the local assembly.
59. The reality is that it usually does not work out that way.
60. What surety is there for a believer that capitulates to testing in life willing to forsake their MPR that they will eventually get their act back together?
61. A lot of things can happen even in a day and who is to say that the new distractions of the world won't be even more devastating.
62. If you run from your problems, you will only find more problems and often of greater consequence.
63. If you succumb to the world to afford you your prosperity, it will suck you deeper and deeper into its web of deception. Rev.3:17
64. A **year** separated from doctrine and the encouragement of +V in association with -V will take its toll.
65. Whenever you have to abandon MPR to get ahead, even for short periods, you are violating God's will in a major way.
66. This human viewpoint attitude that Bible class is a matter of convenience rather than truly their MPR is typical in the FSH.
67. Believers think it is ok to approach their assembly with an attitude it's alright to miss to employ the time given them by God to pursue their own personal interests.
68. Don't rationalize such an attitude or move just because you did not crank it up.
69. None of us are free to live where we want, but where face-to-face teaching is under right P-T (God's geographical will).
70. To leave face-to-face for tapes is like trading in a Lear jet for a tricycle.
71. All you are doing when staying away from class is seeking success from men at the expense of success with God.
72. In vs.14, James simply isolates the most predominate failure in their thinking, "**Yet none of you know what will occur tomorrow**".
73. No one can absolutely predict what **tomorrow** will hold.
74. It is absolutely presumptuous to think that there was such certainty of **life** that they could chuck their MPR and still have time to get back on track.
75. Being in Bible class is the evidence of +V at its most base form. Joh.3:20-21
76. Your commitment to a disciplined regiment of MPR is that which builds and maintains confidence that +V exists.
77. Pursuing our MPR gives us the added protection that God will extend our life to run our course as a +V believer.
78. Once you leave, that insurance is removed.
79. As men, we are not told what the next day has in store.
80. Only God knows what **tomorrow** holds.
81. We should commit our tomorrows to Him knowing He will never do wrong by us or forsake us.
82. There is no place for boasting on one hand or worry on the other. Pro.27:1 cp.Mat.6:34
83. James then reminds these in question, "**What kind is your life?**"

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84. The question is designed to peak their thinking as to the true quality of **life** (the interr.adj. ποῖος – poios).
85. Its contextual intent is “does the quality of **life** come from the FSH and all that is earthly and temporal, or from eternal spiritual realities?”
86. How do you see your **life** in the scheme of God’s plan?
87. He then reiterates (cp.1:10-11) the brief nature of physical **life**, “**For you are just a vapor that appears for a little while and then even vanishes away**”.
88. The uncertainty from man’s vantage point and transitoriness of human **life** is compared to a **vapor**.
89. Like a warm breath in cold air.
90. The noun “**vapor**/ἀτμίς – atmis” may denote a puff of smoke. Act.2:19
91. God could easily check these believers out **tomorrow**.
92. He knows their true intentions and knows whether +V still exists though **none of** them themselves leaving class could be certain what they will be down the road.
93. Human **life appears** for a very short duration and then **vanishes** totally from sight.
94. Each man **appears**, and then disappears.
95. We only have a limited amount of time to do the works of God. Joh.9:4
96. Why then would any +V believer remove themselves for however a brief time from that which gives **life** meaning i.e., BD.
97. Why risk the prize that is eternal on temporal fleeting things? 2Cor.4:18
98. Do not separate yourselves from face-to-face teaching to gain some advantage in the cosmos.
99. While a primary issue will always be money, the same principle can be applied regarding relationships, prestige, geographic bias, education, etc.
100. That is the wrong kind of separation.
101. To put your MPR on the back burner of priority reveals a less than total commitment to God.
102. That human viewpoint attitude is really only a step away (large or small) in further capitulation to the STA to forsake class. Heb.10:25
103. Life is short and any focus that infringes upon our MPR is nothing more than spiritual roulette.
104. Other figures used in Scripture depicting the transitory nature of **life**:
 - A. A lengthened shadow. Psa.102:11
 - B. A breath. Job 7:7
 - C. The grass or wild flowers. Psa.103:15; Jam.1:10-11
105. Remember Psa.37:16.

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EXEGESIS VERSES 15 – 17:

THE DIVINE VIEWPOINT STATED

^{GNT} James 4:15 ἀντὶ τοῦ λέγειν ὑμᾶς, ἔάν ὁ κύριος θελήσῃ καὶ ζήσομεν καὶ ποιήσομεν τοῦτο ἢ ἐκεῖνο.

^{NAS} James 4:15 (**Revised**) **Instead, you should determine to say, “If the Lord wills, then we shall live and will do this or that.”** Ἀντί (pg; “Instead/in place of”) ὑμᾶς, σύ (npa-2p; “you all”) τοῦ ὁ (d.a./gns +) λέγειν λέγω (Inf.purp/p/a/g; “you should determine to say”) ἔάν (part. 3rd class) ὁ κύριος (d.a. + n-nm-s) θελήσῃ θέλω (vsaa—3s; “wills/wishes/desires”) καί (cc; intro. Result of the preceding; “then”) ζήσομεν ζῶ (vifa—1p; “we shall live”) καὶ (cc) ποιήσομεν ποιέω (vifa—1p; “will do”) τοῦτο οὗτος (near dem.pro./an-s; “this thing”) ἢ (cc; “or”) ἐκεῖνο. ἐκεῖνος (remote dem.pro./an-s; “that thing”)

HUMAN VIEWPOINT IS BOASTING IN ARROGANCE

^{GNT} James 4:16 νῦν δὲ Καυχᾶσθε ἐν ταῖς ἀλαζονείαις ὑμῶν· πᾶσα καύχησις τοιαύτη πονηρὰ ἐστίν.

^{NAS} James 4:16 **But as it is, you boast in your arrogance; all such boasting is evil.** Δέ (ch) νῦν (adv; “at the present time/as it is”) καυχᾶσθε καυχάομαι (vipd—2p; “you boast”; same as 1:9 [glory]) ἐν (Pl) ὑμῶν· σύ (nrg-2p) ταῖς ἢ ἀλαζονείαις ἀλαζονεία (d.a. + n-Lf-p; “arrogance/pretension/conceit/false pride”; used 2x; 1Joh.2:16) πᾶσα πᾶς (a—nf-s) τοιαύτη τοιοῦτος (a-dnf-s; “such/of this sort of”) καύχησις (n-nf-s; “boasting/glorifying”; used 11x) ἐστίν. εἰμί (vira—3s) πονηρὰ πονηρός (a—nf-s; “evil”; indicates extrinsic value)

THE CONSEQUENCE FOR REJECTING DIVINE VIEWPOINT

^{GNT} James 4:17 εἰδότες οὖν καλὸν ποιεῖν καὶ μὴ ποιοῦντι, ἁμαρτία αὐτῷ ἐστίν.

^{NAS} James 4:17 (**Revised**) **Therefore, to one having known the right thing to do, and does not do it, to him it is sin.** οὖν (infer.conj.; “therefore/consequently”) εἰδότες οἶδα (adj..ptc.;PF/a/dm-s; “to one having known”) καλὸν καλός (ap-an-s; “the good/right thing”) ποιεῖν ποιέω (compl.inf./pa; “to do”) καί (ch) μὴ (neg. +) ποιοῦντι, ποιέω (adj.ptc./p/a/dm-s; “does not do it”) αὐτῷ αὐτός (npdm3s; “to him”) ἐστίν. εἰμί (vira--3s) ἁμαρτία (n-nf-s; “sin”)

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ANALYSIS VERSES 15 – 17:

1. Vs.15 gives the proper Divine viewpoint as the alternative to their worldly thinking.
2. Worldliness excludes God from their plans.
3. **“Instead”** they should revamp their goals in life to fit God’s purpose for them.
4. This is the emphasis behind the infinitive of purpose in the phrase **“you should determine to say”**.
5. Separation from worldliness begins in the MA.
6. The believer must separate himself from the negative human viewpoint of life embracing God’s will **instead**.
7. The believer must volitionally **determine** to follow God’s plan at the expense of what the cosmos offers.
8. The Divine viewpoint is then laid out in the conditional clause **“If the Lord wills, then we shall live and will do this or that”**.
9. The 3rd class condition states that God’s will may be yes or may be no.
10. God has supreme authority over our lives to give the green light or veto our activities.
11. As **Lord**, He is to reign as Master over our lives.
12. An aspect of maturity is to readily accept God’s vetoing power.
13. God’s will is not some mystical proposition that the believer has to flounder at figuring out.
14. He will not veto applications of His directive will.
15. His directive will is the Royal Law with all its imperatives.
16. God’s will is succinctly summarized in 1Tim.2:4, *“who desires/wills all men to be saved and to come to the full knowledge of the truth”*.
17. The Royal imperatives provide all of the particulars for the believer to fulfill these two phases of life.
18. Therefore it is always the Lord’s will to pursue MPR.
19. And what God would always veto is any planning that would impede or otherwise disregard MPR.
20. These two things are certainties of God’s will.
21. Otherwise, God may also veto or bless the extraneous aspects of life.
22. These are non-essentials in making the adjustments to God.
23. He may prohibit due to timing, energy of the flesh or things not particularly suited for our current niche (distractions from putting BD first or the witness He wants us to have under testing, etc.).
24. In turn, He is free to also bless those pursuing His will as He deems appropriate.
25. The attitude we must adopt when seeking God’s will in the uncertainties of life is that He is in total control and has His own desires for us.
26. These desires are perfect and always in our best interest. Jam.1:17
27. God opens and closes doors for us as indication of approval or disapproval.
28. One must always discern whether it is really God opening doors or it is a test of our faith.
29. Our guide is to always evaluate the “open door” with the checklist of BD.
30. If the desired circumstance will interrupt your MPR, violates right P-T or demands sin of commission or omission to fulfill your desire, it’s a safe bet God’s not in it.
31. Too often believers claim God’s blessing for acquisitions that are really apprehended under His permissive will.

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32. The believer must learn to function in life walking by faith in BD and God.
33. If our plans truly prosper it is because God is the unseen force behind them.
34. It should be gratifying to know that our plans do not depend on us for fruition, but on Him that brings it to pass. Psa.37:4-5
35. While it is not necessary to always utilize this expression concerning our future plans, it should always be reflected in our MA.
36. This then is the conviction of the adjusted and committed Christian.
37. It is the antidote to all fear and dread of the future.
38. It keeps our life purged from those things that would rob us of SG₃ and the prize.
39. Both our very existence and active pursuits depend on God's will.
40. This verse is not an excuse to be inactive or not to plan ahead.
41. Rather, we are to plan things in cooperation with God.
42. This is the force of the final result, **"then we shall live and will do this or that"**.
43. God must always have the final word.
44. The future of our lives and all that we **do** will be in agreement with God.
45. The near and remote demonstrative pronouns **"this or that"** includes all aspects of life both current and in time to come.
46. One should have RMA (relaxed mental attitude) that God has absolute authority over continued life itself and therefore all that we plan in life.
47. In vs.16, James returns to the present **evil** of their attitudes, **"But as it is, you boast in your arrogance; all such boasting is evil"**.
48. In contrasting the Divine viewpoint with their human viewpoint he concludes that their present position demands another rebuke.
49. As vs.17 will make clear, these believers open for rebuke have previously heard the doctrine.
50. They are not new believers still working on orientation to God's will; they are the informed openly rejecting doctrine.
51. Adhering to their human viewpoint plans constitutes boasting **in arrogance**.
52. Their **boasting** in the future is a part of their reversionistic trends.
53. The term **"boast/καυχάομαι – kauchaomai"** is the same verb translated *"glory"* in 1:9.
54. It emphasizes that their future plans are nothing more than boasting in their cosmic thinking.
55. Their **boasting** finds expression in their pretentious bragging of what they are going to do in vs.13.
56. That the **boasting** is seated **"in your arrogance"** looks to their conceited attitudes that they know better than God.
57. They arrogantly assume they can do as they please at the expense of God's will.
58. Pride/**arrogance** underwrites all human viewpoint thinking as expression of the STA.
59. The believer is always regarded as pretentious/pompous before God when they become a law to themselves.
60. This is the case in all circumstances that the believer seeks their own will over God's, as made clear in the final clause **"all such boasting is evil"**.
61. The adjective **"all/πᾶς – pas"** in the singular could be translated each or every indicating any aspect of human viewpoint one might suggest.
62. God is excluded from all human viewpoint plans.

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63. The plans otherwise are akin to Satan called the **evil** one. Mat.13:19,38; Joh.17:15; Eph.6:16 cp. humvwpt Jam.3:15-16
64. In vs.17, James concludes with a fundamental principle (maxim) relating to these believers rejecting BD.
65. The consequences is always the same resulting in carnality, “**Therefore, to one having known the right thing to do, and does not do it, to him it is sin**”.
66. The perfect tense of the participle “**to one having known**” indicts these believers guilty of rejecting doctrine taught **to** them.
67. The phrase, “**the right thing to do**” looks to the particulars of the rejected doctrine of separation from worldliness that has spawned all their verbal sins, human viewpoint judging and rationalizing MPR.
68. It covers the entire expressions of their STA’s, not just leaving class.
69. They are refusing to apply and hence, do “**not do it**”.
70. These believers were culpable to the truth and have opted for the cosmic approach.
71. For each of them, they are guilty of **sin**.
72. They have missed the mark of Divine viewpoint in obedience to God.
73. While their rejection of BD is a **sin** of omission, it further carries the penalties for sins of commission (MA and verbal sins, looking to forsake assembly, cosmic judging etc.).
74. If one fails to apply doctrine (inaction), it results in STA expression.
75. These were believers that knew better, unlike some not having been instructed.
76. They knew that failing to separate from the cosmos and pursuing other than God’s will under MPR was **evil**.
77. This in contrast to the negative blind to doctrine pursuing the world oblivious to God’s will. Cp.Joh.9:41
78. While ignorance of the law is no excuse, blatant disregard is most certainly liable.
79. Those made privy to doctrine are culpable to its terms. Luk.12:47-48
80. Their persistent STA human viewpoint was especially reprehensible in light of the truth taught them.
81. For those that perpetuate willful sinning after receiving the truth, a state of carnality (reversionism) sets in with expectant judgment. Heb.10:26-27
82. Therein lays the path of reversionism and ultimate SUD.
83. The principle is that unused knowledge of duty is **sin**. Mat.23:23
84. The ability **to do good** in any case imposes an obligation to **do it**.
85. The highest privilege conferred on a mortal besides the salvation of his soul is that of doing **good** before God (Divine good).
86. It is criminal to set aside God’s law. Heb.10:28
87. Thinking that something is a **sin** and doing it is sinful. Cp.Rom.14:23
88. The same stands true for sins of omission.
89. Their conscience condemns them.
90. Those truly ignorant are not so culpable.
91. Believers under doctrinal teaching have works of the law inscribed in their hearts that the uninformed do not. Cp.Rom.2:15-16; Joh.15:22
92. Failing to apply (omission) is as much a **sin** to the informed believer as sins of commission.