*James 4:1-6,* Worldliness the Cause of Strife

 Intro:

A. Description of Worldliness, *Jas.4:1-3*

 1. Exposing the Problem*, (James 4:1)*

 a. THE CONDITION (James 4:1a)

 b. THE CAUSE (James 4:1b)

 c. ITS CONSTANCY (James 4:1c)

 2. Outcome*, (James 4:2)*

 a. UNMET DESIRES (James 4:2a)

 b. READINESS TO KILL (James 4:2b)

 c. BLOCKED GOALS (James 4:2c)

 d. PREDISPOSED TO FIGHT (James 4:2d)

 3. Cause*, (James 4:2e-3)*

 a. YOU DO NOT ASK (James 4:2e)

 b. YOU HAVE NOT RECEIVED (James 4:3a)

 c. THE REASON (James 4:3b)

 B. Rebuke of Worldliness, *Jas.4:4-6*

 1. Wrong Affections*, (James 4:4)*

 a. CHARACTERIZATION (James 4:4a)

 (1) Friendship with the world

 (2) Hostility toward God

 b. SIGNIFICANCE (James 4:4b)

 2. Disregard for Scripture*, (James 4:5a)*

 3. Evaluation and Response*, (James 4:5b-6)*

 a. INWARD PROPENSITY [?] (James 4:5b)

 b. IMPARTED GRACE (James 4:6b)

 (1) Grace to the humble

 (2) Opposition to the proud

 In our study of ***James 4:1-6***, last week, we rushed over **verse five** which is considered one of the most difficult in the book. So I wanted to see if I could clarify some of the technical issues.

 Our outline of this section said that James is giving a…

A. Description Of Worldliness, James *4:1-3* (Worldly wisdom directing our inward desires is the source of conflicts.)

B. Rebuke Of Worldliness, James *4:4-6*

 1. Wrong Affections: *(James 4:4)* 4We are to stop loving the world

 2. Disregard For Scripture: (James 4:5a) 5as Scripture says we are prone to do

 3. Evaluation and Response: *(James 4:5b-6)* 6and humbly submit to God’s grace and wisdom because He resists our prideful self-reliance.

 *[Inward Propensity* – *Imparted Grace to the humble and resistance to the proud.]*

ALL OF VERSE 5 READS:

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

 The Greek Text says…5 ἢ δοκεῖτε ὅτι κενῶς ἡ γραφὴ λέγει, Πρὸς όνον ἐπιποθ εῖ τὸ πνεῦµα ὃ ατῴκισεν ἐν ἡµῖν

VERSE 5**A** READS IN The Interlinear Version…[Text is in **bold**]

 ἤ=ē δοκέω=**dokeō** ὅτι=**hoti** γραφή=**graphē** κενῶς=**kenōs**

[or] [do you imagine] [that] [scripture] [has no meaning]

ὁ=**hos** λέγω=**legō**

[when] [it says]

The New King James Authorized Version says…

Or do you think that the Scripture says in vain

The New American Standard Version says…

Or do you think that the Scripture speaks to no purpose:

VERSE 5**B** READS IN The Interlinear Version…[Text is in **bold**]

 *--------* πρός=**pros** φθόνος=**phthonos** ἐπιποθέω=**epipotheō** ὁ=**ho**

 [to] [jealous envy] [strongly yearns over] [the]

πνεῦμα=**pneuma** ὅς=**hos** κατοικίζω=**katoikizō** ἐν=**en** ἡμεῖς=**hēmeis**

 [spirit] [that] [he has placed] [in] [us]

The New King James Authorized Version says…

*The* ***S****pirit who dwells in us yearns jealously?* [capitalizes “Spirit.”]

The New American Standard Version says…

***He*** *jealously desires the* ***S****pirit which He has made to dwell in us?*  [NASV adds “He”]

 Translators have attempted to give the sense of this verse. Our understanding hinges on determining *WHO IS DESIRING WHAT* and which *SPIRIT* is being referred to and how should we understand this expression *DESIRES JEALOUSLY* [PHTHONOS] which usually carries a bad connotation [MALICIOUS SPITEFUL ENVY].

 This leaves us with at least four ways of understanding the verse:

1. He [God] yearns jealously over the [human] spirit which he has made to dwell within us.
2. He [God] yearns jealously for the [Holy] spirit he set within us.
3. That [Holy] spirit which he made to dwell in us yearns for us even unto spiteful envy.
4. **The spirit which dwells in us lusts to malice**.

 It seems best to say that James is not speaking about the yearnings of God nor the Holy Spirit, but the sinful propensities of the innermost spirit of man animated by Worldly wisdom. The next verse goes on to describe God’s activities in light of this.